

THE
UVĀSAGĀDASĀ

OR

THE RELIGIOUS PROFESSION OF AN UVĀJ
EXPOUNDED IN TEN LECTURES

ON

BEING

THE SEVENTH ANGA OF THE JAINS

EDITED

IN THE ORIGINAL PRĀKRIT

WITH THE SANSKRIT COMMENTARY OF ABHAYA DEVA
AND AN ENGLISH TRANSLATION WITH NOTES

BY

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PUBLISHED FOR THE BIBLIOTHECA INDICA

INTRODUCTION.

(Preliminary)

The following materials have been utilised in the edition of this work:

A—MS. belonging to the India Office Library. It is the last of four Jain MSS. bound together in a volume, numbered 1363. Each of the four MSS. bears an endorsement stating that they were “presented by H. T. Colebrooke, Esq.” They contain the *Fajjālaya*, *Rājaprasnīya*, *Shatruñjaya Sāra*, and *Upāsakadashā*. Of the two last manuscripts the first leaf is wanting. MS. A is written on paper, 40 leaves with 10 lines of about 38 aksara each. It is dated Samvat 1631 (= 1564 A. D.), Shravana, Sudi, the 14th, and is a good manuscript. I received it through the kindness of Dr. Rost, the Librarian of the Indian office.

B—MS. belonging to the Oriental Library of the Asiatic Society of Bengal. It is a quite modern copy of a manuscript in the Library of the Mahārāja of Bikaner, prepared for the Society about three years ago through the intermediation of the Government of India. The manuscript which was intended by the Society to be copied is numbered 1533 in the printed Bikaner Library's catalogue published by the Government of India. In that catalogue it is stated to be dated Samvat 1117, and to be accompanied “by a Sanskrit commentary named *Upāsaka-dasa-vivarana*.” The Society's copy, however, shows the date Samvat 1824 (= 1767 A. D.), Phālguna, sudi, the 9th, Thursday; nor is it accompanied by any Sanskrit commentary, though it is accompanied by an interlinear *ṣabbā* or vernacular (Gujarātī) paraphrase. Moreover the “beginning” and the “end” (the latter being that of the commentary), which are cited in the catalogue, do not agree with the Society's manuscript. It would seem,

therefore, that another manuscript, not noticed in the catalogue, was copied for the Society. The date 1117, however, is not that of the manuscript, but of the composition of the commentary. MS. C is a fairly well written copy, on paper, 83 leaves, with 6 lines of about 28 akṣara each. As already stated, it is provided with an interlinear ṭabbā.

C—MS. belonging to a yāti in Calcutta, obtained through the kindness of Babū Amūlak Chand Parrack. It is on paper, 41 leaves, with the text written in the middle of each leaf, and the Sanskrit commentary arranged above and below. It bears date Samvat 1916 (= 1859 A. D.); Phāguna, Sudi, 4. It is a well-written manuscript, showing signs of being the work of a pandit who possessed an unusual knowledge of Prakrit. Thus it is the only MS., which gives the correct readings *padiggāhei* (§ 79), *samuldānassa* (§ 77), etc.; and the text is carefully revised throughout in accordance with the standard of Hemachandra's grammar (cf. *appāṇam* in § 89), especially with regard to the treatment of the nasal and surā consonants. A notice at the end of the MS. states that the text consists of 812 *grantha*, and the commentary of 1016 (cf. *Ind St.*, Vol. XVI, p. 238).

D—MS. belonging to the same owner, as MS. C. It is on paper, 83 leaves, with 9 lines of about 48 akṣara each. It is dated Samvat 1745 (= 1688 A. D.), Migasara (*mṛigashīrṣa*), badi, tithi 5, Bṛiḡavāsara (Friday), and said to be written in Shriṛiṅgi Nagar. It is only provided with the interlinear ṭabbā. It is a carefully written manuscript of the usual Jain style.

soever to textual or grammatical correctness, both in its Sanskrit and Prakrit portions. Still it has its uses for the purpose of collation.

For the commentary I had the following materials

a—MS, belonging to Dr L. Hultsch, acquired by him in Gujarat in 1884, and very kindly placed by him at my service. It is a beautifully, and, with a very few exceptions, most carefully written manuscript. It is a portion of a collective manuscript of 351 leaves, with 9 lines of about 36 akshara each, which contains commentaries of the following five Angas: Upasakadashi (leaves 1—19), Antakṛiddashi (to 65), Anuttaraupapātika (to 81), Prashnavyākaraṇa (to 304), Vipāka (to 351). To all appearances, however, the manuscript is incomplete, or was never completed, though perhaps it is only the last leaf, with the usual concluding phrases, which is wanting. No date appears anywhere in the manuscript. But to judge from the style of writing, it may be of about the same age as MS A.

c—MS, forming part of MS C

c—Print, forming part of Print E

In preparing the text for this edition I have followed the principle of conforming it to the rules for the Jain Prakrit as laid down in Hemachandra's grammar. Under the present circumstances this is the only method that is scientifically defensible. It is followed by the Jains themselves in preparing their manuscript editions, if they understand their business,—as witnessed by MS C. It would be preferable, if it were possible, to restore the text as it may have stood originally, or, at least, as it may have stood at the time of the 'ultimate redaction' of Jain books by Devardhigama (see Kap., p. 15). Even assuming that Devardhigama's redaction concerned itself not merely with the recitation, but also with the orthography of the text—a point which is by no means certain nor even probable,—it is simply impossible amidst the numerous variations of spelling met with

in the different manuscripts to decide with any show of reason which is the authorised orthography of Devarddhi. The probability is that the spelling of Jain books varied at all times, the variations growing in number with the growth—or rather decay—of the language and in proportion to the ignorance or want of system of the scribes. A scribe writing a Jain book at any particular point of time—unless he slavishly copied his original,—adopted that spelling which conformed to the orthography of the Prākṛit language as current or, at least, considered ‘grammatical’ in his time. His text would naturally vary in proportion to the amount of education he possessed. If Devarddhi himself prepared a text, the orthography of it would, in all probability exhibit the phonetic stage of what was considered correct Prākṛit in his time. What this stage may have been we have no certain means of knowing. It may be, that it did not materially differ from the state of Prākṛit, as described and taught in Hemachandra’s grammar. In any case in view of the present day, that grammar is the authoritative exposition of the only state of Prākṛit of which we have definite information. And so long as matters remain in this condition, that grammar must be our guide in editing Jain texts. This, as I have pointed out, is the principle adopted by trained Jains themselves in their manuscripts. If hereafter we should obtain information, sufficiently reliable, of any more ancient stage of Prākṛit, an attempt might be made to restore the older Jain texts in the orthography of that stage. The only information, in the form of a grammar, at present available in this direction is the grammar of Chanda of the Āṛisha Prākṛit, of which I have published an edition—such as it was possible with the insufficiency of MSS.—in the Bibliotheca Indica. At first, I made an attempt, with the guidance of that grammar to restore a text which should conform to its rules. But I soon found that the text of that grammar itself was, in some points, too unsettled yet to afford safe guidance.

The foregoing remarks, it will be understood, only refer to the orthography of the Prākṛit text. I have only to add that, in conformity with the principle now explained, I have as a rule, admitted, in the critical apparatus, only such orthographical variations, as were admitted by Hemachandra's rules. Besides these, of course, all variations have been carefully noted, which represent different readings, whether of greater or smaller importance.

With regard to the readings of the text, the five manuscripts collated by me, may be divided into two distinct classes, viz. A, B and C on one side, and D E on the other. This distinction, as a glance at the footnotes will show, extends even to very small matters, such as peculiarities of spelling. But it is shown much more strikingly in some rather important variations of reading. As instances I may mention those on p. 16, footnote 15, p. 17, footnote 11, p. 21, footnotes 2 and 5, p. 26, footnote 9, p. 29, footnote 3, p. 30, footnote 17, p. 31, footnote 2, p. 33, footnote 7, p. 35, footnote 3. In the ten typical cases here cited, A and B differ from D E, and in eight of them C agrees with A B as against D E. Perhaps these variations are not extensive or important enough to call the text of the two sets of manuscripts two different recensions. Still they are sufficiently striking.

In the main I have adopted the reading of the text as contained in the manuscripts A, B and C. For the following reasons.

In the first place, many of the most important variants are long additional readings which are mostly found in C D. With regard to these the text of A B C has the almost uniform support of Abhayadeva's Commentary. The only striking exception occurs in § 66 (page 29, footnote 3), where a long addition which occurs in A B C, is inconsistent with the rubrical direction *tal'era*, and is referred by the commentary to the fifth *Anga*, called *Bhāgavatī*. On the

other hand, the commentary never supports any of the long additional readings of D E; e. g., those in § 44 (page 16, footnote 15), § 46 (p. 17, f. 11), § 52 (p. 21, f. 2 and 5), § 76 (p. 35, f. 3). As a rule the commentary simply ignores them. In one case only (that in § 46) does it expressly notice the variant as a *vāchanāntara*, but only to point it out as really a quotation from the *Mūlasūtra*, called *Āvaśhyaka*. This is an important point; it shows two things: that the text of A B C is that which the great commentator *Abhayadeva* considered the authorised one; and, from the silence of the commentary regarding the majority of the variants, that their introduction is probably posterior to *Abhayadeva's* time.

In the second place, other important variants of D E suggest themselves as incorrect from internal evidence. Thus the variant *tae yaṃ* in § 62 (page 26, footnote 9) is clearly out of place, as it gives to the following passage the character of being a portion of the historical narration of the book, whereas it is really a part of the reply of *Mahāvira* given to *Goyama*. Similarly in § 73 (page 33, footnote 7) the variant of DE, *Sāvattī*, is entirely meaningless in that connection.

There is only one instance of any importance that I have noticed, in which MS. C goes its own way. It occurs in the commentary to § 45 (page 7, footnote 4), where it gives a different version of the Sanskrit verses.

I regret to say that I have not been able to present the Prikrit verses quoted in the commentary to § 70, in an entirely satisfactory state. Especially in the case of the third line of the verses on the tenth *pralīnā*, all my manuscripts have been at fault. I have not felt myself at liberty, in such a case, to have recourse to conjectural emendation. The verses would seem to be quoted from the *Dashāshruta-sāndha*, the fourth *Chheda*. I have vainly endeavoured to obtain a copy of this work. Perhaps some scholar to whom

the work may be accessible, may be kind enough to assist me with the correct readings, in which case I shall cause the faulty page, or pages, to be reprinted. Still, most of the lines as I have given them seem to be in good order, and yield a sense.

The rubrical directions in the Prakrit text, as well as the catch-words in the commentary, I have caused to be printed in red type. The reader will probably find the arrangement a convenience.

For a similar reason I have introduced here and there the modern signs of interpunctuation in both the Prakrit and Sanskrit portions of this edition. As a rule I have not allowed them to interfere with the results of *sandhi* in the Sanskrit portion. It seems to me, however, that it would be an improvement, if the modern system of interpunctuation were generally adopted in the edition of such texts, and systematically carried through. In that case probably it would be better—here and there, indeed, it will be quite necessary—to adjust the occasions for *sandhi* to the requirements of interpunctuation.

With regard to the transliteration of the Devanagari characters, I have retained the system adopted in the Comparative Bihari Dictionary, published by Mr Grierson and myself, with the exception of the phonetic sign for the guttural nasal consonant which the Press does not possess. I may note that the palatal and cerebral sibilants are marked respectively by *sh* and *ṣ*, and the anusvara by a circumflex (◌̄).

Some of the words, frequently referred to in the annotations, accompanying the translation, are quoted by abbreviations of their names. A list of these abbreviations is prefixed to the translation.

The name of the author of the commentary is not mentioned in any of the manuscripts which I have collated. In the colophon of the Bihari Manuscript, No. 1533, above referred to, the author is stated to have been Abhayadeva

Sūri, and to have written it in Samvat 1117 (= 1060 A. D.). The notice regarding the author agrees with the well-known tradition which ascribes to Abhayadeva the composition of commentaries to 9 Angas (Nos. 3—11). See *Indische Studien*, vol. XVI, p. 276. The notice about the date, however, seems to be inconsistent with the date Samvat 1120 (= 1063 A. D.), given in the Berlin and Jacobi MSS. of the Dharmajñātākathā as that of Abhayadeva's commentary on the latter Anga, (see *Indian Antiquary*, vol. XI, p. 248, and *Journal of the German Oriental Society*, vol. XXXIII, p. 693). For from certain remarks of Abhayadeva in his commentary on the Upāsakadashā it would seem that he wrote it after his commentary on the Dharmajñātākathā. Thus in his references, in § 1, 2 and § 72, to his commentary (*vitāna* or *vyākhyā*) on the latter work, he seems to imply that it was already in existence. Though it is not impossible, that he merely referred to a commentary which he, at the time, fully intended to write afterwards.

In connection with this subject I may here note, that from Abhayadeva's remarks on § 56, it is quite clear, that he also wrote a commentary (*ṭikā*) on the Āvashyaka, the second of the Mūlasūtras. At the same place he also refers to the Prākṛit commentary (*chūrgi* or *vṛitti*) of his early predecessor Haribhadra Sūri, who died Samvat 585 (= 528 A. D.). This notice adds a third to the now known commentaries of Abhayadeva, outside the circle of the Anga. The other two are his commentaries on the first and second Upānga, the Aupapātika and the Rājaprasnīya (see *Journal of the German Oriental Society*, vol. XXXIII, pp. 479, 694). Haribhadra's *vṛitti* is noticed in the *Ind. St.* Vol. XVI, p. 458, footnote. The quotation in the footnote on p. 51, of *Ind. St.* Vol. XVII, would seem to have been misunderstood. For *kṛitā*, I suppose, we must read *vṛitā*; and this *vṛiti* is there ascribed to Haribhadra. The remark about the *āvashyaka-ṭikā* is to be separated; and of this *ṭikā* no author is mentioned.

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Various terms for the "commentary" are in use. Abhayadeva himself calls it a *varana* in the colophon of his work, and this term, accordingly, I have employed in the present edition. In the opening verse he describes it as a *valhya*. He himself is called the writer of the *vritti*, in No. 1533 of the Bikaner catalogue (p. 701). Finally in the Calcutta print (title page) the commentary is called a *śika*.

There are several points of historical interest to be met with in the *Upasakadisha*. One has been noticed in the annotation to the name *Vaniyagama*. The occurrence of the word *kalam* (§ 35) is also of significance. But the conclusions that may be drawn from this and similar words or phrases will be best discussed after the publication of the entire work, the remaining fasciculi of which will follow in due course.



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VOL I TEXT AND COMMENTARY

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1890



# उपासकदशा-सूत्रम्

जैनमतागमसङ्ग्रहे

सप्तमाङ्गम्

श्रीमद्भयदेवाचार्यस्वरिक्तविवरणसहितम्

श्रीलश्री

बङ्गाल-एशियाटिक-सोसाइटी-नामकममाजानुज्ञया

डक्टर-श्री-ए-अफ-रुडोल्फ-हार्णले साहिबेन

परिशोधितम् ।



प्रथमो भागः ।

मूलं विवरणं च ।

कान्तिशारारजधान्याम्

बाबिल मिशन प्रिन्टिंग हाउस

भारत १९२० १० ।

दुरायहध्वान्तविभेदभानो  
हितोपदेशामृतसिन्धुचित्त ।  
घन्देहसन्दोहनिरासकारिन्  
जिनोक्तधर्मस्य धुरन्धरोऽसि ॥ १ ॥

अज्ञानतिमिरभास्करमज्ञाननिवृत्तये सद्दयानाम् ।

आर्हततत्त्वादर्शं ग्रन्थमपरमयि भवानकृत ॥ २ ॥

आनन्दविजय श्रीमन्नात्माराम महामुने ।

मदीयनिखिलप्रप्रथाख्यातः शास्त्रपारग ॥ ३ ॥

कृतज्ञताचिह्नमिदं ग्रन्थसंस्करणं कृतिन् ।

यत्नसम्पादितं तुभ्यं अद्भयोत्सृज्यते मया ॥ ४ ॥

कलिकातायाम्

२२ अप्रिल् १८९० ।

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एके ।

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phrase. Moreover the "beginning" and the "end" (the latter being that of the commentary), which are cited in the catalogue, do not agree with the Society's manuscript. At the end the copyist states that it was written *sahasrā Makāsūdābād Bālochar madhye* 'in the town of Maqsūdābād Bālochar.'<sup>1</sup> No date is mentioned. It would seem, therefore, that, instead of the desired copy of No. 1533, the Society received another manuscript of comparatively modern date. MS. B is a tolerably well written copy, on paper, 83 leaves, each with 6 lines of about 28 akṣara each. As already mentioned, it is provided with an interlinear *ṭabbā*, which states that the text consists of 8,101 *grantha*.

C—MS. belonging to a yati in Calcutta, obtained through the kindness of Bābū Amūlak Chand Parrack. It is on paper, 41 leaves, with the text written in the middle of each leaf, and the Sanskrit commentary arranged above and below. It bears date Samvat 1916 (= 1859 A. D.), Phāguna, sudi, 4. It is a well-written manuscript, showing signs of being the work of a pandit who possessed an unusual knowledge of Prākṛit, and carefully revised the text throughout in accordance with the standard of Hemachandra's grammar (cf. *appānam* in § 89), especially with regard to the treatment of the nasal and surd consonants. A notice at the end of the MS. states that the text consists of 812 *grantha*, and the commentary of 1016 (cf. *Ind. St.*, Vol. XVI, p. 288).

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<sup>1</sup> This is another name for Murshidābād, in Bengal, being commonly used by the Jains.

E, the well known Calcutta print, published by Ray Dhan Pat Singh Bahadur of Murshidabad, in Samvat 1933 (= 1876 A D) It is provided with both the usual Sanskrit commentary and *ṭabba*, the former printed above, the latter below the text, which occupies the middle of each page, the whole 'get-up' imitating that of the usual Indian manuscripts As an edition it is worthless, being made with no regard whatsoever to textual or grammatical correctness, both in its Sanskrit and Prakrit portions Still it has its uses for the purpose of collation

F—MS belonging to Professor Dr R Garbe a carefully written paper manuscript, in the usual Jaina style It consists of 54 leaves, with 7 lines of about 48 aksara each It is dated Samvat 1748 and Shaka 1613 (= 1691 A D), Āsu (= Ashvina), Sudi 6, Thursday It is provided with an interlinear *ṭabba* A marked feature of this MS is, that it very frequently gives the standing formulas in full, when they are usually abbreviated in other MSS, see, e g, the footnotes on pp 50, 51, 52, 54, 57, 59, 60 62, etc Thus it also adds the formula *manasu vayasa layasa* at the end of every vow, from § 16 to § 41, where it is omitted in all other MSS Now and then it has peculiar readings of its own, though they are of no great importance, e g, *samī samosarie* for *samosaranam* (§ 92), *Kamadeva samanovasaya* for *Kamadevo vi* (§ 109), and others Unfortunately it is not quite complete, five leaves are wanting (8 12), which contained the portion from § 42 to § 61, both inclusive I have to thank Professor Garbe for the loan of this very useful MS

G—MS, belonging to the Government collection of MSS, deposited with the Asiatic Society of Bengal It is written on paper, and consists of 41 leaves with 6 or 7 lines of about 50 aksara each It is provided with an interlinear *ṭabba* It bears no date, but to judge from its appearance, it is a comparatively modern copy, and can hardly be older than

about fifty years. The vowels *e* and *o* are all top-marked. It is very carelessly and ignorantly written; full of sanskritisms and misspellings; e. g., *koṣṭae* for *koṭṭhæ* in § 126, *hiranya* for *hirayna* in § 127; *soṃniena* for *soṃniena* in § 129, etc. It appears, however, to have been copied from a good original, as, now and then, it shows unusually correct forms; e. g., *Avando* in § 92, *micchhaddutthi* in § 93, *tubbha* in § 173, *karenti* and *padisugantī* in §§ 174, 175. Occasionally it also shows peculiar readings; e. g., *hanemi* in § 129, *saddāvei* in § 139. I owe this MS. to the kindness of Rāja Rājendralāla Mitra, L. L. D., who, at my request, purchased it from a Jain in Murshidābād for the Government collection.

H—MS., belonging to the Library of the 'Jain Association of India' in Bombay, received through the kindness of Mr. Virchand Raghavji Gaudhi, the Honorary Secretary of that Association. It is written on paper, and consists of 26 leaves, with 13 lines of about 42 aksara each. It is not provided with the usual *tabbā*, but has occasional Sanskrit glosses on the margin or between the lines. It is dated Samvat 1740 (= 1683 A. D.), Phāguṇa, sudi, Saturday; and is stated to have been written for the recitation (*vāchanāya*) of Bhāvana Sāgar, the disciple of Nayana Viśhāla Ji, the disciple of the Bhaṭṭāraka Jinaranga Sāri; and to have been revised (*shodhita*) by Pandit Bhāvana Sāgar himself. The last mentioned circumstance accounts for the comparative excellence of this MS.; traces of the revising hand of the "Pandit" are visible throughout; it also shows in several places the only correct forms, e. g., *santosi* in § 48, *ajjappabbuim* in § 58 and 68, etc. Curiously, however, it contains a rather long lacuna, omitting the whole from *antevasi* in § 76 down to *jahā paṇṇattis* in § 79; though there is no portion of the MS. lost. It is said to contain 812 *grantha*. It may be noted that the vowels *e* and *o* are uniformly top-marked.

Of these eight authorities for the text, I was able to use

MSS C and D only for the first chapter, after which they were recalled from my possession by the owner. I had, however, previously collated the whole of MS D, and noted all its variations in my copy of the Calcutta print. Accordingly MS D is referred to throughout the edition. MS F I was able to use from the second chapter, and MS G from the third chapter, to the end of the work. MSS H I only received when the edition was practically completed and printed off. For the entire work, therefore, there were only available MSS A and B, and the Calcutta print E. Some of the leaves were reprinted from time to time, and in these, so far as it was possible, the variations occurring in the MSS F, G and H have been introduced. For the sake of completeness I have added in an Additional Critical Note a selection of the more interesting variations, exhibited by the MSS F, G, H, in those portions of the work, for the edition of which, at first, they had not been available.

For the commentary I had the following materials

*a*—MS, belonging to Dr E Hultzsch, acquired by him in Gujarat in 1884, and very kindly placed by him at my service. It is a beautifully, and, with a very few exceptions, carefully written manuscript. It is a portion of a collective manuscript of 351 leaves with 9 lines of about 36 aksarā each, which contains commentaries of the following five *Angas*: *Upasākhadashā* (leaves 1—49), *Antakriddashā* (to 60), *Anuttarapapatikā* (to 81), *Prashnavyākaranā* (to 304), *Vipika* (to 351). To all appearances, however, the manuscript is incomplete, or was never complete, though perhaps it is only the last leaf, with the usual concluding phrases, which is wanting. No date appears anywhere in the manuscript. But to judge from the style of writing it may be of about the same age as MS A.

*c*—MS, forming part of MS C

*e*—Print, forming part of Print E

*f*—MS, belonging to Professor R Garbe, and acquired by



him in Gujarāt together with MS. F. It is a well written manuscript on paper, consisting of 83 leaves, with 15 lines of about 47 akṣara each. It is not dated, but to judge from its appearance, it probably belongs to the 16th century. The vowels *e* and *o* are uniformly side-marked. It is a collective manuscript, containing commentaries to the following three consecutive Angas, the seventh, *Upāsakadashā*, (leaves 1—23b), the eighth, *Antekṛiddashā* (l. 23b—31a), and the ninth, *Anultaraupapātikadashā* (l. 31a—33). At the end it is stated, that the whole of this collective commentary was written by Abhayadeva, and that it contains 1,300 *grantha*. It is written in a small hand, and not quite carefully. It shows a very remarkable agreement with MS. *a*, all the readings, and even the clerical errors of which it reproduces, though it adds here and there blunders of its own. It would almost seem as if MS. *f* had been copied from MS. *a*.

*h*—MS., belonging to the Library of the "Jain Association of India," and received through the kindness of W. Virchand Raghavji Gaudhi, the Honorary Secretary of that Association. It is a clearly written and fairly accurate manuscript on paper, consisting of 23 leaves, with 15 lines of about 46 akṣara each. It is dated Samvat 1678 (= 1616 A. D.), Vaishākha, badi, 7th. On the margin it is called *Upāsakadashāṅgādi Vṛitti*, indicating thereby that it is only the commencement of a collective commentary. The MS., however, breaks off at the end of the commentary to the *Upāsakadashā*. On the whole, it agrees with MS. *a* rather than with MS. *c*; but occasionally it has readings of its own; see the end of its comment to § 141.

Of these authorities for the commentary, I have been only able to use MS. *a* and the print *e* for the whole of the work. MS. *c* I had to return to its owner after editing the first chapter, when I received MS. *f*. At the time of my receiving

<sup>1</sup> The colophon reads exactly as given in the Calcutta print, and quoted in Professor Weber's Catalogue of the Berlin MSS., p. 507.

MS *h* the edition was practically finished. A few selected variations from it, I have put into the Additional Critical Note.

With regard to the readings of the text, the eight manuscripts collated by me may be divided into two distinct classes, viz. A, B, C, F, G and H on one side, and D E, on the other. This distinction, as a glance at the footnotes will show, extends even to very small matters, such a peculiarities of spelling. But it is shown much more strikingly in some rather important variations of reading. As instances I may mention those on p. 16, footnote 15, p. 17, footnote 11, p. 19, footnote 11, p. 21, footnotes 2 and 5, p. 26, footnote 9, p. 30, footnote 17, p. 31, footnote 2, p. 33, footnote 7, p. 35, footnote 3, p. 61, footnote 16, p. 91, footnote 9. In the twelve typical cases here cited, A, B, F, G and H differ from D E, and in eight of them C agrees with A B as against D E. Perhaps these variations are not extensive or important enough to call the text of the two sets of manuscripts two different recensions. Still they are sufficiently striking. On the other hand occasionally G H agree with D E, as against A B C F, e. g., on page 29 footnote 3, p. 52, footnote 1. Finally in a few cases H agrees with D F, as against A B C F G, e. g., on page 95, footnote 3, page 107, footnote 9, page 153, footnote 1.

In the main I have adopted the reading of the text as contained in the majority of the manuscripts A B C F G and H. For the following reasons.

In the first place many of the most important variants are long additional readings which are mostly found in D E. With regard to these the text of A B C F G H has the almost uniform support of Abhavadera's commentary. The only striking exception occurs in § 66 (page 29, footnote 3), where the long addition which occurs in A B C F and which is omitted by D E G H is inconsistent with the rubrical direction *likera* and is referred by the com

mentary to the fifth Anga, called Bhagavati. On the other hand, the commentary never supports any of the long additional readings of D E; e. g., those in § 44 (page 16, footnote 15), § 46 (p. 17, f. 11), § 52 (p. 21, f. 2 and 5), § 76 (p. 35, f. 3). As a rule the commentary simply ignores them. In one case only (that in § 46) does it expressly notice the variant as a *vāchanātara*, but only to point it out as really a quotation from the Mūlasātra, called Āvaśhyaka. This is an important point; it shows two things: that the text of A R C F G H, is that which the great commentator Abhayadeva considered the authorised one; and, from the silence of the commentary regarding the majority of the variants, that their introduction is probably posterior to Abhayadeva's time.

In the second place, other important variants of D E suggest themselves as incorrect from internal evidence. Thus the variant *tas yaṃ* in § 62 (page 26, footnote 9) is clearly out of place, as it gives to the following passage the character of being a portion of the historical narration of the book, whereas it is really a part of the reply of Mahāvira given to Goyama. Similarly in § 73 (page 33, footnote 7) the variant of D E, *Sāvatthī*, is entirely meaningless in that connection.

There are only three instances that I have noticed, in which MSS. G and H go their own way. Two occur in MS. G, in § 95, where it reads *nānā-viha-gaya-bhagga-mue*, and in § 118, where it inserts the word *ālāvagā*. The other, which is a much more important one, occurs in MS. H, in §§ 76 to 79, where H omits a long passage that occurs in all other MSS.

The last noted instance is, perhaps, the most distinct evidence, in the manuscripts I have been able to collate, bearing on the question of the existence of different recensions of the text. Two other instances of evidence of a similar nature<sup>1</sup>

<sup>1</sup> They are referred to in note 291 of my translation, Vol. II, pp. 123, 131.

business,—as witnessed by MS. C. It would be preferable, if it were possible, to restore the text as it may have stood originally, or, at least, as it may have stood at the time of the 'ultimate redaction' of Jain books by Devarddhi Ganin (see Jacobi's edition of the Kalpasūtra, Introduction, p. 15). Even assuming that Devarddhi Ganin's redaction concerned itself not merely with the readings, but also with the orthography of the text—a point which is by no means certain, nor even probable—, it is simply impossible amidst the numberless variations of spelling, met with in the different manuscripts, to decide with any show of reason which is the authorised orthography of Devarddhi. The probability is that the spelling of Jain books varied at all times, the variations growing in number with the growth—or rather decay—of the language and in proportion to the ignorance or want of system of the scribes. A scribe, writing a Jain book at any particular point of time—unless he slavishly copied his original,—adopted that spelling which conformed to the orthography of the Prākṛit language as current or, at least, considered 'grammatical' in his time. His text would naturally vary in proportion to the amount of education he possessed. If Devarddhi himself prepared a text, the orthography of it would, in all probability, exhibit the phonetic stage of what was considered correct Prākṛit in his time. What this stage may have been we have no certain means of knowing. It may be, that it did not materially differ from the state of Prākṛit, as described and taught in Hemachandra's grammar. In any case, in view of the present day, that grammar is the authoritative exposition of the only state of Prākṛit of which we have definite information. And so long as matters remain in this condition, that grammar must be our guide in editing Jain texts. This, as I have pointed out, is the principle adopted by trained Jains themselves in their manuscripts. If hereafter we should ob-

tain information, sufficiently reliable, of any more ancient stage of Prakrit, an attempt might be made to restore the older Jain texts in the orthography of that stage. The only information, in the form of a grammar, at present available in this direction is the grammar of Chandra of the Ārsha Prakrit, of which I have published an edition—such as it was possible with the insufficiency of MSS—in the Bibliotheca Indica. At first, I made an attempt, with the guidance of that grammar to restore a text which should conform to its rules. But I soon found that the text of that grammar itself was in some points, too unsettled yet to afford safe guidance.

The foregoing remarks it will be understood, only refer to the orthography of the Prakrit text. I have only to add that, in conformity with the principle now explained, I have as a rule, admitted, in the critical apparatus, only such orthographical variations, as were admitted by Hemachandra's rules. Besides these, of course, all variations have been carefully noted, which represent different readings, whether of greater or smaller importance.

The principle here explained, though it only refers to the orthography of the text, has sometimes been called in question<sup>1</sup> and the rule has been laid down, that the consensus of the MSS must be respected in all cases. Unfortunately for this rule, with regard to orthography, there is no real consensus of MSS. For any particular spelling any number of MSS may be produced. Jain manuscripts vary almost indefinitely in their orthography, and the mere fact that the majority of the MSS which an editor may possess at any particular time happen to agree in a particular spelling, is no guarantee for the 'consensus,' for

<sup>1</sup> *E.g.* by Professor Leumann in the *1882 Oriental Journal* Vol III p 310

he may at any time obtain other MSS that may turn the scales. In these circumstances, and (as I have already said) provisionally, it appears to me more satisfactory to be guided by Hemachandra's standard, than to follow a haphazard method of spelling.

The case is different, when the question is not of the orthography, but the recension of the text. Here, undoubtedly, the consensus of the manuscripts must be respected. With this question, Hemachandra's rules of orthography have no concern. But every rule has its limits, and an editor has both the right and the duty to use his discretion, provided the "consensus" of the manuscripts is recorded in the critical notes, so that the reader is put in possession of all the facts. With this proviso I have exercised the editor's right in a few exceptional cases. I do not claim, nor do I expect that the reader should always agree with my choice; but in some cases, I have in my favour the authority of the commentary, which shows that Abhayadeva must have read the text as I propose to read it. Thus, in § 240, there is an instance (the insertion of *ya* 'and'), of an emendation, made on the authority of the commentary against the consensus of all MSS. at *that* time in my possession, which was *afterwards* confirmed by the MS. II. For other similar cases, see the Additional Critical Note. On the other hand, in one instance, where I had ventured on an alteration of the erroneousess of which I subsequently convinced myself, I have restored the unanimous reading of the MSS.<sup>1</sup>

<sup>1</sup> It was in § 68. The error was pointed out to me by Professor Leumann in a private letter as well as in a review, contributed by him to the *Vienna Oriental Journal*, vol. III, before the completion of my edition, thus affording me an opportunity of correcting it by a reprint. Two other errors (§§ 81, 113), however, I had already noticed myself, before I saw Prof. Leumann's review; for *dies diem docet*, especially in unbroken fields of research, such as Jain Literature still is.

The name of the author of the commentary is not mentioned in any of the manuscripts which I have collated. In the colophon of the Bikaner Manuscript, No 1533, above referred to, the author is stated to have been Abhayadeva Suri, and to have written it in Samvat 1117 (= 1060 A D). This notice regarding the author agrees with the well known tradition which ascribes to Abhayadeva the composition of commentaries to nine Angas (No 3—11). See *Indische Studien*, vol XVI, p 276. The notice about the date, however, seems to be inconsistent with the date Samvat 1120 (= 1063 A D), given in the Berlin and Jacobi MSS of the Dharmajñatakātha, as that of Abhayadeva's commentary on the latter Anga. See *Catalogue of the Berlin Prākṛit MSS* vol II, pt II, p 482, *Indian Antiquary*, vol XI, p 218, and *Journal of the German Oriental Society*, vol XXXIII, p 693. For from certain remarks of Abhayadeva in his commentary on the Upasākadashī, it would seem that he wrote it after his commentary on the Dharmajñatakātha. Thus in his references, in § 1, 2 and § 72, to his commentary (*Uparāna* or *Uyāhyi*) on the latter work, he seems to imply that it was already in existence. The probability is that the date 1117 is a mislection for 1127, otherwise one would have to assume that in those references he spoke of a commentary which he, at the time, fully intended to write afterwards. The question of the authorship, however, may now be considered as settled through the discovery by Professor A. Weber (see his *Catalogue of the Berlin Prākṛit MSS*, *ibid*, pp 491—507), that Abhayadeva, as he states himself at the end of his commentary to the ninth Anga, wrote a collective commentary to three Angas the seventh, eighth and ninth (*i. e.*, the *Ucasagālasīo*, the *Antyaśīlasīo* and the *Uttarorāṭṭyaśīo*). This circumstance sufficiently accounts for the fact, that his name does not appear at the end of the commentary to the *Uparākadashīo* that being really the end

dle of the total commentary. The same circumstance is further borne out by the fact of the existence of separate manuscripts, such as MSS. *f* and *h*, containing the entire collective commentary.

Various terms for the "commentary" are in use. Abhayadeva himself calls it a *vivarāṇa* in the colophon of his work; and this term, accordingly, I have employed in the present edition. In the opening verse he describes it as a *vyākhyā*. He himself is called the writer of the *vr̥itti*, in No. 1533 of the Bikaner catalogue (p. 701). Finally in the Calcutta print (title-page) the commentary is called a *ṭikā*.

In connection with this subject I may here note, that from Abhayadeva's remarks on § 56 it is quite clear, that he also wrote a commentary (*ṭikā*) on the Āvashyaka, the second of the Mulasūtras. At the same place he also refers to a Prākṛit commentary (*chūrṇi* or *vr̥itti*) of the same work, without, however, naming its author. This notice adds a third to the now known commentaries of Abhayadeva, outside the circle of the Angas. The other two are his commentaries on the first and second Upānga, the Aupapātika and the Rājaprashniya (see *Journal of the German Oriental Society*, vol. XXXIII, pp. 479, 694). There is a well-known *vr̥itti* or *ṭikā* on the Āvashyaka, which, however, is traditionally ascribed to Haribhadra Sūri who died Samvat 585 (= 528 A. D.). It is fully described in Professor Weber's Catalogue of the Berlin Prākṛit MSS, p. 763 (No. 1914). If this tradition is correct, Abhayadeva's *ṭikā*, of course, must be a different work. Of this *ṭikā*, however, no manuscript appears to have been found as yet, unless the MS., No. 275 in Professor Peterson's Report 1884-86, should be a copy of it. It is designated a *vivr̥iti*, which is but another form of the name *vivarāṇa*, usually given to Abhayadeva's commentaries. It is also of a much smaller size (only 14940 *gran̥thas*) than the known copies of Haribhadra's



commentary (22000 *granthas*) which is known as the *Vṛihad-ṛiṭh* or 'Great Commentary,' (see Peterson, *ibid*, p 202) On the other hand, the two opening verses of both, the smaller and the larger work, would seem to be identical, so that the whole subject needs much further clearing up

The rubrical directions in the Prakrit text, as well as the catch words in the commentary, I have caused to be printed in red type The reader will probably find the arrangement a convenience

For a similar reason I have introduced here and there the modern signs of interpunctuation in both the Prakrit and Sanskrit portions of this edition As a rule I have not allowed them to interfere with the results of *sandhi* in the Sanskrit portion It seems to me, however, that it would be an improvement, if the modern system of interpunctuation were generally adopted in the edition of such texts, and systematically carried through In that case probably it would be better—here and there, indeed, it will be quite necessary—to adjust the occasions for *sandhi* to the requirements of interpunctuation

A complete Index of all the Prakrit words occurring in the text has also been added For the sake of Indian scholars, unacquainted with English, I have given the explanations in it in Sanskrit

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# सत्तमं अङ्गं ।

उवासगदसाञ्चो ।

पढमं अङ्गथणं ।

तेणं कालेणं तेणं समणं चम्पा नामं नयरी  
हेत्था<sup>१</sup> । वणञ्चो<sup>२</sup> । पुणभद्दे चेइए । वणञ्चो<sup>३</sup> ॥ १ ॥

तेणं कालेणं तेणं समणं अज्जसुहम्मे समोसरिए  
जाव<sup>४</sup> जम्बू पज्जुवासमाणे एवं वयासी । “जइ णं<sup>५</sup>,  
भन्ते, समणेणं भगवया<sup>६</sup> महावीरेणं<sup>७</sup> जाव<sup>८</sup> सम्प-  
त्तेणं छइस्स अङ्गस्स नायाधम्मकहाणं अथमद्दे पणत्ते,  
सत्तमस्स णं, भन्ते, अङ्गस्स उवासगदसाणं समणेणं  
जाव<sup>९</sup> सम्पत्तेणं के अद्दे पणत्ते ?” ।

\* See the description in Ov § 1.

† See the description in Ov §§ 2—10, also Nir. §§ 1, 2.

‡ See the rest in Nāy §§ 4—7.

§ See the rest in Ov § 16, and abbreviated in Nāy § 8.

एवं खलु, जम्बू, समणेरुं<sup>१</sup> जाव<sup>\*</sup> सम्पत्तेरुं सत्त-  
मस्तु अङ्गस्तु उवासगदसारुं दस अञ्जयणा पणुत्ता ।  
तं जहा । आणन्दे । १ । कामदेवे य । २ । गाहावडु-  
चुल्लणीपिया<sup>३</sup> । ३ । सुरादेवे । ४ । चुल्लसयए । ५ । गा-  
हावडु-कुण्डकोलिये । ६ । सहालपुत्ते । ७ । महासयए<sup>४</sup>  
। ८ । नन्दिणीपिया<sup>५</sup> । ९ । सालिहीपिया<sup>६</sup> । १० ।

“जडुं रणं, भन्ते, समणेरुं जाव<sup>\*</sup> सम्पत्तेरुं सत्त-  
मस्तु अङ्गस्तु उवासगदसारुं दस अञ्जयणा पणुत्ता,  
पढमस्तु रणं, भन्ते, समणेरुं<sup>०</sup> जाव<sup>\*</sup> सम्पत्तेरुं के अद्वे  
पणुत्ते ?” ॥ २ ॥

एवं खलु, जम्बू, तेरुं कालेरुं तेरुं समणेरुं वा-  
णियगामे नामं नयरे<sup>७</sup> हेत्थ्या<sup>८</sup> । वणुत्तो<sup>९</sup> ॥ तस्तु<sup>१०</sup>  
वाणियगामस्तु नयरस्तु वहिया उत्तरपुरत्थिमे<sup>११</sup> दि-  
सीभाए दृडुपलासए<sup>१२</sup> नामं<sup>१३</sup> चेडुए ॥ तत्थ रणं वा-

\* See footnote § on the preceding page.

† See footnote \* on the preceding page.

१ So A O; B om.; D E समणस्तु मगवथो महावीरस्तु ।  
२ So A B C D E । ३ B चुल्लणी० । ४ B महासय । ५ B  
मालिणीपिया, C ललितांकपिया, D E सालिहीपिया । ६ D E  
मन्दीपिया । ७ D E om. ८ B नगरे । ९ B हेत्थ्या । १० B  
तत्थ । ११ C D E पुरत्थिमे । १२ D दृडुपलासे, E दृयपलासए ।  
१३ B C D E om. ।

णियगामे नयरे<sup>१</sup> जियसत्तू राया हेत्या<sup>२</sup> । वण्णो<sup>३</sup> ॥  
तत्थ एं वाणियगामे<sup>४</sup> आणन्दे नामं गाहावई परि-  
वसइ, अट्ठे<sup>५</sup> जावां अपरिभूए ॥ ३ ॥

तस्स एं आणन्दस्स गाहावइस्स<sup>६</sup> चत्तारि हिरण-  
कोडीओ निहाणपउत्ताओ<sup>७</sup>, चत्तारि हिरणकोडीओ  
वड्ढिपउत्ताओ<sup>८</sup>, चत्तारि हिरणकोडीओ पवित्थर-  
पउत्ताओ<sup>९</sup>, चत्तारि वया<sup>१०</sup> दसगोसाहस्सिएणं<sup>११</sup> वरणं  
हेत्या<sup>१२</sup> ॥ ४ ॥

से एं<sup>१३</sup> आणन्दे गाहावई<sup>१४</sup> वड्ढणं राईसर<sup>१५</sup> जावां  
सत्थवाहाणं वड्ढसु<sup>१६</sup> कज्जेसु य कारणेसु य मन्तेसु<sup>१७</sup>  
य कुडुम्बेसु<sup>१८</sup> य गुच्छेसु य रहस्सेसु य निच्छेसु<sup>१९</sup>

\* See the description in Or. § 11.

† See the rest in Or. §§ 11 and 102.

‡ See the rest below in § 12, also in Nay. § 35, Or. § 15, Kap. § 61.

१ A नयरे, B C D E om. २ B C D E om. ३ A om.  
४ B इहे । ५ A गाहावइस्स । ६ A B E •पत्ताओ । ७ B वड्ढि\*,  
C वड्ढि\*; cf. Marāṭhī बाढ़ or पाढ़ी and Hindi बाढ़ or बाढ़ी,  
while वड्ढी means 'an old woman'; A B C E •पत्ताओ ।  
८ A D •पत्ताओ । ९ B D E चया । १० A D E •साहस्सीणं ।  
११ A इत्या । १२ D E om. १३ A गाहावइ । १४ B C D  
E om. या । १५ A वड्ढं । १६ C om. १७ A कुट्टंवेण, B C  
कुट्टंवेण, D E कुट्टंवेण । १८ A निच्छेण, B निच्छेण ।

य ववहारेसु<sup>१</sup> य आपुच्छणिज्जे<sup>२</sup> पडिपुच्छणिज्जे, सं-  
यस्स<sup>३</sup> वि य णं<sup>४</sup> कुडुम्बस्स<sup>५</sup> मेढी पमाणं<sup>६</sup> आहारे  
आलम्बणं<sup>७</sup> चक्खु<sup>८</sup>, मेढीभूर जाव<sup>९</sup>, सव्वकज्जवड्ढा-  
वर<sup>१०</sup> यावि<sup>११</sup> हेत्था ॥ ५ ॥

तस्स णं आणन्दस्स गाहावड्ढस्स<sup>१२</sup> सिवनन्दा<sup>१३</sup> नामं  
भारिया हेत्था, अहीण जाव<sup>१४</sup> सुरूवा । आणन्दस्स  
गाहावड्ढस्स इट्ठा, आणन्देणं गाहावड्ढणा सड्ढिं अणु-  
रत्ता अविरत्ता इट्ठा<sup>१५</sup>, सड्ढि<sup>१६</sup> जाव<sup>१७</sup> पच्चविहे माणु-  
स्सए कामभेर पच्चणुभवमाणी<sup>१८</sup> विहरइ ॥ ६ ॥

तस्स णं वाणियगामस्स बहिया उत्तरपुरत्थिमे<sup>१९</sup>  
दिसीभार एत्थ<sup>२०</sup> णं कोल्लाए<sup>२१</sup> नामं सन्निवेसे<sup>२२</sup>

\* See the rest in Nāy. § 18.

† See the rest in Ov. § 12.

‡ See the rest in Ov. § 12, and Nāy. § 126.

१ O विव० । २ B D आपुच्छिणिज्जे । ३ D E सायस्स । ४ O  
वियाणं, D sec. m. वयणं । ५ A कुटुंबस्स, D E कुटुंबस्स, O कुडुंबस्स ।  
६ D मेढिभूते, E मेढिभूर for मेढी प्रमाणं । ७ B D E आलंबणे ।  
८ A C D E चक्खु । ९ A B C D E om. १० A वड्ढावर ।  
११ E यावि । १२ E om. १३ D E सिवाणंदा । १४ A इहे  
सडे । १५ A B C D E पच्चणुभ० । १६ C D E ष्ठि० । १७  
A तथ्य । १८ E कोल्लाए । १९ B C संनिवेसे ।

हेत्या, रिद्धित्थिमिय<sup>३</sup> जाव<sup>२</sup> पासादीए<sup>१</sup> ४<sup>३</sup> ॥ ७ ॥

तथ्य एं कोल्लाए सन्निवेसे<sup>४</sup> आणन्दस्स गाहावडस्स  
बहुए<sup>५</sup> मित्तनाइनियगसयणसम्बन्धिपरिजणे<sup>६</sup> परि-  
वसइ, अट्टे जावां अपरिभूए ॥ ८ ॥

तेणं कालेणं तेणं समएणं समणे भगवं<sup>७</sup>, महा-  
वीरे<sup>८</sup> जावां समोसरिए । परिसा निग्गया । कूणिए<sup>९</sup>  
राया जहा तहा<sup>१०</sup> जियसत्तू<sup>११</sup> निग्गच्छइ, रत्ता  
जाव<sup>१२</sup> पज्जुवासइ<sup>१३</sup> ॥ ९ ॥

तए एं से आणन्दे गाहावई<sup>१४</sup> द्दमीसे कहाए  
लइइडे समाणे, “एवं खलु समणे<sup>१५</sup> जाव<sup>१६</sup> विहरइ, तं

\* See the rest in Or § 1.

† See footnote † on p १

‡ See the rest in Or § 38, also in Nay. § 129, and Nir. § 3 For another, fuller comment see Bhag pp 306, 307.

§ Supply the whole account, *mutatis mutandis*, from Or §§ 39-51

|| See the rest in Nay § 141, Bhag. p 259, Nir § 1

¶ See above, footnote § on p १.

महाफलं, गच्छामि खं जाव\* पञ्जुवासामि" एवं  
 सम्यहेद्, २त्ता एहाए<sup>३</sup> सुद्वप्पावेसाइ<sup>४</sup> जाव<sup>५</sup> अप्पम-  
 हग्घाभरणाल्लद्धियसरीरे<sup>६</sup> सयात्रो<sup>७</sup> गिहाओ पडि-  
 णिव्वमइ<sup>८</sup>, २त्ता सकोरेण्डमल्लदामेणं<sup>९</sup> छत्तेणं धरिज्ज-  
 माणेणं<sup>१०</sup> मणुस्सवग्गुरापरिक्खत्ते<sup>११</sup> पायविहारचारे-  
 णं<sup>१२</sup> वाणियगामं<sup>१३</sup> नयरं<sup>१४</sup> मज्झं मज्झेणं निग्गच्छइ,  
 २त्ता जेणामेव<sup>१५</sup> दूइपलासे<sup>१६</sup> वेइए, जेणेव समणे  
 भगवं महावीरे, तेणेव उवागच्छइ, २त्ता तिक्खुत्तो  
 आयाहिणं<sup>१७</sup> पयाहिणं करेइ, २त्ता वन्दइ नमंसइ  
 जाव\* पञ्जुवासइ<sup>१८</sup> ॥ १० ॥

तए खं समणे भगवं महावीरे आणन्दस्स गाहा-

\* See footnote || on the preceding page

† See the rest in Kap §5 60 101 Ov § 17

१ A B add जाव। २ A पञ्जुवासामि। ३ E गहाये।  
 ४ A सुधपवे, C अप्पवेसा। ५ A B C D E om ६ B om  
 भरवालद्धियसरीरे, D E om लद्धियसरीरे। ७ B सहातो, D  
 सातो, E साओ। ८ C पडिणियगमइ, E पडिणिं। ९ C कोरि-  
 टिकं, A D E कोरटं। १० C धारिं। ११ C D E माणुं।  
 १२ A विहारि चां। B पादं, D पाइं। १३ E एणाम। १४  
 B यगर। १५ C जेजेव। १६ A E इयं। १७ B D E om  
 आयाहिणं पयाहिणं करेइ २त्ता। १८ A पञ्जुवासइ।

वइस्स<sup>१</sup> तीसे य महइमहालियाए<sup>२</sup> परिसाए<sup>३</sup> जाव<sup>४</sup>।  
धम्मकहा<sup>५</sup> † । परिसा पडिगया राया थ<sup>६</sup> गए<sup>७</sup> ॥  
११ ॥

तए णं से आणन्दे गाहावई<sup>८</sup> समणस्स भगवओ  
महावीरस्स अन्तिए धम्मं सोच्चा<sup>९</sup> निसम्म हइतुइ<sup>१०</sup>  
जाव<sup>१</sup> एवं वयासी<sup>११</sup> । “सइहामि णं, भन्ते, निग्गन्थं<sup>१२</sup>  
पावयणं, पत्तियामि णं, भन्ते, निग्गन्थं पावयणं, रो-  
एमि णं, भन्ते, निग्गन्थं पावयणं<sup>१३</sup>, एवमेयं भन्ते,  
तहमेयं भन्ते, अविहमेयं भन्ते, इच्छियमेयं<sup>१४</sup> भन्ते,  
पडिच्छियमेयं भन्ते, इच्छियपडिच्छियमेयं<sup>१५</sup> भन्ते, से  
जहेयं<sup>१६</sup> तुब्भे वयह<sup>१७</sup>, त्ति कट्टु जहा णं देवाणुप्पियाणं

\* See the rest in Ov § 56, and Nay. § 132.

† See the rest in Nir. § 4, and Bhag. p. 271 § 50.

‡ See the rest in Nay. § 23, Ov § 17, Kap § 5, Bhag. p. 260

१ A गाहावदस्स । २ A has only महाय, B om. whole, C om. महइ, D E om. महालियाए । ३ A B D E om. ४ C D E om. ५ D E कहाए । ६ A B om., E pref. वि । ७ A गया (plur.), D E गयो । ८ D E वइ । ९ A सुच्चा । १० A D E om. तुइ । ११ C वदासी । १२ C निगंथे पावयणे । १३ B C 1 vo इ instead of पत्तियामि, etc.; D E om. entirely. १४ C om. इच्छियमेयं भन्ते, पडिच्छियमेयं भन्ते । १५ D E om., B C D E add जाव । १६ D जहेहं । १७ B C D वदइ ।



अन्तिर बहवे राईसरतलवरमाडम्बियकोडुम्बियसेट्टि-  
सत्यवाहप्पभिइया<sup>१</sup> मुण्डा<sup>२</sup> भवित्ता आगाराओ अ-  
ण्णारियं पव्वइया<sup>३</sup>, नो खलु अहं तहा संचारमि  
मुण्डे जाव<sup>४</sup> पव्वइत्तए। अहणं<sup>५</sup> देवाणुप्पियाणं अ-  
न्तिर पच्चाणुव्वइयं<sup>६</sup> सत्तसिक्खावइयं<sup>७</sup> दुवालसविहं  
गिहिधम्मं<sup>८</sup> पडिवज्जिस्सामि। अहासुहं<sup>९</sup>, देवाणुप्पि-  
या<sup>१०</sup>, मा पडिवन्धं करेह<sup>११</sup> ॥ १२ ॥

तए णं से आणन्दे गाहावई<sup>१२</sup> समणस्स भगवओ  
महावीरस्स अन्तिर तप्पढमयार यूल्लगं<sup>१३</sup> पाणाइवा-  
यं<sup>१४</sup> पच्चक्खाइ<sup>१५</sup>। “जावज्जीवार दुविहं तिविहेणं न  
करेमि न कारवेमि मणसा वयसा कायसा” ॥ १३ ॥

तयाणन्तरं<sup>१६</sup> च णं यूल्लगं<sup>१७</sup> मूसावायं पच्चक्खाइ।  
“जावज्जीवार दुविहं तिविहेणं न करेमि न कार-  
वेमि मणसा वयसा कायसा” ॥ १४ ॥

\* Supply the rest from the immediately preceding sentence.

१ A राइसर०; B E ०कोहंबिय०, D ०कोट्टुविय०; B ०सिद्धि०,  
C ०मिहामेय.वहंसत्य०, D ०मेट्टिय०; B ०भिरियो। २ A B C मुण्डे,  
D E om. मु० भ०। ३ D adds जाव पव्वत्तिता, E जाव पव्वइत्ता।  
४ B पव्वं नं, A C पव्वमं। ५ D पंचाणुव्वयं। ६ C E ०मित्तव्वयं।  
७ A गिह०। ८ E जघा०। ९ E om. १० A करेहि। ११ A  
D E ०र। १२ So A E acc, B घृत्तं, C D घृत्तयं। १३ C पा-  
णाइवायं। १४ D E ०क्खामि। १५ B D तदा०। १६ So A E;  
BCD घृत्तयं।

तयाणन्तरं<sup>१</sup> च णं यूत्तगं<sup>२</sup> अदिष्णादाणं<sup>३</sup> पच्च-  
 क्खाइ<sup>४</sup> । “जावज्जीवाए<sup>५</sup> दुविहं ति विहेणं न करेमि<sup>६</sup>  
 न कारवेमि<sup>६</sup> मणसा वयसा कायसा” ॥ १५ ॥

तयाणन्तरं<sup>७</sup> च णं सदारसन्तोसीए<sup>८</sup> परिमाणं  
 करेइ<sup>९</sup> । “नन्नत्थ एक्काए<sup>१०</sup> सिवनन्दाए<sup>११</sup> भारियाए,  
 अवसेसं सव्वं मेहुणविहिं<sup>१२</sup> पच्चक्खामि<sup>१३</sup>” ॥ १६ ॥

तयाणन्तरं<sup>१४</sup> च णं इच्छाविहिपरिमाणं<sup>१५</sup> करेमा-  
 णे<sup>१६</sup>, हिरणसुवणविहिपरिमाणं<sup>१७</sup> करेइ । “नन्नत्थ च-  
 उहिं<sup>१८</sup> हिरणकोडीहिं<sup>१९</sup> निहाणपउत्ताहिं<sup>२०</sup>, चउहिं<sup>२१</sup>

\* Supply मणसा वयसा कायसा here and in the following paragraphs

१ C D E तदा० । २ B D यूत्तयं । ३ C ०न्ना० । ४ C D E  
 ०क्खामि । ५ C D E om. ६ B ०ति । ७ B C D E तदा० ।  
 ८ B C ०संतोसिते, A D E ०संतोसिए, but see the same  
 word in § 48, as gen. sing. ; the comm. (q. v.) gives  
 the two Sanskrit equivalents सन्तोषिकः = सन्तोष. and  
 सन्तोषिः = सन्तुष्टिः, apparently pointing to two various  
 readings: सन्तोसियस्स and सन्तोसीए । ९ B ०मि । १० A  
 B एक्काए, C इक्काए, D E णसुत्थेक्काए । ११ C om., D E  
 सिवायंदाए । १२ A ०विहं, C मैधुण० । १३ A ०इ, B ०ति ।  
 १४ B तदा० । १५ A ०विहं, B C D E om. विहि ।  
 १६ A C करेइ । १७ A ०विधं, D ०विधि० । १८ A चत्तादि ।  
 १९ A om. हिरस । २० A निहाणे, A E ०पत्ताहिं । २१ A  
 adds कोडीहिं after it.

वद्धिपउत्ताहिं, चउहिं पवित्यरपउत्ताहिं, अवसेसं  
सव्वं हिरणसुवणविहिं पच्चकखामिं ३” ॥ १७ ॥

तयाणन्तरं च णं चउप्पयविहिपरिमाणं करेइ,  
“नन्नत्थ चउहिं वएहिं दसगोसाहस्सिएणं वएणं,  
अवसेसं सव्वं चउप्पयविहिं पच्चकखामिं ३” ॥ १८ ॥

तयाणन्तरं च णं खेत्तवत्युविहिपरिमाणं करेइ ।  
“नन्नत्थ पच्चहिं हल्लसएहिं नियत्तणसइएणं हल्लेणं,  
अवसेसं सव्वं खेत्तवत्युविहिं पच्चकखामिं ३” ॥ १९ ॥

तयाणन्तरं च णं सगडविहिपरिमाणं करेइ ।  
“नन्नत्थ पच्चहिं सगडसएहिं दिसायत्तिएहिं, पच्चहिं  
सगडसएहिं संवाहणिएहिं, अवसेसं सव्वं सगड-  
विहिं पच्चकखामिं ३” ॥ २० ॥

तयाणन्तरं च णं वाहणविहिपरिमाणं करेइ ।  
“नन्नत्थ चउहिं वाहणेहिं दिसायत्तिएहिं, चउहिं

१ E बुद्धि०; C D E om. पउत्ताहिं । २ D E insert माण  
after पवित्यर, A E पत्ताहिं । ३ A C D ०विहिं । ४ A ०इ,  
B ०ति । ५ B तदा० । ६ D ०प्पय० । ७ A ०हस्सीणं । ८ A  
om. ९ A ०विहिं । १० A B C ०इ । ११ B C तदा० । १२ A  
B खित्त०; A ०विहिं, C D E om. विहिं । १३ A ०सएणं । १४  
A D E ०वत्युं, om. विहिं । १५ A ०विहिं । १६ A दिसायत्ति०,  
E a c ०जत्ति० । १७ D E सगडी० । १८ D E a c c संवह-  
णिएहिं । १९ A om. २० A B ०विहिं । २१ A B read  
चउहिं दिसायत्तिएहिं वाहणेहिं, चउहिं संवाहणिएहिं, O चउहिं  
वाह० दिसा०, omitting the rest.

वाहणेहिं संवाहणिरहिं<sup>१</sup>, अवसेसं सव्वं<sup>२</sup> वाहण-  
विहिं<sup>३</sup> पच्चक्खामि<sup>४</sup> ३<sup>५</sup> ॥ २१ ॥

तयाणन्तरं<sup>६</sup> च णं उवभोगपरिभोगविहिं<sup>७</sup> पच्चक्खा-  
एमाणे<sup>८</sup>, उल्लणियाविहिपरिमाणं<sup>९</sup> करेइ । “नन्नत्य  
एगाए<sup>१०</sup> गन्धकासाईए<sup>११</sup>, अवसेसं सव्वं उल्लणियाविहिं<sup>१२</sup>  
पच्चक्खामि<sup>१३</sup> ३<sup>१४</sup> ॥ २२ ॥

तयाणन्तरं<sup>१५</sup> च णं दन्तवणविहिपरिमाणं<sup>१६</sup> करेइ ।  
“नन्नत्य एगेणं अल्ललट्ठीमहुएणं<sup>१७</sup>, अवसेसं<sup>१८</sup> दन्तवण-  
विहिं<sup>१९</sup> पच्चक्खामि<sup>२०</sup> ३<sup>२१</sup> ॥ २३ ॥

तयाणन्तरं<sup>२२</sup> च णं फलविहिपरिमाणं<sup>२३</sup> करेइ ।  
“नन्नत्य<sup>२४</sup> एगेणं खीरामलएणं<sup>२५</sup>, अवसेसं<sup>२६</sup> फलवि-  
हिं<sup>२७</sup> पच्चक्खामि<sup>२८</sup> ३<sup>२९</sup> ॥ २४ ॥

१ A संवह० । २ A om. ३ A वहणविहिं; B ०विहिं । ४ A  
०क्खाइ, B ०क्खाति । ५ A B give it in full मणसा वयसा  
कायसा । ६ A ०विहिं, D विधिं । ७ A B पच्चक्खयमाणा, D पच्च-  
क्खामि तथा० णं माणे उल्ल०, E पच्चक्खामि तथाणंन्तरं च णं माणे, उल्ल०  
८ A B उल्लणिया, also a c c; A ०विह०, B O D ०विधि० ।  
९ E एगेणं । १० A ०कसाइए । ११ A B C D ०क्खाइ । १२ B  
तदा० । १३ A B दंतण० । A ०विहिं पच्चक्खाइ, B C D E ०विहिं  
पच्चक्खाइ । १४ A ०ल्ल० । १५ C adds सव्वं । १६ A दंतवणविहिं,  
D दंतण० । १७ A B C ०क्खाइ । १८ A B ०विह० । १९ C  
adds णं । २० B D खीर०, a c e have खीर०, all Gaudims  
have खीर; A ०मल्लेणं । २१ E adds सव्वं । २२ A C ०विहिं ।

तयाणन्तरं च णं अब्भङ्गणविहिपरिमाणं<sup>१</sup> करेइ।  
 “नन्नत्थ सयपागसहस्सपागेहिं<sup>२</sup> तेस्सेहिं<sup>३</sup>, अवसेसं  
 अब्भङ्गणविहिं<sup>४</sup> पच्चक्खामिं<sup>५</sup> इ” ॥ २५ ॥

तयाणन्तरं च णं उव्वट्टणविहिपरिमाणं<sup>६</sup> करेइ।  
 “नन्नत्थ एगेणं सुरहिणां<sup>७</sup> गन्धट्टएणं<sup>८</sup>, अवसेसं उव्व-  
 ट्टणविहिं<sup>९</sup> पच्चक्खामिं<sup>१०</sup> इ” ॥ २६ ॥

तयाणन्तरं च णं मज्जणविहिपरिमाणं<sup>११</sup> करेइ।  
 “नन्नत्थ अट्टहिं उट्टिएहिं<sup>१२</sup> उदगस्स घडएहिं<sup>१३</sup>, अवसेसं  
 मज्जणविहिं<sup>१४</sup> पच्चक्खामिं<sup>१५</sup> इ” ॥ २७ ॥

तयाणन्तरं<sup>१६</sup> च णं वत्थविहिपरिमाणं करेइ।  
 “नन्नत्थ एगेणं<sup>१७</sup> खोमजुयलेणं<sup>१८</sup>, अवसेसं वत्थविहिं<sup>१९</sup>  
 पच्चक्खामिं<sup>२०</sup> इ” ॥ २८ ॥

तयाणन्तरं<sup>२१</sup> च णं विलेवणविहिपरिमाणं<sup>२२</sup> करेइ।

१ A C E चम्मि० ; A •विहिं। २ Bom., A C तिल्लेहिं।  
 ३ A B C •यत्ताइ। ४ A D E उव्वट्टण०, C उव्वट्टणा० ; A  
 •विहं। ५ C D E सुरभिणा। ६ So A B a; but C e o  
 गंधवट्टएणं, E गंधवट्टिएणं, D गंधट्टएणं; all Gaudians have  
 घटा or घट्टा or घटो flour, meal, especially of wheat.  
 ७ A •विहं। ८ A उट्टिएहिं। ९ A B C घडेहिं, but D E a c  
 e घडएहिं, all Gaudians have घडा or घडे, not घड। १० A  
 D •विहिं। ११ A B •यत्ताति, C •यत्ताइ। १२ B तदा०। १३  
 A B एकेणं, C मत्तयेकेणं। १४ D E खोमजुयलेणं। १५ A  
 •विहिं। १६ A •विहं परि०, B E •विहिं परि०।

“नन्नत्य अगरुकुङ्कुमचन्दणमादिएहिं<sup>१</sup>, अवसेसं विले-  
वणविहिं पच्चक्खामि<sup>२</sup> ३” ॥ २९ ॥

तयाणन्तरं<sup>३</sup> च णं पुप्फविहिपरिमाणं<sup>४</sup> करेइ ।

“नन्नत्य एगेणं सुइयउमेणं मालइकुसुमदामेणं<sup>५</sup> वा,  
अवसेसं पुप्फविहिं<sup>६</sup> पच्चक्खामि<sup>७</sup> ३” ॥ ३० ॥

तयाणन्तरं<sup>८</sup> च णं आभरणविहिपरिमाणं<sup>९</sup> करेइ ।

“नन्नत्य मट्टकणेज्जएहिं<sup>१०</sup> नाममुद्दए<sup>११</sup> य, अवसेसं  
आभरणविहिं<sup>१२</sup> पच्चक्खामि<sup>१३</sup> ३” ॥ ३१ ॥

तयाणन्तरं<sup>१४</sup> च णं धूवणविहिपरिमाणं<sup>१५</sup> करेइ ।

“नन्नत्य अगरुतुरुक्कधूवमादिएहिं<sup>१६</sup>, अवसेसं धूवण-  
विहिं<sup>१७</sup> पच्चक्खामि<sup>१८</sup> ३” ॥ ३२ ॥

तयाणन्तरं<sup>१९</sup> च णं भेयणविहिपरिमाणं<sup>२०</sup> करे-  
माणे<sup>२१</sup>, पेज्जविहिपरिमाणं<sup>२२</sup> करेइ । “नन्नत्य एगाए<sup>२३</sup>

१ A अगरुचंदणकुङ्कुम०, a c e अगुत० । A C E ०माइएहिं;  
यादि is always used as a tatsama in the Gaudians ।  
२ A B ०क्खालि, C ०क्खाइ । ३ B D तदा० । ४ A ०विहं परि०,  
B ०विहिं परि० । ५ A मालइं०, C मालइं०, D E मालति० ।  
D E ०दामणेण । ६ A B C ०विहं, D ०विधिं । ७ B तदा० ।  
८ A C ०विहं०, D ०विधि० । ९ D E मट्टका०, a c e मट्टकणे० ।  
१० So A B C a c e, D E ०मुद्दोएहिं । ११ A ०विहं, D ०विधिं ।  
१२ A B C ०क्खाइ । १३ A ०विहं, D ०विधि० । १४ C E मा-  
इएहिं । १५ A ०विहं । १६ A B ०विहं०; D E ०माणे । १७ A  
करेइ माणे, C करेइ । १८ So also a c e; but A B D ०पिप्पं०,  
C om. ; A ०विहं परि० । १९ C एगेहिं ।

कट्टपेज्जाए<sup>१</sup>, अवसेसं पेज्जविहिं<sup>२</sup> पच्चक्खामि<sup>३</sup> ३”  
॥ ३३ ॥

तथाणन्तरं<sup>४</sup> च णं भक्खविहिपरिमाणं<sup>५</sup> करेइ ।  
“नन्नत्थ एगेहिं घयपुणेहिं<sup>६</sup> खण्डखज्जएहिं वा<sup>७</sup>, अव-  
सेसं भक्खविहिं<sup>८</sup> पच्चक्खामि<sup>९</sup> ३” ॥ ३४ ॥

तथाणन्तरं<sup>१०</sup> च णं ओदणविहिपरिमाणं<sup>११</sup> करेइ ।  
“नन्नत्थ कलमसालिओदणेणं<sup>१२</sup>, अवसेसं ओदणवि-  
हिं<sup>१३</sup> पच्चक्खामि<sup>१४</sup> ३” ॥ ३५ ॥

तथाणन्तरं<sup>१५</sup> च णं सूवविहिपरिमाणं<sup>१६</sup> करेइ ।  
“नन्नत्थ कलायसूवेणं<sup>१७</sup> वा मुग्गभाससूवेणं<sup>१८</sup> वा,  
अवसेसं सूवविहिं<sup>१९</sup> पच्चक्खामि<sup>२०</sup> ३” ॥ ३६ ॥

तथाणन्तरं<sup>२१</sup> च णं घयविहिपरिमाणं करेइ । “न-  
न्नत्थ सारइएणं<sup>२२</sup> गोघयमण्डेणं, अवसेसं घयविहिं  
पच्चक्खामि<sup>२३</sup> ३” ॥ ३७ ॥

१ A B • पिज्जाते । २ A पिज्जिविहिं, B पिज्जिविहिं । ३ A B  
D • यत्ताइ । ४ B D तदा • । ५ So A B C a c e, but D E  
भक्खण • । ६ D E • पुणेहिं । ७ A वा । ८ E भक्खणविहिं ।  
९ A B C • यत्ताइ । १० C E and a c e योयण • । ११  
c c कलमसाल • । १२ A उदणविहिं, D • विधिं । १३ A B C  
सूव • ; D • विधि • । १४ B A कलाय • । १५ A C • सूवेणं । १६  
A B C D • यत्ताइ । १७ C सारइएण, D E सारएणं । १८ A  
B • यत्ताति ।

तयाणन्तरं<sup>१</sup> च णं सागविहिपरिमाणं<sup>२</sup> करेइ । “न-  
न्नत्य वत्युसाण<sup>३</sup> वा सुत्थियसाण<sup>४</sup> वा मण्डुक्कियसा-  
ण वा, अवसेसं सागविहिं<sup>५</sup> पच्चक्खामिं<sup>६</sup> इ” ॥ ३८ ॥

तयाणन्तरं<sup>७</sup> च णं माहुरयविहिपरिमाणं<sup>८</sup> करेइ ।  
“नन्नत्य एगेणं पालङ्गामाहुरणं<sup>९</sup>, अवसेसं माहुरय-  
विहिं<sup>१०</sup> पच्चक्खामिं<sup>११</sup> इ” ॥ ३९ ॥

तयाणन्तरं<sup>१२</sup> च णं जेमणविहिपरिमाणं<sup>१३</sup> करेइ ।  
“नन्नत्य सेहंवदालियंवेहिं<sup>१४</sup>, अवसेसं जेमणविहिं<sup>१५</sup>  
पच्चक्खामिं<sup>१६</sup> इ” ॥ ४० ॥

तयाणन्तरं<sup>१७</sup> च णं पाणियविहिपरिमाणं<sup>१८</sup> करेइ ।  
“नन्नत्य एगेणं अन्तल्लिक्खोदणं<sup>१९</sup>, अवसेसं पाणिय-  
विहिं<sup>२०</sup> पच्चक्खामिं<sup>२१</sup> इ” ॥ ४१ ॥

१ B D तदा० । २ D ०विधि० । ३ So D E; A has वच्च०,  
B भच्च०, C चुच्च०, a चूच्च०, c भूच्च०, ० चूच्च०, paraph. वत्युणे, Hindi  
वत्युया or वायु; c c add तुम्बसाय त्ति (see comm.). ४ C सुव-  
त्थिय०, D E सेतत्थिय०, paraph. अगधीयो । ५ A ०विहिं । ६ A  
B D ०क्खाति । ७ A B D तदा० । ८ A B C मायु०; B ०विहिं ।  
९ A पालका, B C पालंका०; see footnote to the translation;  
A B ०मधुरतेणं । १० B ०विहिं, D ०विधिं । ११ A जमण०;  
A B ०विहिं परि० । १२ So also comm, D E ०यवेहिं । १३  
A B जिमण०; D ०विधिं । १४ B ०विधि० । १५ C अंतिलि० ।  
१६ D ०विधिं ।



तयाणन्तरं<sup>१</sup> च गं मुहवासविहिपरिमाणं करेद् ।  
 “नन्नत्य पञ्चसो गन्धिरणं<sup>२</sup> तन्वोलेणं, अवसेसं मुह-  
 वासविहिं<sup>३</sup> पञ्चक्खामि<sup>४</sup> ३” ॥ ४२ ॥

तयाणन्तरं<sup>१</sup> च गं चउव्विहिं<sup>५</sup> अण्हा दण्डं<sup>६</sup> पञ्च-  
 क्खाइ । तं जहा । अवन्झाणायरियं<sup>७</sup>, पमायाय-  
 रियं<sup>८</sup>, हिंसप्याणं<sup>९</sup>, पावकम्मोवसे<sup>१०</sup> ॥ ४३ ॥

इह खलु<sup>११</sup> “आणन्दा” इ<sup>१२</sup> समणे भगवं महावीरे-  
 आणन्दं<sup>१३</sup> समणोवासगं एवं वयासी । “एवं खलु, आ-  
 णन्दा, समणोवासणं अभिगयजीवाजीवेणं<sup>१४</sup> जाव<sup>१५</sup>  
 अण्दक्कमणिजेणं<sup>१६</sup> सम्मत्तस्स<sup>१७</sup> पञ्च अइयारा पेयाला  
 जाणियव्वा, नं समायरियव्वा । तं जहा<sup>१८</sup> । सज्जा,

१ A B D तदा० । २ C -सो गंधणं । ३ B मुहवासकविधिं ।  
 ४ A B D -क्खामि । ५ A चउव्विहिं, E चउव्विहं, C वयविहिं ।  
 ६ So A B C a c c, D E षण्णत्य० । ७ C अवज्जाया० । ८ D  
 पमादा० । ९ D -प्याणं । १० A B -वसेसं, C -वसेसं । ११ A  
 B C om. इह खलु । १२ A हि, B C D इ, a c c इ । १३ B  
 C आणंदमम० । १४ A -जीवे, om. णं । १५ D E om. जाव,  
 giving the whole formula उवल्लपुग्गुपावेणं आमवसंवदनि-  
 ष्णरिहिरियाधिरुग्गबंधमुग्गलकुमसेणं पमहिज्ज[sic]देवासुरनागसुवग्ग-  
 लसुरपतसिंहरकिंपुटिवागसलंघव्वमणोरगाइण्हिं देवगणेहिं निग्गं-  
 दाधो पावप्यायो, see Ov. ५121. १६ A B अण्दक्कमणिजेणं,  
 C अण्दक्कमणिजेणं, D E अण्दक्कमणिजेणं । १७ A समत्तस्स ।  
 १८ A B om.

! विद्गिच्छा<sup>१</sup>, परपासण्डपसंसा<sup>२</sup>, परपासण्ड-  
रे ॥ ४४ ॥

याणन्तरं<sup>३</sup> च णं<sup>४</sup> थूलगस्स<sup>५</sup> पाणाइवायवेरमणस्स<sup>६</sup>  
णोवासरणं पच्च अइयारा<sup>७</sup> पेयाला<sup>८</sup> जाणियव्वा,  
समायरियव्वा । तं जहा<sup>९</sup> । वन्धे<sup>१०</sup>, वहे, छविच्छेए,  
इभारे, भत्तपाणवेच्छेए । १ ॥ ४५ ॥

— तथाणन्तरं<sup>१०</sup> च णं<sup>११</sup> थूलगस्स<sup>१२</sup> मुसावायवेरमण-  
स्स<sup>१३</sup> पच्च अइयारा<sup>१४</sup> जाणियव्वा, न समायरियव्वा ।  
तं जहा<sup>१५</sup> । सहसाभक्खाणे<sup>१६</sup>, रहसाभक्खाणे<sup>१७</sup>, स-  
दारमन्तभेए, भोसोवएसे<sup>१८</sup>, कूडलेहकारणे<sup>१९</sup> । २ ॥  
४६ ॥

१ B विगंका, C वितिगंका । २ A ०पासंडी० । ३ A B C D E  
तदा० । ४ A थूलवस्स, B थूलस्स, C D E थूलयस्स । ५ B पाणा-  
दि० । ६ A इतियारा, B C तियारा om छ, D चत्तिचारा । ७ A  
पियाला । ८ B om ९ So also a c e, but A वधे वहे, D वधे वंधे  
छविच्छेदे, E वहवधच्छविच्छेए; see however the commentary  
on the passage १० A B D तदा० । ११ After णं D and  
E insert थूलगमुसावायवेरमणस्स यच्चविहे पखत्ते । त जहा । कखा-  
निच्च, गोवालिच्च, भोमालिच्च, नासावहारे, कूडसक्खे (C कूडसरे कच्चे)  
कधिकरणे । the comm gives this passage as a 'variant'.  
१२ A B C D E थूलग, om स्स । १३ D E om ०वेरमण० ।  
१४ A D c सहसा०, a c सहसा चम्भक्खाणे । १५ A रहसा०, D  
रहस्स०, a c रहसा चम्भक्खाणे । १६ D E add य ।

तयाणन्तरं<sup>१</sup> च एणं थूलगस्स<sup>२</sup> अदिणादाणवेर-  
मणस्स<sup>३</sup> पञ्च अइयारा<sup>४</sup> जाणियव्वा, न समायरिय-  
व्वा । तं जहा<sup>५</sup> । तेणाहडे, तकरण्यओगे<sup>६</sup>, विरुद्ध-  
रज्जाइक्कमे<sup>७</sup>, कूडतुल्लकूडमाणे<sup>८</sup>, तप्पडिरूवगववहारे<sup>९</sup>  
। ३ ॥ ४७ ॥

तयाणन्तरं<sup>१</sup> च एणं सदारसन्तोसीए<sup>१०</sup> पञ्च अइ-  
यारा<sup>४</sup> जाणियव्वा, न समायरियव्वा । तं जहा<sup>५</sup> ।  
इत्तरियपरिग्गहियागमणे<sup>११</sup>, अपरिग्गहियागमणे, अ-  
णङ्गकीडा<sup>१२</sup>, परविवाहकरणे<sup>१३</sup>, कामभोगा तिब्वा-  
भिलासे<sup>१४</sup> । ४ ॥ ४८ ॥

तयाणन्तरं<sup>१</sup> च एणं इच्छापरिमाणस्स समणोवास-  
एणं पञ्च अइयारा<sup>१०</sup> जाणियव्वा, न समायरियव्वा ।

१ A B D तदा० । २ A B C D E थूलग, om. स्स । ३ D  
अदिना०; C D E om. ०वेरमण० । ४ A B इयारा, D अतिचारा ।  
५ B om. ६ A B C a c c ०पञ्चमे । ७ B ०क्कमणे । ८ So E  
०; A B C D a c ०तुल० । ९ A ०ख्यववहारे, B ०विवहारे ।  
१० D E ०संतोसिए, a c c ०संतोसिय ति, perhaps pointing to  
a reading ०सन्तोसियस्स, see footnote to § 16. ११ B C D  
E om. १२ A इतिरिय० । १३ C a c c ०धनंग० । १४ A C  
D E a c ०वोवाध० । १५ So A B (abl. for loc.), C ०भोय  
ति०, D E ०भोयस्स ति०, a c c ०भोगति० । १६ A B C D तदा० ।  
१७ A B C इयारा, D अतिचारा ।

तं जहा<sup>१</sup> । खेत्तवत्युपमाणाइक्कमे<sup>२</sup>, हिरणसुवणपमाणाइक्कमे<sup>३</sup>, दुपयचउप्ययपमाणाइक्कमे<sup>४</sup>, धणधन्नपमाणाइक्कमे<sup>५</sup>, कुवियपमाणाइक्कमे<sup>६</sup> । ५ ॥ ४६ ॥

तयाणन्तरं<sup>१</sup> च णं दिसिवयस्स<sup>२</sup> पञ्च अइयारा<sup>३</sup> जाणियव्वा, न समायरियव्वा । तं जहा<sup>४</sup> । उड्ढदिसिपमाणाइक्कमे<sup>५</sup>, अहेदिसिपमाणाइक्कमे<sup>६</sup>, तिरियदिसिपमाणाइक्कमे<sup>७</sup>, खेत्तवुड्ढी<sup>८</sup>, सइअन्तरइवा<sup>९</sup> । ६ ॥ ५० ॥

तयाणन्तरं<sup>१</sup> च णं उवभोगपरिभोगे दुविहे पणत्ते । तं जहा<sup>२</sup> । भोयणञ्चो य<sup>३</sup> कम्मञ्चो य । तत्थ<sup>४</sup> णं भोयणञ्चो समणोवासणं पञ्च अइयारा<sup>५</sup> जाणियव्वा, न

१ B C D E om. २ The above is the order of the five offences in A and B; it agrees on the whole with §§ 17-19; but C a c e place No. 4 धण° before No. 3 दुपय°, and D E place No 4 धण° before No. 1 खेत्त° । A B C खित्त°, e °परि° । ३ D E °परिमाण° । ४ E °कम्मे, so also A in all five cases. ५ A कुब्बइपमाण°; E °परिमाण° । ६ A B D तदा° । ७ C D E दिसिविदिसि पंच°, A °वयपंच° । ८ D अतिचारा । ९ A उड्ढदिसि°, C D उड्ढदिसि°; E °परिमाण°; B E °इक्कमे, A throughout °इक्कमे । १० E °परिमाण° । ११ A B C D E खेत्तवुड्ढि; before it D inserts चउदिसिपमाणाइक्कमे, E चउदिसिपरिमाणाइक्कमे, treating खेत्तवुड्ढिसइअन्तरइवा as a compound word. १२ D E °चंरइवा । १३ A B C D E om. १४ C D E om. य । १५ A B C om. तत्थं । १६ A B C इयारा om. च, D अतिचारा ।

समायरियव्वा । तं जहा<sup>१</sup> । सचित्ताहारे<sup>२</sup>, सचित्त-  
पडिवद्वाहारे<sup>३</sup>, अष्यउल्लिओसहिभक्खणया<sup>४</sup>, दुष्यउ-  
ल्लिओसहिभक्खणया<sup>५</sup>, तुच्चोसहिभक्खणया । कम्मओ  
णं समणोवासणं पणरस कम्मादाणाइं जाणियव्वाइं,  
न समायरियव्वाइं । तं जहा<sup>६</sup> । इङ्गाखकम्मे, वणकम्मे,  
साडीकम्मे<sup>७</sup>, भाडीकम्मे<sup>८</sup>, फोडीकम्मे, दन्तवाणिज्जे, ल-  
क्खावाणिज्जे<sup>९</sup>, रसवाणिज्जे, विसवाणिज्जे, केसवाणिज्जे,  
जन्तपीलणकम्मे, निह्लञ्छणकम्मे, दवग्गिदावणया<sup>१०</sup>, स-  
रदहतलावसोसणया<sup>१०</sup>, असईजणपोसणया । ७ ॥ ५ ॥

१ A B C D om. २ A E and e o सचित्त० । ३ C अष्य-  
ओल्लियो ओसहि०, D E अष्यओल्लियोसहि०, o अष्यओसहि०, e  
अष्यओसहि०; the last form appears to be a conjectural  
emendation from Skr. अष्यओसहि०; the real Skr. equi-  
valent is probably अष्यञ्जलितौषधि०, Pr. अष्यञ्जलियोसहि०,  
whence अष्यउल्लियोसहि०; cf. Hemachandra's Grammar,  
IV, 90, where पडलइ (Skr. प्रज्वलति) is given as an  
equivalent of पयइ (Skr. पचति); cf. Marāthī पोळ्णे to be  
burnt, Hindī बलना । ४ D E दुष्योल्लि०, o दुष्यओल्लि०, e दुष्य-  
ओसहि० (=दुष्यओसहि० for दुष्यञ्जलितौषधि०) । ५ A B C D  
E om. ६ D E साहियकम्मे । ७ D E भाहियकम्मे । ८ A B  
C D E लक्खवा०; the above is the order in a ce; C D E  
place केस०, रस०, लक्ख०, विस०; A B place रस०, केस०, विस०,  
लक्ख० । ९ o दवग्गिदावणं । १० D ०तडाव०, and o ०तडाव०  
in सरदहतडावणोपणया, which appears to be a mere in-  
correct quotation of the Skr. equivalent सरदहतडाव-  
णोपणया as given by a and e (see comm.) ।

तयाणन्तरं<sup>१</sup> च खं<sup>२</sup> अण्ढा दण्डवेरमणस्स समणो-  
वासणं<sup>३</sup> पञ्च अइयारा जाणियव्वा, न समाय-  
रियव्वा। तं जहा<sup>४</sup>। कन्दप्ये, कुक्कुए<sup>५</sup>, मोहरिए, सञ्जु-  
त्ताहिगरणे<sup>६</sup>, उवभोगपरिसोगाइरित्ते<sup>७</sup>। ८ ॥ ५२ ॥

तयाणन्तरं<sup>८</sup> च खं सामाइयस्स समणोवासणं<sup>९</sup>  
पञ्च अइयारा जाणियव्वा, न समायरियव्वा। तं  
जहा। मणदुप्पडिहाणे<sup>१०</sup>, वयदुप्पडिहाणे<sup>११</sup>, कायदुप्प-  
डिहाणे<sup>१२</sup>, सामाइयस्स सइअकरणया<sup>१३</sup>, सामाइयस्स  
अणवट्टियस्स करणया। ९ ॥ ५३ ॥

तयाणन्तरं<sup>९</sup> च खं देसावगासियस्स<sup>१४</sup> समणोवास-  
णं पञ्च अइयारा जाणियव्वा, न समायरियव्वा।

१ A B D तदा०। २ After खं D E insert अणव्यद्वे चउ-  
विहे पण्णे। तं। अणव्याणयणिए, पमायायणिए, हिंमप्यणणे, पाव-  
कम्मोवण्णे। तस्स खं। All three commentaries omit the  
passage. ३ C om, D E वासगस। ४ A D अतिचारा।  
५ A B C D E om.; E inserts गहाणवट्टणवग्गविलेयणे, मह्म-  
वरसगंघे, वत्यासणायामरणे, पडिकमणे, देवसिय (Skr. देवसिकं) सव्वं।  
६ C E a कुक्कुए, D c e कुक्कुए (Skr. कुक्कु, कौक्कु)। ७ So  
a c e; but A B C D E अहिकरये। ८ A B C D E a c c  
अणवट्टियस्स। ९ A B C D तदा०। १० D E place this after  
पञ्च अइयारा। ११ B C a c c अणवट्टियस्स। १२ A B a व-  
दुप्प०; B C a c c अणवट्टियस्स। १३ C a c c अणवट्टियस्स। १४ A  
सविय०। १५ C इति०।

तं जहा<sup>१</sup>। आणवण्यप्यश्रोगे<sup>२</sup>, पेसवण्यप्यश्रोगे<sup>३</sup>, सदाणु-  
वार<sup>४</sup>, रूवाणुवार<sup>५</sup>, बहिया पोग्गलपक्खेवे<sup>६</sup>। १०॥५४॥

तयाणन्तरं<sup>७</sup> च णं पोसहोववासस्स समणोवासणं  
पञ्च अद्रयारा जाणियव्वा, न समायरियव्वा। तं  
जहा<sup>८</sup>। अप्पडिलेहियदुप्पडिलेहियसिञ्जासंधारे, अ-  
प्पमज्जियदुप्पमज्जियसिञ्जासंधारे, अप्पडिलेहियदुप्प-  
डिलेहियउच्चारपासवणभूमि, अप्पमज्जियदुप्पमज्जि-  
यउच्चारपासवणभूमि पोसहोववासस्स सन्मं अणणु-  
पालणया। ११॥५५॥

तयाणन्तरं<sup>९</sup> च णं अहासंविभागस्स समणोवास-  
णं<sup>१०</sup> पञ्च अद्रयारा<sup>११</sup> जाणियव्वा, न समायरियव्वा।  
तं जहा<sup>१२</sup>। सच्चित्तनिक्खेवणया<sup>१३</sup>, सच्चित्तपेहणया<sup>१४</sup>,  
कालाद्दक्खे<sup>१५</sup>, परववदेसे<sup>१६</sup>, मच्छरिया<sup>१७</sup>। १२॥५६॥

तयाणन्तरं<sup>१८</sup> च णं अपच्छिममारणन्तियसंलेहणा-  
ञ्जूसणाराहणाय<sup>१९</sup> पञ्च अद्रयारा<sup>२०</sup> जाणियव्वा, न

१ A B C om. २ A B °पद्योर, D B °पद्योगे। ३ C D E  
a c c °पद्योगे or °प्यद्योगे। ४ D °वातिय। ५ A °परिलेवे।  
६ A B तदा°। ७ A B C D om. ८ A B D तदा°। ९ C D  
E om. १० A B तियारा, D धतिपारा। ११ B D om. १२  
C E a c c सच्चित्त°। १३ A B °कम्मे, C °क्खेक्खे, D °क्खेक्खे,  
E °क्खेक्खे। १४ A परउववेसे, B परउववेसे, E परववेसे, a c c  
only Shr. परववदेसे। १५ D E मच्छरिया। १६ C °भूसिञ्जा°।

समायरियव्वा । तं जहा<sup>१</sup> । इहलोगासंसप्यत्रागे<sup>२</sup>,  
परलोगासंसप्यत्रागे, जीवियासंसप्यत्रागे, मरणासंस-  
प्यत्रागे, कामयोगासंसप्यत्रागे । १३ ॥ ५७ ॥

तरणं से आणन्दे गाहावर्द्ध<sup>३</sup> समणस्स भगवओ  
महावीरस्स<sup>४</sup> अन्तिए पञ्चाणुव्वइयं सत्तसिक्खावइयं  
दुवालसविहं सावयधम्मं<sup>५</sup> पडिवज्जइ, २त्ता समणं भ-  
गवं महावीरं वन्दइ नमंसइ, २त्ता एवं वयासी<sup>६</sup> । “नो  
खलु मे<sup>७</sup>, भन्ते, कप्पइ अज्जप्पभिइं<sup>८</sup> अन्नउत्थिए<sup>९</sup> वा  
अन्नउत्थियदेवयाणि वा अन्नउत्थियपरिग्गहियाणि  
वा<sup>१०</sup> वन्दित्तए वा<sup>११</sup> नमंसित्तए वा<sup>१२</sup>, पुब्बिं अणा-  
लत्तेयं<sup>१३</sup> आलवित्तए वा संलवित्तए वा, तेसिं अ-  
सणं<sup>१४</sup> वा पाणं वा खाइमं वा साइमं वा दाउं वा  
अणुप्पदाउं<sup>१५</sup> वा, नन्नत्थ रायाभिआगेणं<sup>१६</sup> गणाभि-  
आगेणं बलाभिआगेणं देवयाभिआगेणं गुरुनिग्गहेणं

१ A B D om. २ A B •प्ययोगे । ३ D •वति, E •वइ ।  
४ D E om. ५ C D E सावम • । ६ A B वदासी । ७ A D  
E om. ८ A B C D E •भिइं, acc •मिति । ९ So acc  
(see Ov. § 99); A B •उत्थिय, C D E •उत्थिया । १० A B  
D interpolate चेइयाइं, C E थरिहंतचेइयाइ । ११ A या ।  
१२ C थयाभित्तेयं । १३ C थसियं; A B D E omit the rest,  
only adding the numeral ३ । १४ B •ताउं, D E •पाउं ।  
१५ A •थोरयं ।



वित्तिकन्तारेणं<sup>१</sup> । कप्पइ मे समणे निग्गन्थे फासुएणं<sup>२</sup>  
 एसणिज्जेणं असणपाणखाइमसाइमेणं वत्थकम्बलपडि-  
 ग्गहपायपुञ्जणेणं<sup>३</sup> पीढफलगसिज्जासंधारएणं<sup>४</sup> आ-  
 सहथेसज्जेण य पडिल्लासेमाणस्स विहरित्तए<sup>५</sup>” । त्ति  
 कट्टु इमं एयारूवं अभिग्गहं अभिगिह्णइ, २त्ता य-  
 सिणाइं पुच्छइ, २त्ता अट्ठाइं<sup>६</sup> आदियइ, २त्ता<sup>७</sup> समणं  
 भगवं महावीरं तिव्वुत्तो वन्दइ, २त्ता समणस्स  
 भगवओ महावीरस्स अन्तियाओ द्दइपलासाओ वे-  
 इयाओ पडिणिक्खमइ<sup>८</sup>, २त्ता जेणेव वाणियगामे  
 नयरे<sup>९</sup>, जेणेव सए गिहे<sup>१०</sup>, तेणेव उवागच्छइ, २त्ता  
 सिवनन्दं भारियं एवं वयासी । “एवं खलु, देवाणुप्पि-  
 ए<sup>११</sup>, मए<sup>१२</sup> समणस्स भगवओ महावीरस्स अन्तिए<sup>१३</sup>  
 धम्मे निसन्ते, से वि य<sup>१४</sup> धम्मे मे इच्छिए पडिच्छिए  
 अभिरुइए, तं गच्छ<sup>१५</sup> णं तुमं, देवाणुप्पिए, समणं

१ A वित्ति०, B ०कन्तारेणं । २ A C फासुएसणिज्जेणं । ३ C  
 D E place कंबल after पडिग्गह; A B ०पाद० । ४ B C D E  
 ०सेजा०; B ०संधारेणं । ५ A D E विहरित्तए । ६ A अट्ठाइमा-  
 दियत्ति, C ०इसादियइ । ७ D E om. ८ B C पडिणि०, A B,  
 C D E ०सम० । ९ A B D नगरे । १० B C गेहे । ११ A C  
 ०प्पिया । १२ B D E om. १३ D E अन्तियं धम्मं पित्तं ।  
 १४ D E ए मे धम्मे । १५ B C गच्छइ ।  
 ONLY ०.

भगवं महावीरं वन्दाहि जाव\* पञ्जुवासाहि<sup>१</sup>, सम-  
णस्स भगवओ महावीरस्स अन्तिए<sup>२</sup> पञ्चाणुव्वइयं  
सत्तसिक्खावइयं दुवाल्लसविहं<sup>३</sup> गिहिधम्मं पडिव-  
ज्जाहि” ॥ ५८ ॥

तए णं सा सिवनन्दा भारिया आणन्देणं समणे-  
वासरणं एवं वुत्ता” समाणा<sup>४</sup> हट्टतुट्ठा कोडुम्बिय-  
पुरिसे<sup>५</sup> सद्दावेइ, रत्ता एवं वयासी<sup>६</sup> । “खिप्पामेव  
लहुकरण<sup>७</sup>” जावां पञ्जुवासइ<sup>८</sup> ॥ ५९ ॥

तए<sup>९</sup> णं समणे भगवं महावीरे सिवनन्दाए<sup>१०</sup> तीसे  
य महइ जाव<sup>११</sup> धम्मं<sup>१२</sup> कहेइ ॥ ६० ॥

तए णं सा सिवनन्दा समणस्स भगवओ महा-  
वीरस्स अन्तिए<sup>१३</sup> धम्मं सोच्चा<sup>१४</sup> निसम्म<sup>१५</sup> हट्ट जाव<sup>१६</sup>  
गिहिधम्मं पडिवज्जइ, रत्ता तमेव ध<sup>१७</sup> जाणप्पवरं<sup>१८</sup>

\* See footnote ॥ on p ५

† See

† See footnote in § 20G.

‡ See footnote \* on p. ७.

§

‡ on p. ७

१ B पञ्जुवासाहि । २ DE । ३ A •विहिं । ४ B खणु  
वत्ता समाणा । ५ C adds जाव after it. ६ D कोडुम्बि० । ७ B  
वदासी । ८ ACDE •करणं । ९ B पञ्जुवासइ । १० BC  
D तथो समणे । ११ DE add भारियाण । १२ ABCD  
E om. १३ A धम्मकहेति, C धम्मकहाए, DE धम्मकहा । १४  
CDE अतियं । १५ L सणा । १६ BCDE om. १७ DE  
•पवरं ।

दुरुहइ<sup>१</sup>, रत्ता जामेव दिसं<sup>२</sup> पाउब्भूया, तामेव  
दिसं<sup>३</sup> पडिगया ॥ ६१ ॥

“भन्ते” त्ति<sup>४</sup> भगवं गोयमे समणं भगवं महावीरं  
वन्दइ नमंसइ<sup>५</sup>, रत्ता एवं वयासी<sup>६</sup> । “पह्णं<sup>७</sup> खं, भन्ते,  
आणन्दे<sup>८</sup> समणोवासए देवाणुप्पियाणं अन्तिए मुण्डे  
जाव<sup>९</sup> पच्चइत्तए<sup>१०</sup> ?” ।

“नो तिण्णहे<sup>११</sup> समहे, गोयमा । आणन्दे<sup>१२</sup> खं<sup>१३</sup> समणो-  
वासए<sup>१४</sup> वह्णइ<sup>१५</sup> वासाइं समणोवासगपरियाणं<sup>१६</sup> पा-  
उणिहिइ<sup>१७</sup>, रत्ता जावां सोहम्मे कप्पे अरुणे<sup>१८</sup> वि-  
माणे देवत्ताए उववज्जिहिइ । तत्थ खं अत्थेगइयाणं  
देवाणं चत्तारि पलिआवमाइं ठिई<sup>१९</sup> पणत्ता । तत्थ  
खं आणन्दस्स वि<sup>२०</sup> समणोवासगस्स<sup>२१</sup> चत्तारि पलि-  
आवमाइं ठिई<sup>२२</sup> पणत्ता” ॥ ६२ ॥

\* Supply the rest from § 12 on p. 6.

† Supply the rest from § 89 below.

१ CD दुरुहइ । २ CDE दिमिं । ३ A ते, B ति । ४ A  
BDE om. ५ B वदासी । ६ A पभू; DE om. पह्णं । ७  
A पवत्तिचे, C पच्चत्तए, E पवत्तए । ८ A F तेण्णहे, CE इण्णहे ।  
९ D E insert कए खं before आणन्दे । १० A om. ११ DE  
add खं after समणो० । १२ DE वह्णं । १३ CE ०यायं ।  
१४ D पाउणीहि, E पाउणी । १५ A BEFGH (CD ?)  
एववामे. but see § 89 and 277 and note 315 । १६ A  
दितो, B दिति, D टिइ । १७ DE खं । १८ DE om.

‘ तए खं समणे भगवं महावीरं अन्नया कयाइ<sup>१</sup>  
बहिया जाव<sup>२</sup> विहरइ<sup>३</sup> ॥ ६३ ॥ ;

‘ तए खं से आणन्दे समणोवासए जाए अभिगय-  
जीवाजीवे जाव<sup>४</sup> पडिलाभेमाणे विहरइ<sup>५</sup> ॥ ६४ ॥

‘ तए खं सा सिवनन्दा भारिया समणोवासिया  
जाया जाव<sup>६</sup> पडिलाभेमाणी विहरइ<sup>७</sup> ॥ ६५ ॥

‘ तए खं तस्स आणन्दस्स समणोवासगस्स<sup>८</sup> उच्चावए-  
हिं<sup>९</sup> सीलव्वयगुणवेरमणपच्चकणणपोसहोववातेहिं<sup>१०</sup>  
अप्याणं भावेमाणस्स चोइस<sup>११</sup> संवच्छराइं वइक्कन्ताइं<sup>१२</sup> ।  
पणरसमस्स संवच्छरस्स अन्तरा<sup>१३</sup> वट्टमाणस्स अन्नया<sup>१४</sup>  
कयाइ<sup>१५</sup> पुव्वरत्तावरत्तकालसमयंसि<sup>१६</sup> धम्मजागरियं  
जागरमाणस्स इमेयारूवे अज्झत्थिए<sup>१७</sup> चिन्थिए मणो-  
गए सङ्कप्पे समुप्यज्जित्था<sup>१८</sup> । “एवं खलु अहं<sup>१९</sup> वाणिय-

\* Supply the rest from § 88, see also Bhag p 196

† Compare §§ 44 and 58. See the rest in Ov § 124, also Bhag, p 189

‡ See above footnote †

१ CD कयाइं । २ A विहरति । ३ A B \*सयस्य । ४ A  
उच्चवर्हिं । ५ A B \* पचकणणं योम\* । ६ C घउदस । ७ B  
विद्वक्कन्ताइं, D E वीद्वक्कन्ताइं । ८ A B अंतरे । ९ A B D चत्तुदा ।  
१० A B D कयाइ, B C E कयाइं । ११ D E abbreviate thus  
पुव्वरत्ता\* । १२ A B D E insert ९ after अज्झत्थिए and  
omit चिं, मणो, सइ\* । १३ D समुप्ये । १४ D वाणं ।

गामे<sup>१</sup> नयरे<sup>२</sup> वङ्गणं राईसर<sup>३</sup> जाव<sup>४</sup> सयस्स वि य<sup>५</sup>णं<sup>६</sup>  
 कुटुम्बस्स<sup>७</sup> जाया<sup>८</sup> आधारे । तं एरणं<sup>९</sup> वक्खेवेणं<sup>१०</sup> अहं  
 दि नो संचारमि समणस्स भगवओ महावीरस्स अन्तियं<sup>११</sup>  
 धम्मपणत्तिं उवसम्पज्जित्ताणं विहरित्तणं<sup>१२</sup> । तं सेयं  
 व खणु ममं<sup>१३</sup> क्खं जावं<sup>१४</sup> जलन्ते विउलं<sup>१५</sup> असणं<sup>१६</sup> ४१,  
 ४ गणा पूरणो<sup>१७</sup>, जाव<sup>१८</sup> जेडुपुत्तं<sup>१९</sup> कुटुम्बे<sup>२०</sup> ठवेत्ता<sup>२१</sup>,  
 १ तं मित्त जाव<sup>२२</sup> जेडुपुत्तं च आपुच्छित्ता, कोल्लाए<sup>२३</sup>  
 सत्थिवेसे<sup>२४</sup> नायकुल्लंसि पोसहसालं पडिल्लेहित्ता,  
 समणस्स भगवओ अन्तियं<sup>२५</sup> धम्मपणत्तिं उवसम्पज्जि-

\* See footnote † on p. १.

† See the rest in § 5, pp. १, ४.

‡ See the rest in Nāy. § 31, Bhag. pp. 202, 203, Kap. § 69.

§ Supply the rest from § 59; cf. Ov. § 87, Kap. § 101, Nāy. § 56, Bhag. p. 209.

‖ See Bhag. p. 210.

¶ See the rest in the comm.; also in Kap. § 101, Nāy. § 111; also footnote † on p. १८.

\*\* Supply the rest from § 8, p. १.

१ C वदियं. D • गामे । २ D नयरे । ३ A B D E रससरं  
 • A B om. ४ E om. ५ D कुटुं. E कुटुं • • A B C D  
 E एवेणं • E वक्खेवेणं । ६ A D E वणित्ता । ७ • A B D विह-  
 रित्तणं । ८ C ममं । ९ A B C D E विपुत्तं । १० A B • वे ।  
 ११ A वे । B वे । १२ B कुटुं । १३ B वदियं. C वदियं,  
 १४ E वदियं । १५ A B C D E om. १६ B वेवदियं • ।  
 १७ A B वदियं । १८ C D E वदियं ।

तायं विहरित्तए” । एवं सम्पेहेइ<sup>१</sup>, रत्ता कल्लं विउलं  
 तहेव<sup>२</sup> जिमियभुत्तुरागए तं<sup>३</sup> मित्त जाव<sup>४</sup> † विउ-  
 लेणं पुप्फ पु<sup>५</sup> ‡ सकारेइ सम्माणेइ, रत्ता तस्सेव मित्त  
 जाव<sup>४</sup> † पुरओ जेइयुत्तं सहावेइ, रत्ता एवं वयासी ।  
 “एवं खलु, पुत्ता, अहं वाणियगामे बह्णं राईसर<sup>६</sup>,  
 जहा चिन्तियं, जाव? विहरित्तए । तं सेयं खलु  
 मम इदाणिं तुमं सयस्स<sup>७</sup> कुडुम्बस्स आलम्बणं ४<sup>८</sup>  
 ठवेत्ता<sup>९</sup> जाव? विहरित्तए” ॥ ६६ ॥

\* Supply as above; see footnote ¶ on the preceding page.

† Supply the rest from § 8, p § ५

‡ Supply वत्तगम्भञ्जालहारिणं from Ov § 108, see also comm.

§ Supply the rest from the preceding sentence

॥ Supply पमाणं, आहारे, चक्खु from § 5, p ४

१ B सम्पेहि, C सम्पेहिइ । २ So D E G H; but in addi-  
 tion to तहेव, A B C F insert असयं [ F पायं खाइमं साइमं ]  
 उवक्खडावेइ २ [ C only ता मित्तनाइ० आसंतिता ] तथो पप्फा  
 यहाए [ F यहाया कयवलिक्कम्मा ] जाव<sup>४</sup> अय्यमहरग्धाभरग्गालकियसरी  
 [ F ०रा ] भोगगमंडवंसि सुहासनवरगए तेणं [ B तियं ] मित्तनाइ-  
 नियगसयणसंबंधिपरियणेण [ A B F तं ] सज्जितं विउलं असयं [ C F  
 only पायं खाइमं साइमं ] आसाएमाणे विसाएमाणे [ A F वी० ]  
 विहरइ जिमियभुत्तुरागए वि य [ A य ] य समाणे आरंते चोक्खे  
 परगसुइभूए । तहेव जिमि० etc. as in the text above. ३ C  
 om. ४ A B C D E G H om., F in full. ५ C D E H  
 om., F G in full. ६ A B D E G H ईसर० । ७ A B F  
 G add वज्जयस्स । ८ E टावित्ता ।

तए णं जेद्वपुत्ते आणन्दस्स समणोवासणेस्स "तह"  
त्ति एयमद्वं<sup>१</sup> विणएणं पडिसुणेइ ॥ ६७ ॥

तए णं से आणन्दे समणोवासए तस्सेव मित्त जाव<sup>२</sup>  
पुरओ जेद्वपुत्तं कुडुम्बे ठवेइ, २त्ता एवं वयासी।  
"मा णं, देवाणुप्पिया, तुम्भे" अज्जप्पभिइं<sup>३</sup> केइ ममं  
वह्णसु कज्जेसु<sup>४</sup> जाव<sup>५</sup> आपुच्छउ<sup>६</sup> वां, पडिपुच्छउ<sup>७</sup>  
वा, ममं<sup>८</sup> अट्टाए असणं वा ४<sup>९</sup> उवक्खुडेउ<sup>१०</sup> उव-  
करेउ<sup>११</sup> वा ॥ ६८ ॥

तए<sup>१२</sup> णं से आणन्दे समणोवासए जेद्वपुत्तं<sup>१३</sup> मित्त-  
नाइं<sup>१४</sup> आपुच्छइं<sup>१५</sup>, २त्ता सयाओ गिहाओ पडिणि-  
कंखमइं<sup>१६</sup>, २त्ता वाणियगामं नयरं<sup>१७</sup> मज्झं मज्झेणं

\* Supply the rest from § 8, p १

† Supply the rest from § 5 on pp १ and ४

‡ See footnote § on p १८

१ B एयमद्वं। २ All MSS. om. ३ A adds तुमं। ४ B  
पुत्ते, F places तुम्भे before देवा०। ५ So F II, but A C G  
•भिइं, D •भिति। ६ B C E F G H ममं। ७ B C F H  
add ए after कज्जेसु। ८ C D E H om. ९ D E व्यापुच्छतं,  
F व्यापुच्छियं। १० E •पुच्छतं, F पडिपुच्छियं। ११ C D E F  
गमं। १२ C •कल्लदइंथो, E •कल्लद, F •कल्लदित्तं, G •कल्लदेइ।  
१३ C थोवकं, D E उदकं, F •करेत्तं, G •करेइ। १४ C D  
E G H om. तए णं से था० गमं। १५ B D E •पुत्तमित्तं।  
१६ A B F •गाइ। १७ A व्यापुच्छति (3 pers. plur.) १८ A  
B H •गिं, A •भिति। १९ A B C F H गमं, E नयरे।

निग्गच्छइ, २त्ता जेणेव कोल्लाए सन्निवेसे<sup>१</sup>, जेणेव<sup>२</sup>  
 नायकुले<sup>३</sup>, जेणेव पोसहसाला<sup>४</sup>, तेणेव उवागच्छइ<sup>५</sup>,  
 २त्ता पोसहसालं<sup>६</sup> पमज्जइ, २त्ता उच्चारपासवणभूमिं  
 पडिलेहेइ<sup>७</sup>, २त्ता दब्भसंथारयं<sup>८</sup> संथरइ, दब्भसंथारयं  
 दुरुहइ<sup>९</sup>, २त्ता पोसहसालाए पोसहिए दब्भसंथारो-  
 वगए समणस्स भगवओ महावीरस्स अन्तियं<sup>१०</sup> धम्म-  
 पक्षत्तिं उवसम्पज्जित्ताणं विहरइ ॥ ६६ ॥

तए णं से आणन्दे समणोवासए उवासगपडिमा-  
 ओ<sup>१</sup> उवसम्पज्जित्ताणं विहरइ । पढमं उवासगप-  
 डिमं<sup>२</sup> अहासुतं<sup>३</sup> अहाकप्पं अहामग्गं अहातच्चं  
 सम्मं<sup>४</sup> काएणं फासेइ, पालेइ, सोहेइ, तीरेइ, कित्तेइ,  
 आराहेइ<sup>५</sup> ॥ ७० ॥

तए णं से आणन्दे समणोवासए दोच्चं उवासगप-  
 डिमं<sup>६</sup>, एवं तच्चं, चउत्थं, पञ्चमं, छट्ठं, सत्तमं, अट्ठमं

१ A B सन्निवेसे । २ A B निज्जययं । ३ A पोसहसाला ।  
 ४ A पक्षत्ति । ५ A पोसहसाला । ६ D E पडिलेहर । ७ E  
 संथारं । ८ D दुरुहर, E दुरुहर । ९ A अन्तियं । १० A C  
 D E पढमं पडिमं, B only पडिमं; see § 89. ११ B om, C  
 पहिमा । १२ So comm, A B C D E have only ३ after  
 अहासुतं । १३ A B सम्मं । १४ So comm, A B C D E  
 have only णए before आराहेइ; Bhag, p 253, has पडिइइ<sup>१</sup>  
 १५ C adds उवसंपज्जित्तायं विहरइ ।



तद्यं खं जेद्वपुत्ते आणन्दस्स समणोवासगंस्स “तह”  
त्ति एयमद्वं<sup>१</sup> विणरणं पडिसुणेइ ॥ ६७ ॥

तद्यं खं से आणन्दे समणोवासए तस्सेव मित्त जाव<sup>२</sup>  
पुरओ जेद्वपुत्तं कुडुम्बे ठवेइ, रत्ता एवं वयासी।  
“मा खं<sup>३</sup>, देवाणुप्पिया, तुम्भे<sup>४</sup> अज्जप्पभिइं<sup>५</sup> केइ मम<sup>६</sup>  
बहूसु कज्जेसु<sup>७</sup> जाव<sup>८</sup> आपुच्छउ<sup>९</sup> वा, पडिपुच्छउ<sup>१०</sup>  
वा, मम<sup>११</sup> अट्टार असणं वा ४<sup>१२</sup> उवकखुडेउ<sup>१३</sup> उव-  
करेउ<sup>१४</sup> वा ॥ ६८ ॥

तद्यं खं से आणन्दे समणोवासए जेद्वपुत्तं<sup>१५</sup> मित्त-  
नाइं<sup>१६</sup> आपुच्छइं<sup>१७</sup>, रत्ता सयाओ गिहाओ पडिणि-  
कंखमइं<sup>१८</sup>, रत्ता वाणियगामं नयरं<sup>१९</sup> मज्झं मज्जेणं

\* Supply the rest from § 8, p ३

† Supply the rest from § 5 on pp ३ and ४

‡ See footnote § on p. १३

१ B अयमद्वं। २ All MSS. om. ३ A adds तुमं। ४ B  
पुत्ते, F places तुम्भे before देवा०। ५ So F H, but A C G  
•भिइं, D •मिति। ६ B C E F G H ममं। ७ B C F H  
add य after कज्जेसु। ८ C D E H om. ९ DE व्यापुच्छंतं,  
F व्यापुच्छियं। १० E •पुच्छंतं, F पडिपुच्छियं। ११ C D E F  
ममं। १२ C •कखुडेउं, E •कखइ, F •कखडिउं, G •कखडेइ।  
१३ C •ओवक०, D E उदक०, F •करेउं, G •करेइ। १४ CD  
E G H om. तद्यं खं से प्या० सम०। १५ B D E •पुत्तमित्त०।  
१६ A B F •नाइ। १७ A व्यापुच्छंति (3 pers. plur.) १८ A  
B H •नि०, A •मिति। १९ A B C F H नगरं, E नयरे।

निग्गच्छइ, २त्ता जेणेव कोल्लाए सन्निवेसे<sup>१</sup>, जेणेव  
 नायकुले<sup>२</sup>, जेणेव पोसहसाला<sup>३</sup>, तेणेव उवागच्छइ<sup>४</sup>,  
 २त्ता पोसहसालं<sup>५</sup> पमज्जइ, २त्ता उच्चारपासवणभूमिं  
 पडिलेहेइ<sup>६</sup>, २त्ता दब्भसंथारयं<sup>७</sup> संथरइ, दब्भसंथारयं  
 दुरुहइ<sup>८</sup>, २त्ता पोसहसालाए पोसहिए दब्भसंथारो-  
 वगए समणस्स भगवओ महावीरस्स अन्तिरयं<sup>९</sup> धम्म-  
 पण्णत्तिं उवसम्पज्जित्ताणं विहरइ ॥ ६६ ॥

तए णं से आणन्दे समणोवासए उवासगपडिमा-  
 ओ<sup>१०</sup> उवसम्पज्जित्ताणं विहरइ । पढमं उवासगप-  
 डिमं<sup>११</sup> अहासुत्तं<sup>१२</sup> अहाकप्पं अहामग्गं अहातच्चं  
 समं<sup>१३</sup> काएणं फासेइ, पालेइ, सोहेइ, तीरेइ, कित्तेइ,  
 आराहेइ<sup>१४</sup> ॥ ७० ॥

तए णं से आणन्दे समणोवासए दोच्चं उवासगप-  
 डिमं<sup>१५</sup>, एवं तच्चं, चउत्थं, पच्चमं, छट्ठं, सत्तमं, अट्ठमं

१ A B ससि० । २ A B मिच्चनाय० । ३ A पोसहसाला ।  
 ४ A °च्छति । ५ A पोसहसाला । ६ D E पडिलेहइ । ७ E  
 °संघारं । ८ D दुरुहइ, E दूरुहइ । ९ A अन्तिर । १० A C  
 D E पढमं °पडिमं, B only पडिमं; see § 89. ११ B om, C  
 पडिमा । १२ So comm, A B C D E have only ३ after  
 अहासुत्तं । १३ A B समं । १४ So comm., A B C D E  
 have only जाव before आराहेइ; Bhag, p 283, has कित्तेइ ।  
 १५ C adds उवसंपज्जित्ताणं विहरइ ।

नवंमे, दसमे, एकारसमं, जाव, आराहेइ ॥ ७१ ॥  
 तएणं से आणन्दे समणोवासए इमेणं एयारूवेणं  
 उरालेणं विउलेणं पयत्तेणं पग्गहिएणं तवोकम्मेणं  
 सुक्के जाव, किसे धम्मणिसन्तए जाए ॥ ७२ ॥  
 तएणं तस्स आणन्दस्स समणोवासगस्स अन्नया  
 कयाइ पुव्वरत्ता जाव, धम्मजागरियं जागरमा-  
 णस्स अयं अञ्जत्थिए पु, एवं खलु अहं इमेणं  
 जाव, धम्मणिसन्तए जाए, तं अत्थि तां मे उट्ठाणे  
 कम्मे बले वीरिए, पुरिसकारपरकमे सद्धाधिइसं-

\* Supply the rest from § 70, commencing with च्चदाहं. See also Bhag. p. 283, Kap. (Sam.) § 63.  
 † See the rest in Bhag. pp. 288, 289.  
 ‡ Supply the rest from § 66 on p. २०. See also Bhag., p. 291.  
 § Supply च्चिम्मिए, पत्थिए सणोमए च्चहणे from Kap. § 90, Bhag. p. 253; sometimes one term is omitted, so that the whole formula consists only of four terms, as in § 66, p. २०, and in Kap. § 93.  
 || Supply the rest from § 72; see also Bhag., p. 288.

१ C इकारसमं। २ D आराधेति। ३ B इमेतारूपेणं, C इमेणं।  
 ४ A एपत्तेणं। ५ C किञ्चित्ते। ६ A संते, D E संतत्ते। ७ E  
 om. ८ A D च्चसुदा। ९ A D कदाइ। १० C D E om.  
 ११ A adds जाव after it. १२ D E नाहे। १३ A has the  
 numeral letter इ=५; B C have the numeral figure  
 ६०; D E om. १४ A संतित्ते, C संति, D संपत्ते। १५ C D  
 E om. १६ E कम्मवजवीरिए, A वजवीरिए। १७ A B परिक्कमे।

वेगे<sup>१</sup> । तं जाव ता<sup>२</sup> मे अत्थि उड्डाणे सद्वाधिइसं-  
वेगे<sup>३</sup>, जाव य<sup>४</sup> मे धम्मायरिए धम्मोवएसए<sup>५</sup> समणे  
भगवं<sup>६</sup> महावीरे<sup>७</sup> जिणे सुहत्थी<sup>८</sup> विहरइ<sup>९</sup>, ताव ता  
मे सेयं कल्लं जाव<sup>१०</sup> जलन्ते अपच्छिममारणन्तिय-  
संलेहणाञ्जूसणाञ्जूसियस्स<sup>११</sup>, भत्तपाणपडियाइक्खियस्स,  
कालं अणवकह्णमाणस्स विहरित्तए<sup>१२</sup> । एवं सम्येहेइ,  
इत्ता कल्लं पाउ जाव<sup>१३</sup> अपच्छिममारणन्तिय जाव<sup>१४</sup>  
कालं अणवकह्णमाणे विहरइ ॥७३॥

तए रां तस्स आणन्दस्स समणोवासगस्स<sup>१५</sup> अन्न-  
या<sup>१६</sup> कयाइ सुभेणं<sup>१७</sup> अञ्जवसाणेणं, सुभेणं<sup>१८</sup> परि-  
णामेणं, सेसाहिं विसुञ्जमाणोहिं<sup>१९</sup> तदावरणिज्जा-  
णं<sup>२०</sup> कम्माणं खञ्जेवसमेणं आहिनाणे<sup>२१</sup> समुप्पन्ने<sup>२२</sup> ।

\* See footnote † on page १८

† Supply the rest from the preceding sentence

१ E सद्वाठिइसंवेगे । २ B तमेव for ता मे । ३ A B सद्वाति ।  
संवेगे, C सद्वावेइसवेगे, E सद्वाठिइसवेगे । ४ E om. ५ D E  
वण्णसेए । ६ D E om. ७ A B सहत्थि, C सह, D E सावत्थी, ८  
Bhag. p. 29L has सहत्थी । ९ A विहरति । १० A •भूणतितस्स । १  
१० C विहरइ । ११ A B C D E om. १२ A B C om. १  
१३ A B अणुदा । १४ A सुभेणं । १५ B भोभणेणं, C सोहणेणं । ३  
१६ D E सुज्जहं । १७ A तदा णं वरं, D यायावरं । १८ A A  
B C D कोहिनाणे । १९ A B C D E समुपं, B C E •जे । A

अथा प्रसूतीए तद्वा, जाव भिक्खायरियाए अडमा-  
 णे अहापञ्जत्तं भत्तपाणं समं, पडिग्गाहेइ, रत्ता  
 वाणियगामाथे पडिण्णिग्गच्छइ, रत्ता कोल्लायस्स  
 सन्निवेसस्स अदूरंसामन्तेणं वईवंधमाणे, बहुजणसह  
 निसामेइ । बहुजणो अन्नमन्नस्स एवमाइक्खइ ४†  
 “एवं खलु, देवाणुप्पिया, समणस्स भगवओ अन्ते-

\* Apparently a reference to the Vivāha-panṇaṭṭī, another name of the Bhagavata; see footnote to the Translation.

† Supply एवं भासइ, एवं पचवेइ, एवं पक्खेइ from Kap. (Sām) § 64.

१ D E omit अथा प्रसूतीए तद्वा and read जाव भिक्खायरिय  
 जाव अडमाणे; the second जाव is not intelligible; there  
 is nothing to which it could refer; the technical  
 phrase, as shown by §§ 77 and 78, is निय्खायरियाए  
 अडमाणे, without any intermediate words. Before भि  
 however, a large portion of the current passage c  
 §§ 77 and 78 (*viz.*, उच्चनीयमञ्जित्तमारं कुलारं घरसमुदायस्स) i  
 omitted and the omission is indicated by the first जा  
 of D E. The same omission is indicated by the single  
 जाव of A B C. The second जाव of D E probably arose  
 from an erroneous repetition of the जाव of the original  
 rubric, intended to take the place of the omitted  
 phrase अथा प्रसूतीए तद्वा । २ A B C om., D समं । ३ A B  
 D E पडिग्गाहेइ । ४ E कोल्लायसन्निवेसस्स । ५ A •समेतेणं । ६ A  
 वतीवयं, B वतीवरीयमाणे, C वोदवयं, E D वीतीवयं । ७ A  
 om. ८ C om., D E २ ।

जहा प्रसुत्तीए तद्वा, जाव भिक्खायरियाए अडमा-  
णे अहापज्जत्तं भत्तपोणं समं पडिग्गाहेइ, रत्ता  
वाणियगामाओ पडिणिग्गच्छइ, रत्ता कोल्लायस्स  
सन्निवेसस्स अदूरसामन्तेणं वईवयमाणे, बहुजणसइ  
निसामेइ । बहुजणे अन्नमन्नस्स एवमाइक्खइ ४†  
“एवं खलु, देवाणुप्पिया, समणस्स भगवओ अन्ते-

\* Apparently a reference to the Vivāha-pannatti, another name of the Bhagavati; see footnote to the Translation.

† Supply एवं भासइ, एवं पणवेइ, एवं परूवेइ from Kap. (Sām) १, 54.

१ D E omit जहा प्रसुत्तीए तद्वा and read जाव भिक्खायरियाए अडमाणे; the second जाव is not intelligible; there is nothing to which it could refer; the technical phrase, as shown by §§ 77 and 78, is भिक्खायरियाए अडमाणे, without any intermediate words. Before भि however, a large portion of the current passage ( §§ 77 and 78 (*viz.*, उच्चनीयमञ्जिहमाइं कुलाइं घरसमुदाणस्स) is omitted and the omission is indicated by the first जा of D E. The same omission is indicated by the single जाव of A B C. The second जाव of D E probably arose from an erroneous repetition of the जाव of the original rubric, intended to take the place of the omitted phrase जहा प्रसुत्तीए तद्वा । २ A B C om., D समं । ३ A B D E पडिग्गाहेइ । ४ E कोल्लायसन्निवेसस्स । ५ A •समेतेणं । ६ A वतीवयं, B वतीवपीयमाणे, C वोइवयं, E D वीतीवयं । ७ A om. C om., D E २ ।

गोरे<sup>१</sup>, उगतवे, दित्तवे, तत्तवे, घोरतवे<sup>२</sup>, महा  
तवे, उराले, घोरगुणे<sup>३</sup>, घोरतवस्सी, घोरवम्भचेरवा-  
सी, उच्छूढसरीरे, सङ्घित्तविउलतेउलेसे<sup>४</sup>, छड्डं<sup>५</sup> छड्डेणं  
अणिक्खित्तेणं तवोक्कम्भेणं संजमेणं तवसा अप्पाणं  
भावेमाणे विहरइ ॥ ७ई ॥

तए णं से भगवं गोयमे छड्डक्खमणपारणंगंसि<sup>६</sup>  
पठमाणे पोरिसीए<sup>७</sup> सञ्जायं करेइ, विइयाए<sup>८</sup> पोरि-  
सीए<sup>९</sup> ज्ञायं ज्ञियाइ, तइयाए पोरिसीए<sup>१०</sup> अतुरियं<sup>११</sup>  
अचवलं असम्भन्ते मुहपत्तिं<sup>१२</sup> पडिलेहेइ, २त्ता<sup>१३</sup> भा  
यणवत्थाइं<sup>१४</sup> पडिलेहेइ, २त्ता<sup>१५</sup> भायणवत्थाइं<sup>१६</sup> पम  
ज्जइ, २त्ता<sup>१७</sup> भायणाइं<sup>१८</sup> उग्गाहेइ, २त्ता<sup>१९</sup> जेखेव स  
मणे भगवं महावीरे, तेणेव उवागच्छइ, २त्ता<sup>२०</sup> समए ।

१ E °पउम° for °पण्ड° । २ D E om. ३ C °विउले तेउ°  
after this epithet D E insert the following: जियका  
जियमाणे, जियमाए, जियलोभे, जाइसंपणे, कुलसंपणे, वलसंपणे, रुवसप-  
णाव तेयसी । ४ A छड्डक्खेणं । ५ C °पारणंगंमि । ६ C पोरिसीए ।  
७ C D E वीयाए । ८ D E पोरिसीए । ९ C D पोरिसीए । १०  
A अतुरियं अचलिसंभन्ते, B C अतुरियं अचवलमसम्भन्ते, D E अतु-  
रियमचवलमसम्भन्ताए । ११ D E °पत्तिं । १२ A B D E om.  
१३ A भाइयं व°, B भाइयव° । १४ B C D E om. १५ B L  
E only भायणं, A C only भायण । १६ A भाइयाइं । १७ A १,  
full भाइयाइं उग्गाहेत्ता, B C D E om. १८ A D om. }

जहा प्रसुत्तीरं तहा, जाव भिक्खायरियाए अहमा-  
 रो अहापज्जत्तं भत्तपाणं समं पडिग्गाहेइ, रत्ता  
 वाणियगांमाओ पडिण्णिग्गच्छइ, रत्ता कोल्लायस्स  
 सन्निवेसस्स अदूरसामन्तेणं वईवयमाणे, बहुजणसदं  
 निसामेइ । बहुजणो अन्नमन्नस्स एवमाइक्खइ ४†  
 “एवं खलु, देवाणुप्पिया, समणस्स भगवओ अन्ते-

\* Apparently a reference to the Vivaha-pañatti, another name of the Bhagvati; see footnote to the Translation.

† Supply एवं भासइ, एवं पणवेइ, एवं पणवेइ from Kap. (Sām) §, 61.

१ D E omit जहा प्रसुत्तीरं तहा and read जाव भिक्खायरियाए अहमाओ; the second जाव is not intelligible; there is nothing to which it could refer; the technical phrase, as shown by §§ 77 and 78, is भिक्खायरियाए अहमाओ, without any intermediate words. Before this, however, a large portion of the current passage ( §§ 77 and 78 (viz., उच्चनीयमञ्जिमारं कुलारं घरसमुदाणस्स) is omitted and the omission is indicated by the first जाव of D E. The same omission is indicated by the single जाव of A B C. The second जाव of D E probably arose from an erroneous repetition of the जाव of the original rubric, intended to take the place of the omitted phrase जहा प्रसुत्तीरं तहा । २ A B C om., D समं । ३ A B D E पडिग्गाहेइ । ४ E कोल्लायसन्निवेसस्स । ५ A •समेतेणं । ६ A वतीवयं, B वतीव-नीयमाणे, C बोइवयं, E D नीतीवयं । • A om. = C om., D E २ ।



वित्ताणं तिक्वुत्तो मुद्वाणेणं पाए अभिवन्दित्तए ।  
तुव्वे णं, भन्ते, इच्छाकारेणं<sup>१</sup> अणभिओएणं<sup>२</sup> इओ<sup>३</sup> चैव  
एह, जा<sup>४</sup> णं देवाणुप्पियाणं तिक्वुत्तो मुद्वाणेणं पा-  
एसु<sup>५</sup> वन्दामि नमंसामि” ॥ ८१ ॥

तए णं से<sup>६</sup> भगवं गोयमे, जेणेव आणन्दे समणो-  
वासए, तेणेव उवागच्छइ<sup>७</sup> ॥ ८२ ॥

तए<sup>८</sup> णं से<sup>९</sup> आणन्दे समणोवासए भगवओ गोय-  
मस्स<sup>१०</sup> तिक्वुत्तो मुद्वाणेणं पाएसु<sup>११</sup> वन्दइ नमंसइ,  
रत्ता एवं वयासी । “अत्थि णं, भन्ते, गिहिणेो गि-  
हिमज्जा<sup>१२</sup> वसन्तस्स ओहिनाणे णं समुप्पज्जइ<sup>१३</sup> !” ।

“इन्ता, अत्थि” ।

“जइ णं, भन्ते, गिहिणेो जाव<sup>१४</sup> समुप्पज्जइ, एवं  
खलु, भन्ते, मम<sup>१५</sup> वि गिहिणेो गिहिमज्जा<sup>१६</sup> वस-

\* Supply the rest from the preceding passage

१ A इच्छुकारेण, B इच्छुकारेणं, D E इत्थकारेणं, G inserts  
देवाणुप्पिया after it २ B E G अभिओएणं । ३ C इथो व  
नेव एह, D E इतो चैव एव । ४ C जहा, H जाव । ५ A B G H  
पादेसु । ६ H मं for तए णं से । ७ C D E F add रत्ता ।  
८ E om. तए णं से वा- स- । ९ A B C D E H om. १० A  
C G भगवं गोयमं । ११ A B मज्जे, F गिहिवासमज्जे, a c e  
also मज्जा । १२ A B C D E समुप्पज्जइ, and so as a rule  
throughout, but F G H मनुप्प- । १३ A ममं ।

न्तस्स आहिनाणे समुप्पन्ने । पुरत्थिमेणं<sup>१</sup> लवणसमुद्दे  
पञ्चजायणसयाइं जाव<sup>२</sup> लोलुयच्चुयं<sup>३</sup> नरयं जानामि  
पासामि” ॥ ८३ ॥

तए णं से भगवं गोयमे आणन्दं समणोवासयं  
एवं वयासी<sup>४</sup> । “अत्थि णं, आणन्दा<sup>५</sup>, गिहिणो जाव<sup>६</sup>  
समुप्पज्जइ । नो चेव णं एमहालए<sup>७</sup> । तं णं तुमं,  
आणन्दा, एयस्स<sup>८</sup> ठाणस्स आलोएहि<sup>९</sup> जाव<sup>१०</sup> तवो-  
कम्मं पडिवज्जाहि ” ॥ ८४ ॥

तए<sup>१</sup> णं से आणन्दे समणोवासए भगवं गोयमं  
एवं वयासी । “अत्थि णं, भन्ते, जिणवयणे सन्ताणं<sup>२</sup>  
तच्चाणं तहियाणं सच्चूयाणं भावाणं आलोइज्जइ  
जाव<sup>३</sup> पडिवज्जिज्जइ ?” ।

“नो तिण्ढे<sup>४</sup> समइ<sup>५</sup>” ।

\* Supply the rest from § 74.

† Supply the rest from § 83.

‡ Supply पडिवज्जाहि and पडिवज्जिज्जइ respectively.

१ A पुरत्थिमेणं, C पुरेच्छिमेणं, D H पुरच्छिमेणं, E पुरिच्छिमेणं,  
F पुरित्थिमेणं, G प्रतच्छिमेणं । २ DE लोलुयं चचुयं, F लोलुचुयं,  
G लोलुचयं । ३ A B H वयासी । ४ H आणन्दे । ५ D E G  
एवंमहालए; C H नो चेव महालए ए तमं । ६ E तस्स । ७ E  
G आलोएहि । ८ A H तं । ९ D संभासे, G सत्तायं, H सत्तायं  
for सत्तायं तत्तायं । १० C E F G इण्ढे ।

“जइ णं, भन्ते, जिणवयणे सन्ताणं<sup>१</sup> जाव<sup>२</sup> भावाणं  
 ना अलोइज्जइ<sup>३</sup> जाव<sup>४</sup> तवोकम्मं<sup>५</sup> ना पडिवज्जि-  
 ज्जइ । तं<sup>६</sup> णं, भन्ते, तुब्भे चैव एयस्स ठाणस्स<sup>७</sup> अलो-  
 इह<sup>८</sup> जाव<sup>९</sup> पडिवज्जइ” ॥ ८५ ॥

तए<sup>१०</sup> णं से भगवं गोयमे आणन्देणं समणोवासएणं  
 एवं वुत्ते समाणे, सङ्घिए कङ्घिए विइगिच्छासमा-  
 वन्ने<sup>११</sup>, आणन्दस्स अन्तियाओ<sup>१२</sup> पडिणिकखमइ, २त्ता  
 जेणेव दूइपलासे चेइये, जेणेव समाणे भगवं महावीरे,  
 तेणेव उवागच्छइ, २त्ता समाणस्स भगवओ महावी-  
 रस्स अदूरसामन्ते गमणागमणाए<sup>१३</sup> पडिकमइ, २त्ता  
 एसणमणेसणं<sup>१४</sup> अलोइइ, २त्ता<sup>१५</sup> भत्तपाणं<sup>१६</sup> पडिदं-  
 सेइ<sup>१७</sup>, २त्ता समाणं भगवं वन्दइ नमंसइ, २त्ता एवं<sup>१८</sup>  
 वयासी । “एवं खलु, भन्ते, अहं तुब्भेहिं अब्भणुसाए ।

\* Supply the rest from the preceding passage.

† Supply the rest from footnote † on p. ३०, *mutatis mutandis*.

( १ E सत्तायं । २ D E आलोएज्जइ । ३ A C D E तवो, B तवे । ४ E तए । ५ A B D हाणस्स । ६ A अलोइहि । ७ A तं । ८ A वितिगच्छसं, B विगच्छसं, D E वितिगिच्छसं । ९ C कंतिए । १० B गमणागमणे । ११ A एसयंमणेसणं, B एसयमणे-  
 सयं, C एसयमाणिसयो, D एसयंसणेसयं, E एसयंसये । १२ C जाव,  
 A B D E om. १३ E भत्तपायी । १४ A पडिदसेति, B पडिदंसते,  
 D पडिदससिति, E पडिदंसे । १५ D E om. एवं वयासी ।

तं चैव सर्वं कहेन्द्र जाव\* । तएणं अहं संक्रिये ३<sup>१</sup> ।  
 आणन्दस्सं समणोवासगस्सं अन्तियात्रो<sup>१</sup> पडिणिकव-  
 मांमि<sup>१</sup>, २त्ता जेणेव इहं<sup>१</sup> तेणेव हव्वमागेण । तं<sup>१</sup> एणं,  
 भन्ते, किं आणन्देणं समणोवासएणं तस्स ठाणस्स<sup>१</sup>  
 आलोएयव्वं जाव<sup>१</sup> पडिवज्जेयव्वं<sup>१</sup>, उदाहु मए<sup>१</sup> ? ॥  
 “गोयमा” इ समणे भगवं महावीरे<sup>१</sup> भगवं गो-  
 यमं<sup>१</sup> एवं वयासी । “गोयमा, तुमं<sup>१</sup> चैव एणं तस्स  
 ठाणस्स<sup>१</sup> आलोएहि<sup>१</sup> जाव<sup>१</sup> पडिवज्जाहि<sup>१</sup>, आणन्दं  
 च<sup>१</sup> समणोवासयं एयमइं खामेहि ” ॥ ८६ ॥

तए<sup>१</sup> एणं से भगवं गोयमे समणस्स भगवओ

\* Supply the rest from §§ 78—85.

† Supply the rest from the preceding sentence.

‡ Supply the rest from footnote † on p. ४०, *mutatis mutandis*.

१ DE insert पडिस्सदेवेति (D) and पडिस्सदेह (E) after  
 चो । २ AB om. ३ DE अन्तिये । ४ ABCDE पडि २ ।  
 ५ B तुहं । ६ ABC ते, DE तए । ७ AD द्वाणस्स । ८ D  
 अलोएह तघं, E अलोएहत्तव्वं, C अलोएव्वं । ९ A पडिकमते,  
 BC merely पडि, DE पडि २ । १० ABCDE om. भगवं  
 महावीरे । ११ A गोयम, CD merely गो, E गोयमा । १२ A  
 तुमे, B तुमे । १३ ABCDE द्वाणस्स । १४ D अलोएह ।  
 १५ A पडिस्सदेह, BC merely पडि, DE पडिवज्जेह । १६ C  
 E om. १७ A ते, D तं ।

महावीरस्स “तह” त्ति एयमइं विणएणं पडिसुणेइ,  
 २त्ता तस्स ठाणस्स<sup>१</sup> अलोएइं जाव<sup>२</sup> पडिवज्जइ,<sup>३</sup>  
 आणन्दं च<sup>४</sup> समणोवासयं<sup>५</sup> एयमइं खामेइ ॥ ८७ ॥

‘तए’ णं समणे भगवं महावीरे अन्नया<sup>६</sup> कयाइ  
 वहिंथा जणवयविहारं<sup>७</sup> विहरइ ॥ ८८ ॥

तए<sup>८</sup> णं से आणन्दे समणोवासए<sup>९</sup> बह्महिं सीलव्व-  
 एहिं जाव<sup>१०</sup> अप्पाणं भावेत्ता, वीसं वासाइं समणे-  
 वासगपरियागं<sup>११</sup> पाउणित्ता, एकारस<sup>१२</sup> य उवासग-  
 पडिमाओ सम्मं काएणं फासित्ता, मासियाए संले-  
 हणाए अत्ताणं<sup>१३</sup> अूसित्ता, सट्ठिं भत्ताइं अणसणाए<sup>१४</sup>  
 छेदेत्ता, अलोइयपडिक्कन्ते<sup>१५</sup>, समाहिपत्ते, कालमासे<sup>१६</sup>  
 कालं किच्चा, सोहम्मे कप्पे सोहम्मवडिंसगस्स<sup>१७</sup> महा-

\* Supply the rest from footnote † on p ४०, *mutatis mutandis*.

† Supply the rest from § 66 on p १०.

१ A B C D E द्वाणस्स । २ A B C पडिव, D E पडिसुणेइ ।  
 ३ C E om. ४ A वासए । ५ C तं, A B D E om. तए णं ।  
 ६ D E transpose वहिंथा वययण क० । ७ B D E om. विहारं ।  
 ८ B D E तं, om. णं । ९ C om. जाव अप्पाणं भावेत्ता । १०  
 E सन्नयोवासयं परियागं । ११ A एकारस्स, E एकारस्स । १२ C  
 अप्पाणं । १३ C अणसणाइं । १४ C अलोइय० । १५ A कालंमासे,  
 B काले मासे । १६ B वडिंसगस्स, E वहिंसगस्स ।

विमाणस्य उत्तरपुरत्यिभेणं<sup>१</sup> अरुणे<sup>२</sup> विमाणे देव-  
त्तार उववन्ने । तत्थ णं अत्येगइयाणं देवाणं चत्तारि  
पलिओवमाइं ठिई पसुत्ता । तत्थ णं आणन्दस्स वि  
देवस्स चत्तारि पलिओवमाइं ठिई पसुत्ता ॥ ८६ ॥

“आणन्दे णं, भन्ते, देवे ताओ देवलोगाओ<sup>३</sup>  
आउक्खएणं इ<sup>४</sup> अणन्तरं चयं<sup>५</sup> चइत्ता, कहिं  
गच्छिहिइ<sup>६</sup>, कहिं उववज्जिहिइ<sup>७</sup> ?” ।

“गोयमा, महाविदेहे वासे सिच्चिहिइ<sup>८</sup>”  
॥ ८१ ॥

॥ निक्खेवे ॥

सत्तमस्य अङ्गस्य उवासगदसाणं पढमं अच्चयणं  
समत्तं ॥

\* Supply भवक्खरुणं विरक्खरुणं from Āy. II, 15, § 2, Bhag. p. 303

१ A B •पुत्थिभेणं, C •परिच्छिभेणं, D E •परिच्छिभेणं । २ D E  
अरुणेहिं विमाणेहिं । ३ C देवलोगाओ, D E simply लोगाओ ।  
४ A B C om. ५ E चय । ६ A गच्छति, C D गच्छति, E  
गच्छति । ७ A B उववज्जिहि, C उववज्जिहि, E उववज्जिहि ।  
८ C सिच्चिहि, E सिच्चिहि ।

वीयं अश्वत्थं ।

जइ णं, भन्ते, समणेणं भगवया<sup>१</sup> महावीरेणं आव<sup>२</sup>  
सम्पत्तेणं सत्तमस्स अङ्गस्स उवासगद्साणं पढमस्स<sup>३</sup>  
अब्झयणस्स अयमद्वे पणत्ते, दोच्चस्स णं<sup>४</sup>, भन्ते, अब्झ-  
यणस्स के अद्वे<sup>५</sup> पणत्ते ॥ ६१ ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं चम्या  
नामं नयरी होत्था । पुणभद्दे चेद्दए । जियसत्तू राया ।  
कामदेवे गाहावई<sup>६</sup> । भद्दा भारिया । छ हिरणको-  
डीओ निहाणपउत्ताओ<sup>७</sup>, छ<sup>८</sup> वट्टिपउत्ताओ<sup>९</sup>, छ<sup>१०</sup>

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\* See footnote 5 on page 1.

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पवित्यरपउत्ताओ<sup>१</sup>, छ वया<sup>२</sup> दसगोसाहस्सिएणं<sup>३</sup>  
 वरणं । समोसरणं<sup>४</sup> । जहा आणन्दो तथा निग्गओ ।  
 तहेव सावयधम्मं पडिवज्जइ । सा<sup>५</sup> चेव वत्तव्वया,  
 जाव<sup>६</sup> । जेदुपुत्तं<sup>७</sup> मित्तनाइं<sup>८</sup> आपुच्छित्ता, जेणेव,  
 पोसहसाला, तेणेव उवागच्छइ, २त्ता<sup>९</sup> जहा आणन्दो,  
 जावां समणस्स भगवओ महावीरस्स<sup>१०</sup> अन्तियं<sup>११</sup> ।  
 धम्मपणत्तिं उवसम्भज्जित्ताणं विहरइ ॥ ६२ ॥

तए णं तस्स कामदेवस्स समणोवासगस्स पुब्बरत्ता-  
 वरत्तकालसमयंसि एगे<sup>१२</sup> देवे मायी<sup>१३</sup> मिच्छद्दिट्ठी<sup>१४</sup>  
 अन्तियं पाउव्वभूए ॥ ६३ ॥

तए णं से देवे एगं महं<sup>१५</sup> पिसायरूवं विउव्वइ ॥  
 तस्स णं देवस्स<sup>१६</sup> पिसायरूवस्स इमे<sup>१७</sup> एयारूवे<sup>१८</sup> वस्सा-

\* Here supply the whole account from the first lecture, §§ 10-63, DP २५-३०

† Supply the rest from § 69<sup>1</sup> on page २१



वासे पणत्ते । सीसं से गोकिलञ्जसंठाणसंठियं<sup>१</sup>, सालि-  
भसेल्लसरिसा से केसा कविलतेएणं<sup>२</sup> दिप्पमाणा, म-  
हल्लंउट्टियाकभल्लसंठाणसंठियं<sup>३</sup> निडालं<sup>४</sup>, मुगुंसपुंछं<sup>५</sup>  
व<sup>६</sup> तस्स भुमगाओ<sup>७</sup> फुगफुगाओ विगयवीभच्छदंस-  
णाओ<sup>८</sup>, सीसघडिविण्णगायाइं<sup>९</sup> अच्छीणि विगयवी-  
भच्छदंसणाइं<sup>१०</sup>, कणा जह सुप्पकत्तरं<sup>११</sup> चेव विगयवी-  
भच्छदंसणिज्जा<sup>१२</sup>, उरव्वभपुडसन्निभा<sup>१३</sup> से नासा, भुसि-  
राजमल्लचुल्लीसंठाणसंठिया<sup>१४</sup> दे<sup>१५</sup> वि तस्स नासापु-  
डया, घोडयपुंछं<sup>१६</sup> व<sup>१७</sup> तस्स मंरूइं<sup>१८</sup> कविलकविलाइं<sup>१९</sup>  
विगयवीभच्छदंसणाइं, उट्टा उट्टस्स चेव लम्बा, फाल-  
सरिसा से दन्ता<sup>२०</sup>, जिब्भा जह<sup>२१</sup> सुप्पकत्तरं चेव वि-

१ I गोकिलञ्ज० । २ So B a e f ; but A D E कविणा तेएणं,  
F कविणा तेएणं । ३ A उट्टिय० ; I केमल्ल० । ४ B निडायं । ५  
A मुगुंस०, E मुगुंस०, F मुगुंस०, c मुगुंस० and मुगुंसा, f मुगुंस० and  
मुगुंसा ; B a f पुंछं, A F पुंछं, D E c पुंछं (see Hem. I, 26) ।  
६ B च. F च । ७ So a o f ; A भुमगाओ (see Nām. 251),  
B D भुमगाओ, E भुमगाओ, F भुमगाओ (see Hem II, 167).  
८ A B here and elsewhere भीमल्ल० । ९ A विण्णगायाइं om. (v,  
I विण्णगायाइं) । १० D E कत्तरे । ११ B F उग्गमइपुडं,  
A B गमिमा । १२ I भुगिया० ; A च्छाणा० । १३ A देवे for  
देवि । १४ A B F पुंछं, D E पुंछं । १५ A D F च । १६ F  
समंरुइं (see Hem. II, 86). १७ D E om. the first कविण ।  
१८ A दंदा, I दणा । १९ I जहा (see Hem. I, 67)

गयबीभच्छदंसणिञ्जा, हलकुडालसंठिया<sup>१</sup> से हणुया,  
 गल्लकडिल्लं च<sup>२</sup> तस्स खडुं<sup>३</sup> फुट्टुं<sup>४</sup> कविलं फरुसं<sup>५</sup>  
 महल्लं, मुद्रङ्गाकारोवमे<sup>६</sup> से खन्धे, पुरवरकवाडोवमे से  
 वच्चे, कोट्टियासंठाणसंठिया देो वि तस्स बाहा, नि-  
 सापाहाणसंठाणसंठिया<sup>७</sup> देो वि तस्स अग्गहत्था<sup>८</sup>,  
 निसालोढसंठाणसंठियाओ हत्थेसु अङ्गुलीओ, सि-  
 प्पिपुडगसंठिया<sup>९</sup> से नक्खा<sup>१०</sup>, एहावियपसेवओ<sup>११</sup> व्व<sup>१२</sup>  
 उरंसिं लम्बन्ति देो वि तस्स यणया, पोट्टुं<sup>१३</sup> अयको-  
 ट्टओ<sup>१४</sup> व्व<sup>१५</sup> वट्टुं<sup>१६</sup>, पाणकलन्दसरिसा<sup>१७</sup> से नाही<sup>१८</sup>,

१ So A; but B °कुडा°, D °कुदा°, E c °कुदाव°,  
 F °कुडा°, a f °कुडा°; B °संठिते, D E °संठिय। २ D  
 E व। ३ So a f, B खडं, A खंडं, E c खटं (cf. Marāṭhī  
 खडा or खाड or खाडा 'a rough hole' or 'pit'). ४ A  
 फडं, B फडुं, E फुडं। ५ A फरुसं, D परिसं, E फेरिसं।  
 ६ F मुरंगमा°, (see Hem. I, 46 and Nām. 266). ७ A B  
 F °पहाण°, D E °पाहण° (see Hem. I, 262). ८ D E  
 place तस्स देो वि। ९ E om. व्यग्ग। १० A inserts संठाण।  
 ११ D c नहा (see Hem. II, 99). १२ F नाविय° (see Hem.  
 I, 230); A D E °पसेवउ, B °पसव, F °पसिवउ। १३ So C,  
 but A B D E F व (see Hem. II, 182). १४ A पेट्टं,  
 Hindī and Gujarātī have पेट, but Marāṭhī पोट।  
 १५ A B D E F °कोट्टु। १६ So B, but A व, D E F व।  
 १७ D E वत्तं (see Hem. II, 29). १८ A पाणलंद°, B  
 F पाणालंद°, E पाणकलंद°। १९ D E नाही।

सिक्कगसंठाणसंठिर<sup>१</sup> से नेत्ते<sup>२</sup>, किण्णपुडसंठाणसंठिया<sup>३</sup>  
 देा वि तस्स वसणा, जमलकोट्टियासंठाणसंठिया देा  
 वि तस्स<sup>४</sup> जरू, अञ्जुणगुट्टं<sup>५</sup> व<sup>६</sup> तस्स जाणू<sup>७</sup> कुडिलकु-  
 डिलाइं<sup>८</sup> विगयवीभच्छदंसणाइं<sup>९</sup>, जङ्घाओ करकडीओ  
 लोमेहिं<sup>१०</sup> उवचियाओ, अहरीसंठाणसंठिया<sup>११</sup> देा वि  
 तस्स पाया<sup>१२</sup>, अहरीलोढसंठाणसंठियाओ पाएसु<sup>१३</sup>  
 अङ्गुलीओ, सिप्पिपुडसंठिया<sup>१४</sup> से नक्खा<sup>१५</sup> ॥ ८४ ॥

लडहमडहजाणुए<sup>१६</sup> विगयभागभुग्गभुमए ° अवदा-  
 स्सियवयणविवरनिस्साल्लियग्गजीहे<sup>१७</sup> सरडकयमालि-  
 याए उन्दुरमालापरिणडसुकयचिंधे<sup>१८</sup>, नउलकयकण-

- १ G सिक्कय० । २ E reads पोत्ते, Hindi पोत्ता 'scrotum' ।  
 ३ F किरह०, II किण्णपुट्टपुड० । ४ D E place तस्स देा वि ।  
 ५ G II अञ्जुणपुट्टं । ६ A F च, D व, G om. ७ G II जाणू ।  
 ८ G only कुडिलकाइं । ९ A G om. विगय । १० G रोमेहिं ।  
 ११ D E अहरी०, G अहर० । १२ D पादा । १३ A B D पदेस,  
 G pref. तस्स । १४ F G II सिप्पि०; A G insert संठाण ।  
 १५ D E यहा, F गहा । १६ A D जंणुए, G II जणुए, n f जणुए  
 (see Nām. 251, जणुया) । १७ A °भग्गभुमए, B °भुग्गभुमीते,  
 F °भुग्गभुमए, E °भुमए, G reads नासाविहगयभणुमए । १८ A  
 B II °वदसा०; D E °निहाणियदण्ण०, G °निहाणिय० । १९ So  
 A D; but B E F II उंदर०, G उंदिर०; F °परिणिड०, E G  
 II °परिणड० ।

पूरे<sup>१</sup>, सप्यकयवेगच्छे<sup>२</sup>, अप्फोडन्ते<sup>३</sup>, अभिगज्जन्ते<sup>४</sup>,  
 भीममुक्कट्टट्टहासे<sup>५</sup>, नाणाविहपच्चवणेहिं लोमेहिं  
 उवचिए एगं महं नीलुप्पलगवल्लुलियअयसिकुसुम-  
 प्पगासं<sup>६</sup> असिं खुरधारं गहाय, जेणेव पोसहसाला,  
 जेणेव कामदेवे समणोवासए, तेणेव उवागच्छइ,  
 २त्ता आसुरत्ते<sup>७</sup> रुट्ठे<sup>८</sup> कुविए चण्डिकिए<sup>९</sup> मिसिमिसी-  
 यमाणे<sup>१०</sup> कामदेवं समणोवासयं एवं वयासी । “हं भो  
 कामदेवा समणोवासया, अप्पत्थियपत्थिया<sup>११</sup>, दुरन्त-  
 पन्तलक्खणा<sup>१२</sup>, हीणपुण्णचाउद्दसिया<sup>१३</sup>, हिरिसिरि-

१ So A F; but B यउयकय०, D E यउय० om. कयः F  
 •कयपूरे । २ A B F •विगच्छे, G •वीमच्छे । ३ A चाफोडन्ते,  
 B D F H चाफोडन्ते । ४ A B अभिगज्जन्ति, G om. ५ B E  
 •मुक्कट्टट्टहासे, D G मुक्कट्टट्टहासे । ६ D E नीलोप्पल० (see Hem.  
 I, 84). ७ So A B D E H; but F G आसुरत्ते । ८ A B  
 H om. from रुट्ठे up to मिसि० incl., F reads आसुरत्ते  
 मिसिमिसे तिब्बे चंडे कोविए, G substitutes the numeral ३ ।  
 ९ So a e f; D चंडिकीय, E चंडिकीय, F चंडे (see Bhag.  
 p. 214). १० So D e; but E मिसिमिसियमाणे, F मिसिमिसे  
 probably abbreviated for मिसिमिसेमाणे, see Bhag., p. 214,  
 Nir. 5, 12, 22), a f मिसिमिसीमाणे । ११ A B H •पत्थिया ।  
 १२ A H abbreviate the following thus: दुरन्तं प जाव परि-  
 वल्लिया, where the numeral stands for पंतलक्खणा हीणपुण्ण-  
 चाउद्दसिया, and जाव for हिरिसिरिधिइक्किन्ति; B has the  
 same, only omitting the numeral प । १३ So D; but E  
 •चाउदिसिया, F चउदसजाया, A B om.

धिइकित्तिपरिवज्जिया<sup>१</sup>, धम्मकामया पुण्णकामया  
सग्गकामया मोक्खकामया धम्मकङ्खिया पुण्णकङ्खिया  
सग्गकङ्खिया मोक्खकङ्खिया धम्मपिवासिया पुण्णपि-  
वासिया सग्गपिवासिया मोक्खपिवासिया, नेा खलु

१ E सिरिहरिधिकित्ति ४ जाव पडिवज्जिया, F हरिसिरिपरि-  
वज्जिया; A B F परिवज्जिया (see note २० on p. ५०). २ The  
proper reading of the phrases down to नेो खलु is  
somewhat uncertain. The reading adopted in the  
text is founded on that of MSS. F and G. This  
reading is practically also found in the MSS. D and  
E, which give the reading of MSS. F and G in the  
following abbreviated form: धम्मकामया पुण्णसग्गमोख धम्म-  
कङ्खिया ४ धम्मपिवासिया ४. Here the numeral 4 would  
indicate that कामया, कङ्खिया and पिवासिया should each  
be repeated with each of the four terms धम्म पुण्ण सग्ग  
मोक्ख. There is, however, another possible way of  
interpretation, which is adopted in MSS. A and H,  
and reads thus: धम्मकामया पुण्णसग्गमोक्ख धम्मकङ्खिया ५  
धम्मपिवासिया ५, the numeral being expressed by the  
letter इ. The numeral 5 shows that each phrase धम्म-  
कामया, धम्मकङ्खिया, धम्मपिवासिया, must be expanded to a  
compound consisting of five members, by the insertion  
of the three-membered phrase पुण्णसग्गमोक्ख. It will be  
observed that the reading of MSS. A and H differs  
from that of MSS. D and E only with regard to the  
indicatory numeral; but the difference points to two  
quite distinct arrangements of the text. I have  
adopted the form of the text presented in the MSS.

कप्पइ तव, देवाणुप्पिया, जं<sup>१</sup> सीलाइं वयाइं वेरमणाइं  
 पच्चक्खाणाइं पोसहोववासाइं<sup>२</sup> चालित्तए<sup>३</sup> वा खोभि-  
 त्तए<sup>४</sup> वा खण्डित्तए वा भञ्जित्तए वा उज्झित्तए<sup>५</sup> वा  
 परिच्चदत्तए<sup>६</sup> वा, तं जइ<sup>७</sup> णं तुमं अज्ज सीलाइं<sup>८</sup> जाव<sup>९</sup>  
 पोसहोववासाइं<sup>१०</sup> न छड्ढसि<sup>१०</sup> न भञ्जेसि<sup>११</sup>, तो ते<sup>१२</sup> अहं  
 अज्ज इमेणं नीलुप्पल<sup>१२</sup> जाव<sup>१३</sup> असिणा खण्डाखण्डिं<sup>१४</sup>  
 करेमि, जहा णं तुमं, देवाणुप्पिया<sup>१५</sup>, अट्टदुहट्टवसट्ठे  
 अकाले चेव जीवियाओ<sup>१६</sup> ववरोविज्जसि<sup>१७</sup>” ॥ ६५ ॥

\* Supply the rest from the earlier portion of the paragraph.

F G and D E, because it appears to have the weight of the authority of the Jain schools, as it is adopted in the commentary of Abhayadeva. MS. B has no numeral whatever.

१ D E om. २ A पोसहे ववासाइं । ३ D E चालंतए । ४ D खोभंतए, E खोभंतस्स, a misprint. ५ A B उज्झत्तए, F उज्झित्तए । ६ A परिचचित्तए, B परिचत्तए, E F परिचदत्तए । ७ F जया । ८ D E सीलब्बयाइं, F सीलाइं वयाइं वेरमणाइं । ९ A पोसहववासाइं । १० A छडेसि, B छडेसि, D छडेसि, E छंडसि, F छडसि (Skr. छद्, see Hem. IV, 91). ११ A भजेसि, B भुंजेसि । १२ B F ततो, D E तो, । १३ D E नीलुप्पलेण जाव, F in full नीलुप्पलगवणगुणियथयसिक्कुत्तमपगासेहिं (sic) खुरधारेहिं अमिणा । १४ So A F a f; but B D E e खंडाखंडं । १५ A B D E om. १६ D E जीवियाओ । १७ B ववरोज्जसि, D E ववरोविज्जसि, F ववरोवज्जसि ।

तए णं से कामदेवे समणोवासए तेणं देवेणं<sup>१</sup> पिसा-  
यरूवेणं एवं वुत्ते समाणे, अभीए अतत्थे अणुव्विग्गे<sup>२</sup>  
अक्खुभिए<sup>३</sup> अचल्लिए असम्भन्ते तुंसिणीए<sup>४</sup> धम्मञ्जा-  
णोवगए विहरइ<sup>५</sup> ॥ ६६ ॥

तए णं से देवे<sup>१</sup> पिसायरूवे कामदेवं समणोवासयं  
अभीयं<sup>२</sup> जाव<sup>३</sup> धम्मञ्जाणोवगयं विहरमाणं पासइ,  
२ ता दोच्चं<sup>४</sup> पि तच्चं पि कामदेवं एवं वयासी। “हं  
भो कामदेवा समणोवासया अपत्थियपत्थिया<sup>५</sup>, जइ  
णं तुमं अज्ज जावां ववरोविज्जसि<sup>६</sup>” ॥ ६७ ॥

तए णं से कामदेवे समणोवासए तेणं देवेणं<sup>१</sup>  
दोच्चं पि तच्चं पि एवं वुत्ते समाणे, अभीए जाव<sup>२</sup>  
धम्मञ्जाणोवगए विहरइ ॥ ६८ ॥

\* Supply the rest from § 96.

† Supply the rest from § 95.

१ D E दिव्वेणं । २ So F ; but A B D E अणुव्विग्गे । ३ F  
अक्खुभीए, D E अक्खुभुभिए, B अभिक्खुत्ते । ४ D E तुमणीए, after  
which they add चिइइ । ५ A विहरन्ति । ६ A, B D E दिव्वं ।  
७ After अभीए D E add अतत्थं । ८ F दुष् । ९ A अपत्थिया,  
B अपत्थियपत्थिया । १० D वरोविज्जसि, B वरोवज्ज (sic), the  
initial व omitted by oversight, owing to the preceding  
final व of जाव ; I विवरोविज्जसि । ११ A D E दिव्वेणं ।

तए णं से देवे<sup>१</sup> पिप्सायरूवे कामदेवं समणोवासयं  
अभीयं जाव<sup>२</sup> विहरमाणं पासइ, २ ता आसुरत्ते<sup>३</sup>  
५<sup>४</sup> तिवल्लियं<sup>५</sup> भिउडिं निडाळे<sup>६</sup> सहट्टु, कामदेवं  
समणोवासयं नीलुप्पल जाव<sup>७</sup> असिणा खण्डाखण्डिं<sup>८</sup>  
करेइ ॥ ६६ ॥

तए णं से कामदेवे समणोवासए तं उज्जलं जाव<sup>९</sup>  
दुरहियासं<sup>१०</sup> वेयणं समं<sup>११</sup> सहइ जाव<sup>१२</sup> अहियासेइ<sup>१३</sup>  
॥ १०० ॥

तए णं से देवे<sup>१४</sup> पिप्सायरूवे कामदेवं समणोवासयं  
अभीयं जाव<sup>१५</sup> विहरमाणं पासइ, २ ता जाहे<sup>१६</sup> ना  
संचाएइ कामदेवं समणोवासयं निग्गन्धाओ पावय-  
णाओ चालित्तए<sup>१७</sup> वा खोभित्तए वा विपरिणामित्तए<sup>१८</sup>

\* Supply the rest from § 96.

† Supply the rest from § 95.

‡ See the supplement in the commentary to § 111.

§ Supply अणर निरक्खर from Kap. § 117.

१ A B दिव्वे । २ A B F आसुरत्ते, D आसुरत्ते । ३ DE २, F in full मिमिमिसे तिव्वे चंहे कोविए । ४ A B तिवल्लियं । ५ F निडाळे । ६ B D E खंडाखंडं । ७ F दुरुहियासं । ८ B समं । ९ D E अहियासेइ, E in errata list अहियासेइ । १० A B D E दिव्वे । ११ So C F ; but A B D E जाव । १२ D चालित्तए । १३ A विपरिणामित्तए, B F विपरिणामित्तए, D E विपरिणामित्तए ।



वा, ताहे मन्ते तन्ते<sup>१</sup> परितन्ते<sup>२</sup> सणियं सणियं पञ्चो-  
सकड<sup>३</sup>, २ ता पोसहसालाओ पडिणिकखमड<sup>४</sup>, २ ता  
दिव्वं पिसायरूवं विप्पजहड<sup>५</sup>, २ ता एगं महं<sup>६</sup> दिव्वं<sup>७</sup>  
हत्थिरूवं विउव्वड<sup>८</sup>, सत्तङ्गपड्डियं<sup>९</sup> सम्मं<sup>१०</sup> संठियं  
सुजायं, पुरओ उदगं पिड्डओ वाराहं<sup>११</sup> अयाकुच्छिं  
अलम्बकुच्छिं<sup>१२</sup> पलम्बलम्बोदराधरकरं<sup>१३</sup> अःभुग्गयम-  
उलमल्लियाविमलधवलदन्तं कच्चणकोसीपविट्टदन्तं<sup>१४</sup>  
आणामियचावल्लियसंविस्सियग्गमोण्डं<sup>१५</sup> कुम्मपडि-  
पुणचल्लणं<sup>१६</sup> वीसडनकखं अल्लोणपमाणजुत्तपुच्छं<sup>१७</sup> ॥  
१०१ ॥

मत्तं मेहमिव गुल्लगुत्तेत्तं<sup>१८</sup> मणपवणजड्ढणवेगं<sup>१९</sup>  
दिव्वं हत्थिरूवं विउव्वड<sup>२०</sup>, २ता जेणेव पोसहसाला

१ E G om. २ B परितन्ते (see Kap. § 60), H om.  
३ B पञ्चोसकडि । ४ A B F H •नि• । ५ F महंतं । ६ D  
E place दिव्वं एगं महं । ७ E •पडिडियं । ८ So D E F;  
but A B a e f सम्मं; A समसंठिया, G om. सम्मं संठियं ।  
९ A D E G H and comm. वराहं । १० B अयाकुच्छियं लंब-  
कुच्छियं पलं•, F अयाकुच्छिं अलंबकुच्छिं, H om. अलम्बकुच्छिं ।  
११ G •दराकारं । १२ A •कोमए विट्टदंतं, B •कोमीए विट्टदंतं ।  
१३ D E F अणामिय•; D E •मवेत्तित्तं अणमोण्डं, H •सवेत्तित्तियाय-  
णमोण्डं, G •चाववेत्तित्तमवेत्तिय• । १४ F •पडिपुडि•; D •अणयमं ।  
१५ I •अलीटपमाण•, H अलीटमाट• । १६ B गुल्लगुत्तं, D E  
H गुल्लगुत्तेत्तं, I G गुल्लगुत्तं । १७ A •अदिय•, D E G •अदिय• ।

जेणेव कामदेवे समणोवासए तेणेव उवागच्छइ, २त्ता  
 कामदेवं समणोवासयं<sup>१</sup> एवं वयासी । “हं भो काम-  
 देवा समणोवासया<sup>२</sup>, तद्देव भणइ<sup>३</sup> जाव<sup>४</sup> न भञ्जेसि”,  
 तो ते अज्ज<sup>५</sup> अहं सोण्डाए<sup>६</sup> गिरहामि<sup>७</sup>, २त्ता पोस-  
 हसालाओ नीणेमि, २त्ता उट्ठं वेहासं<sup>८</sup> उव्विहामि,  
 २त्ता तिक्खेहिं दन्तमुसन्नेहिं पडिच्छामि, २त्ता अहे  
 धरणितलंसि तिक्खुत्तो पाएसु लोलेमि, जहा<sup>९</sup> णं  
 तुमं अट्टदुहट्टवसट्टे<sup>१०</sup> अकाले चैव जीवियाओ ववरो-  
 विज्जसि<sup>११</sup>” ॥ १०२ ॥

तए<sup>१२</sup> णं से कामदेवे समणोवासए तेणं देवेणं<sup>१३</sup>  
 हत्थिरूवेणं एवं वुत्ते समाणे, अभीए जावां विह-  
 रइ ॥ १०३ ॥

तए णं से देवे<sup>१४</sup> हत्थिरूवे कामदेवं समणोवासयं  
 अभीयं जावां विहरमाणं पासइ, २त्ता दोच्चं<sup>१५</sup> पि

\* See the rest in § 95.

† Supply the rest from § 96

१ A D E om. २ A B D E H om. ३ G om. तद्देव  
 भणइ । ४ A B G H भञ्जेसि । ५ F G अज्जेव । ६ F सुण्डाए ।  
 ७ D E H गिरहामि । ८ F विहासि, H विहासं । ९ D E जया ।  
 १० F •विमट्टे । ११ A •विज्जमे, D E G विवटो• । १२ D  
 E H सं (or तए सं । १३ A D E F G H दिव्वेणं, B देव्वेणं, F  
 दिव्वेणं । १४ A D E F G H दिव्वे, B देव्वे । १५ F दुभं ।

तच्चं पि कामदेवं समणोवासयं<sup>१</sup> एवं वयासी । “हं  
भो कामदेवा” तहेव<sup>२</sup> जाव<sup>३</sup> सौ<sup>४</sup> वि विहरइ ॥ १०४ ॥

तए<sup>५</sup> णं से देवे<sup>६</sup> हत्थिरूवे कामदेवं समणोवा-  
सयं अभीयं जाव<sup>७</sup>† विहरमाणं पासइ, २ ता आसु-  
रत्ते<sup>८</sup> ४<sup>९</sup>, कामदेवं समणोवासयं सोण्डाए गिण्हेइ,<sup>१०</sup>  
२ ता उट्टं वेहासं<sup>११</sup> उव्विहइ, २ ता तिकखेहिं दन्त-  
मुसलेहिं<sup>१२</sup> पडिच्छइ, २ ता अहे धरणितलंसि तिकखु-  
त्तो पाएसु लोलेइ ॥ १०५ ॥

तए णं से कामदेवे समणोवासए<sup>१</sup> तं उज्जलं जाव<sup>२</sup>  
अहियासेइ ॥ १०६ ॥

तए णं से देवे<sup>३</sup> हत्थिरूवे कामदेवं समणोवासयं<sup>४</sup>  
जाहे<sup>५</sup> नेा संचाएइ जाव<sup>६</sup> सणियं सणियं पच्चोसकइ,

\* Supply the rest from §§ 97, 98.

† Supply the rest from § 96.

‡ Supply the rest from § 95.

§ See the rest in the commentary to § 111.

|| Supply the rest from § 101.

१ A B D E om. २ E यो for तहेव जाव सो वि। ३ D om.  
सो वि। ४ D E तं for तए णं। ५ A B D E F दिन्ने। ६ E  
om. ७ A B चासुरत्ते। ८ B om., F in full निमित्तिमे तिन्ने  
चंहे कोविट्। ९ F गिण्हेइ। १० E F विधामं। ११ A भगुदेवं।  
१२ So F; but A B D E जाव ।

२ ता पोसहसालात्रो पडिणिक्वमइ,<sup>१</sup> २ ता दिव्वं  
 हत्थिरूवं विप्पजहइ, २ ता एगं महं दिव्वं सप्परूवं  
 विउव्वइ, उग्गविसं चण्डविसं<sup>२</sup> घोरविसं महाकायं  
 मसीमूसाकालगं<sup>३</sup> नयणविसरोसपुसं अञ्जणपुञ्जनि-  
 गरप्पगासं<sup>४</sup> रत्तच्छं लोहियलोयणं<sup>५</sup> जमलजुयलचञ्च-  
 लजीहं<sup>६</sup> धरणीयलवेणिभूयं<sup>७</sup> उक्कडफुडकुडिलजडिल-  
 कक्कसवियडफुडाटावकरणदच्छं<sup>८</sup> ॥ १०७ ॥

लोहागरधम्ममाणधमधमेन्तघोसं<sup>९</sup> अणागलियति-  
 व्वचण्डरोसं सप्परूवं विउव्वइ,<sup>१०</sup> २ ता जेणेव पोसह-  
 साला जेणेव कामदेवे समणोवासयं<sup>११</sup>, तेणेव उवा-  
 गच्छइ, २ ता कामदेवं समणोवासयं एवं वयासी ।  
 “हं भो कामदेवा समणोवासया<sup>१२</sup>, जाव<sup>१३</sup> न भञ्जेसि,<sup>१४</sup>

\* Supply the rest from § 95

१ A B F •निकखमइ । २ So C and comm. ; but A B  
 D E F दिङ्गीविसं instead of चंडविस घोरविसं । ३ So D E ;  
 but A B कालगयं, F कालगतं । ४ F •निगरं । ५ D E रत्तत्थं,  
 A B F रत्तच्छं । ६ D E जमलजुयलं चं । ७ D E धरणिं ;  
 D E •भूयं । ८ D E F •जटिलं ; D E •विथवं for •वियडं ;  
 D •वच्छं, E •दत्थं । ९ A •धम्मधमितं, B •धमिमितं, D E  
 •धम्मिंतं, F •धम्मधमितं । १० D E om. ११ A B D E om.  
 १२ A B D F भजसि ।

तो<sup>१</sup> ते अज्जेवं अहं सरसरस्स<sup>२</sup> कायं दुरूहामि,<sup>३</sup> २  
त्ता पच्छिमेणं भाएणं तिक्खुत्तो गीवं वेढेमि, २ ता  
तिक्खाहिं<sup>४</sup> विसपरिगयाहिं दाढाहिं उरंसि<sup>५</sup> चेव  
निकुट्टेमि, जहा णं तुमं अट्टदुहट्टवसट्टे<sup>६</sup> अकाले चेव<sup>७</sup>  
जीवियात्रो ववरोविज्जसि” ॥ १०८ ॥

तए<sup>८</sup> णं से कामदेवे समणोवासए<sup>९</sup> तेणं देवेणं<sup>१०</sup>  
सप्परूवेणं एवं वुत्ते समाणे, अभीए जाव<sup>११</sup> विहरइ ॥  
सो वि देाचं पि तच्च पि भणइ, कामदेवो<sup>१२</sup> वि<sup>१३</sup>  
जावां विहरइ ॥ १०९ ॥

तए<sup>१४</sup> णं से देवे<sup>१५</sup> सप्परूवे कामदेवं समणोवासयं<sup>१६</sup>  
अभीर्यं जाव<sup>१७</sup> पासइ, २ ता आसुरत्ते<sup>१८</sup> ४<sup>१९</sup> काम-

• Supply the rest from § 96.

† See §§ 97, 98.

‡ Supply the rest from § 95.

१ D ततो, E तथो for तो ते । २ A सरसरस्स, B सरस्स सरस्स ।  
३ B D दुरूहामि, E दूरूहामि । ४ A B तिक्खाहिं । ५ ABE  
उरंसि । ६ A BDE om. वसट्टे, F विसट्टे । ७ A B H om. the  
rest चेव जी० वव० । ८ A B D H तं for तए णं । ९ A B H om.  
१० A D E F H दिन्वेणं, B om. ११ A B कामदेवे; F reads  
कामदेवा समणोवासया for कामदेवो वि । १२ E om. १३ D H  
तं for तए णं । १४ A D E H दिन्वे, B F देवे । १५ A B H  
थासुरत्ते । १६ DE om., F in full मिडिमित्ते तिन्वे चंटे जीविए ।

देवस्य समणोवासयस्य<sup>१</sup> सरसरस्य<sup>२</sup> कार्यं दुरुहद<sup>३</sup>, २ ता  
पच्छिमभायणं तिक्वुत्तो गीवं वेडेइ, २ ता तिक्खाहिं  
विसपरिगयाहिं दाढाहिं उरंसि चैव निकुट्टेइ ॥ ११० ॥

तए<sup>४</sup> णं से कामदेवे समणोवासए<sup>५</sup> तं उज्जलं  
जाव\* अहियासेइ ॥ १११ ॥

तए<sup>४</sup> णं से देवे<sup>६</sup> सप्परूवे कामदेवं समणोवासयं<sup>७</sup>  
अभीयं जाव<sup>८</sup>† पासइ, २ ता जाहे नेा संचायइ  
कामदेवं समणोवासयं निगगन्थाओ पावयणाओ<sup>९</sup>  
चालित्तए वा खोभित्तए वा विपरिणामित्तए<sup>१०</sup> वा,  
ताहे सन्ते इ<sup>११</sup> सणियं सणियं पच्चोसकइ, २ ता  
पोसहसालाओ पडिणिक्वमइ,<sup>१२</sup> २ ता दिव्वं सप्प-  
रूवं विप्पजहइ,<sup>१३</sup> २ ता एगं महं दिव्वं देवरूवं विउ-  
व्वइ हारविराइयवच्चं<sup>१४</sup> जाव<sup>१५</sup> दसदिसाओ उज्जीवे-

\* See the rest in the commentary to § 111.

† Supply the rest from § 96

‡ Supply the rest from § 101.

§ See the supplement in the commentary ; also in Ov., § 33.

१ A B D E F G om. २ A सरसर, E सरस । ३ D दुरु-  
हइ, E दूरुहइ । ४ A B D H तं for तए णं । ५ A B D E H  
om. ६ A B D E H दिव्वे । ७ D E om. ८ E पावयणाओ ।  
९ A B D E H विपरित्तए । १० F in full । ११ A B E  
H • निक्खमइ । १२ H विप्पजहइ । १३ A D E • वत्थं ।

माणं पभासेमाणं<sup>१</sup> पासाईयं<sup>२</sup> दरिसणिज्जं<sup>३</sup> अभिरूवं  
पडिरूवं ॥ ११२ ॥

दिव्वं देवरूवं विउव्वइ,<sup>४</sup> २ ता कामदेवस्स सम-  
णोवासयस्स<sup>५</sup> पोसहसालं अणुप्पविसइ,<sup>६</sup> २ ता अन्त-  
लिकखपडिवन्ने<sup>७</sup> सखिद्धिणियाइं पञ्चवणाइं वत्याइं  
पवरपरिहिए<sup>८</sup> कामदेवं समणोवासयं<sup>९</sup> एवं वयासी ।  
“हं भो कामदेवा समणोवासया, धन्ने सि णं तुमं,<sup>१०</sup>  
देवाणुप्पिया,<sup>११</sup> सम्पुणे<sup>१२</sup> कयत्थे<sup>१३</sup> कयलकखणे, सुलद्धे  
णं तव, देवाणुप्पिया, माणुस्सए<sup>१४</sup> जम्मजीवियफले,  
जस्स णं<sup>१५</sup> तव निग्गन्थे<sup>१६</sup> पावयणे इमेयारूवा पडिवत्ती  
लद्धा पत्ता अभिसमन्नागया । एवं खलु, देवाणुप्पिया,  
सक्के देविन्दे<sup>१७</sup> देवराया<sup>१८</sup> जाव<sup>१९</sup> सक्कंसि सीहासणंसि

• See the supplement in the commentary ; also in Kap. § 11.

१ B om. २ So ABC; but F पासाइयं, DE पासइ. ३ So  
CF in full; but ABH only ३, DE om. ४ ABFH  
om. ५ DEH om. ६ F अणुपविसइ. ७ E अंतरिकल. ८  
E om. पवर. ९ BDE om. १० F तुमे. ११ F देवा-  
णुप्पिये. १२ AB सपुत्ते for सपुत्ते Skr. सपुत्तः), C सम्पुदिमे  
(Skr. सप्तदशः), E मे पुत्ते सि णं तुमं देवाणुप्पिये. १३ DE कयत्ते ।  
१४ DE माणुप्पजम्म. १५ DE add देवाणुप्पिया । १६ DE  
read निग्गंठाथो पावयसाथो मेव ख्व for नि. धा. इमेयारूवा । १७ A  
BFH देवेदे । १८ After देवराया, ABF add सद्यसज्ज, DE  
add सद्यसज्ज गहस्यससे, inconsistently with जाव and with  
the commentary.

चउरासीर्द्वयं<sup>१</sup> सामाण्यसाहस्रीणं<sup>२</sup> जाय<sup>३</sup> अन्नेसिं  
 च बहूणं देवाण य देवीण य मञ्जुगर एवमाद्-  
 क्खइ<sup>४</sup> ३।<sup>५</sup> “एवं खलु, देवा<sup>६</sup>, जम्बुद्वीवे<sup>७</sup> दीवे<sup>८</sup>  
 भारहे. वासे चम्पाए नयरीए कामदेवे समणोवासए  
 पोसहसाल्हाए पोसहिए वम्मचारी<sup>९</sup> जाव<sup>१०</sup> दम्भसं-  
 थारोवगर समणस्स भगवओ महावीरस्स अन्तियं  
 धम्मपणत्तिं उवसम्पज्जित्ताणं विहरइ। नेा खलु से<sup>११</sup>  
 सका<sup>१२</sup> केणइ देवेण वा दाणवेण वा जाव<sup>१३</sup> गन्धव्वेण<sup>१४</sup>  
 वा निगगन्थाओ पावयणाओ चालित्तए वा खोभि-  
 त्तए वा विपरिणामित्तए वा<sup>१५</sup>” । तए णं अहं सकस्स  
 देविन्दस्स देवरणो एयमइं असहहमाणे ३॥<sup>१६</sup> इह<sup>१७</sup>

\* See the footnote on the preceding page.

† See the supplement in the commentary, also footnote † on page २०

‡ Supply the rest from Nāy. § 87.

§ See the supplement in the commentary; and a similar formula on page १६, footnote १५, and Ov. § 124, Bhag., p. 238.

|| Supply अपणियमाणे अतीरमाणे अयम्भुङ्गेमाणे from Nāy § 132, Bhag., p. 272.

१ F H चउरासीए। २ F ०सहस्रीए। ३ E आहिक्खइ। ४ F in full एवं भासइ एवं पणवेइ एवं परुवेइ। ५ So A B D, but E देव०, F देवाणुप्पिथा, H om. ६ A B D E जंबूद्वीवे in- correct; but F जंबूद्वीवे correct. ७ A B D E F only २ for दीवे। ८ F वंमचारी। ९ H के। १० A सके। ११ D E place गंधव्वेण वा जाव, and B adds रक्खसेण वा किंपुरिसेण वा, H om. १२ H om. विपरि० वा। १३ F in full. १४ A इह।



इव्वमागए<sup>१</sup> । तं<sup>२</sup> अहेो णं<sup>३</sup>, देवाणुप्पिया, इट्ठी ६<sup>४</sup> लद्धा ३<sup>५</sup>, तं दिट्ठा णं<sup>६</sup>, देवाणुप्पिया, इट्ठी जाव<sup>७</sup> अभिसमन्नागया । तं खामेमि<sup>८</sup> णं, देवाणुप्पिया, खमन्तु मज्झ देवाणुप्पिया, खन्तुमरुहन्ति णं देवाणुप्पिया, नाइं<sup>९</sup> भुज्जो करणयाए” त्ति कट्टु पायवडिए<sup>१०</sup> पञ्जलियडे<sup>११</sup> एयमइं भुज्जो भुज्जो खामेइ, २ ता जामेव दिसं पाउब्भूए,<sup>१२</sup> तामेव दिसं पडिगए ॥ ११३ ॥

तए<sup>१३</sup> णं से कामदेवे समणोवासए “निरुवसग्गाम्” इइ<sup>१४</sup> कट्टु पडिमं पारेइ<sup>१५</sup> ॥ ११४ ॥

\* See the supplement in the commentary ; also in Ov § 69, and Bhag., p 223.

† Supply from above पत्ता अभिसमन्नागया. See also Bhag , p. 223

‡ Supply the rest from the immediately preceding sentence , see also Bhag , p. 223.

१ D E चागधो । २ F G om ३ A D E om. ४ B reads इट्ठीपललद्धा । ५ F in full. ६ H om. दिट्ठा णं । ७ F खामिमि (see Hem. III, 155), H खामे । ८ A खमंतुमरुहन्ति, B खमंतु तिइक्खंतुमरुहन्ति, D खमंतुमंसरुहन्ति, E खमंतुमंसरुहन्ति, F खमंतु खमंतुमरुहन्ति, G खमंतु खंतुमरुहन्ति, H खमंतुमअहेोखंतुमंसरुहन्ति । ९ A B D E F नाइ, H and comm. नाइं, G om. नाइं and reads भुज्जो १ अकरणयाए । १० A B G पडिए । ११ A पञ्जलियडे । १२ F पाउब्भूए, G आमए । १३ B omits paragraph 114 entirely. १४ A B D E F G H इति । १५ D पारिइ, E पारइ ।

तेषां<sup>१</sup> कालेषां तेषां समयं समणे<sup>२</sup> भगवं<sup>३</sup> महा-  
वीरे जाव<sup>४</sup> विहरइ ॥ ११५ ॥

तए णं से कामदेवे समयोवासए इमीसे कहाए<sup>५</sup>  
सुद्धे समाणे<sup>६</sup> “एवं खलु समणे भगवं” महावीरे  
जाव<sup>७</sup> विहरइ, तं सेयं खलु मम<sup>८</sup> समयं भगवं  
महावीरं वन्दित्ता<sup>९</sup> नमंसित्ता तत्रो पडिणियत्तस्स<sup>१०</sup>  
पोसहं पारित्तए”<sup>११</sup> त्ति कट्टु एवं सम्पेहेइ,<sup>१२</sup> २ त्ता सुद्ध-  
प्पावेसाइं वत्थाइं जाव<sup>१३</sup> अप्पमहग्घ जावां मयुस्स-  
वगुरापारिक्खत्ते<sup>१४</sup> सयात्रो गिहात्रो पडिणिकख- )  
मइ,<sup>१५</sup> २ त्ता च चम्पं<sup>१६</sup> नगरिं<sup>१७</sup> मज्झं मज्झेणं निग्ग-

\* Supply the rest from Ov § 38, from आइयरे up to भावेमाणे; but if the reading of MSS D E be accepted (see footnote 8), only from इइ चम्पार up to भावेमाणे See also Nay §§ 4, 127, 129

† Supply the rest from Ov § 17 See also § 10, on page ९

१ B omits paragraph 115 entirely. २ F om. ३ A om. भगवं महावीरं। ४ Before जाव D E insert समोसरिए समयो, G places it before समणे। ५ H adds जाव। ६ G H add कल्लं। ७ A B D E G H om. भगवं महावीरे। ८ D E F G H ममं। ९ B वदेत्ता। १० A B F H •नियत्तस्स, G reads धम्मं पडिमुत्तित्ता instead of तथो पडिं। ११ A B D पारेत्तए। १२ F सपेहइ। १३ A B D E F G H om. १४ A B om. परिक्खत्ते। १५ A B F H •निकखमइ। १६ A B चंपानगरिं। १७ F नगरं, G गयरं।

च्छद्, २ ता<sup>१</sup> जेणेव पुसभदे चेदए जंहा सङ्घी<sup>२</sup> जाव<sup>३</sup>  
पज्जुवासइ ॥ ११६ ॥

तए णं समणे भगवं महावीरे कामदेवस्स समणोवा-  
सयस्स<sup>४</sup> तीसे य जावा<sup>५</sup> धम्मकहा समत्ता ॥ ११७ ॥

“कामदेवा”<sup>६</sup> इ समणे भगवं महावीरे कामदेवं  
समणोवासयं<sup>७</sup> एवं वयासी । “से नूणं, कामदेवा,  
तुभं<sup>८</sup> पुव्वरत्तावरत्तकालसमयंसि एगे देवे अन्तिए<sup>९</sup>  
पाउव्वमूए । तए णं से देवे एगं महं दिव्वं<sup>१०</sup> पिसाय-  
रूवं विउव्वइ, २ ता आसुरत्ते<sup>११</sup> ४†<sup>१२</sup> एगं महं  
नीलुप्पल<sup>१३</sup> जाव<sup>१४</sup> अस्सिं गहाय तुमं एव वयासी<sup>१५</sup> ।

\* The reference, according to the commentary, is to the story of the Shrivaka Sankha in the Bhagavatī. The rest of the formula is given in the commentary. See also footnote § on page १

† See the supplement in the commentary; also footnote \* on page ०

‡ See the supplement in § 95.

१ A B om. २ ता, G om. ३ ता जे० पु० चे० । ४ So comm., but A F B D E G H मल्ले । ५ B D E H om. ; F has कामदेवं समणोवासयं । ६ A कामदेवा ति, B G H कामदेवा दि, D कामदेव दुइ, E कामदेवे इ, F कामदेवा य । ७ D E om. ८ E तुमं । ९ B om., D E G H अंतियं । १० E G om. ११ A B G H आसुरत्ते । १२ F in full मिमिमिसे दिव्वे चंदि कोविय । १३ A B D E H om., G in full. १४ A वदाणे ।

“हं सो कामदेवा जाव<sup>१</sup> जीवियाञ्चो<sup>१</sup> ववरोवि-  
ज्जसि<sup>१</sup>” । तं<sup>२</sup> तुमं तेणं देवेणं एवं वुत्ते समाणे<sup>३</sup>  
अभीए जाव<sup>४</sup> विहरसि<sup>५</sup> ॥ एवं वण्णगरहिया<sup>६</sup> तिण्णि  
वि<sup>७</sup> उवसग्गा तहेद<sup>८</sup> पडिउच्चारेयव्वा<sup>९</sup> जाव<sup>१०</sup> देवो  
पडिगञ्चो<sup>१०</sup> ॥ “से नूणं कामदेवा<sup>११</sup> अट्ठे<sup>१२</sup> समट्ठे<sup>१३</sup>” ।

“हन्ता, अत्थि” ॥ ११८ ॥

“अज्जो” इ समणे भगवं महावीरे वहवे समणे  
निगान्थे य<sup>१४</sup> निगान्थीञ्चो य आमन्तेत्ता<sup>१५</sup> एवं वयासी ।  
“जइ ताव, अज्जो,<sup>१६</sup> समणोवासगा गिहियो<sup>१७</sup> गिहि-  
मञ्जा<sup>१८</sup> वंसन्ता दिव्वमाणुसतिरिक्खजोणिए उव-  
सग्गे सम्म<sup>१९</sup> सहन्ति<sup>२०</sup> जाव<sup>२१</sup> अहियासेन्ति,<sup>२२</sup> सक्का

\* See the supplement in § 95

† See the supplement in § 96

‡ The reference is to §§ 97, 98, etc.

§ See footnote § on page ५४.

१ D E G जीवाञ्चो । २ D ववरोविज्जसि, F ववरोवेति ।  
३ A B F G H om. ४ A B H om ५ A B G विहरति ।  
६ B H ०रहिदा, F ०सहिता । ७ G adds आणवगा । ८ A  
B तं चैव । ९ F ०उच्चारियव्वा (see Hem III, 157), G only  
उच्चारेयव्वा । १० E F पडिगया, H ०गत्ते, G pref. ति । ११ F  
कामदेवे । १२ A B F G अत्थे समत्थे । १३ A G om., B वि ।  
१४ F आमन्तित्ता । १५ B अज्जा । १६ B G om. १७ E गिह<sup>०</sup> ;  
A B F ०मज्जे । १८ B E H सम्मं । १९ A सहसि, B D H  
सहति, E F G सहइ । २० A ०यासेत्ति, B H ०यांसिन्ति, D ०यासेत्ति,  
E F ०यासेइ, G ०यासेय ।

पुणाइं, अज्जो, समणेहिं निग्गन्धिहिं दुवालसङ्गं गणि-  
पिडगं<sup>१</sup> अहिज्जमाणेहिं दिव्वमाणुसतिरिक्खजाणिए<sup>२</sup>  
सम्मं<sup>३</sup> सहित्तए<sup>४</sup> जाव<sup>५</sup> अहियासित्तए<sup>६</sup>” ॥ ११८ ॥

तत्रो<sup>७</sup> ते वहवे समणा निग्गन्धा य<sup>८</sup> निग्गन्धीत्रो  
य<sup>९</sup> समणस्स भगवत्ते महावीरस्स<sup>१०</sup> “तह” त्ति एय-  
मइं विणएणं पडिसुणन्ति<sup>११</sup> ॥ १२० ॥

तए णं से कामदेवे समनोवासए हट्ठ<sup>१२</sup> जाव<sup>१३</sup> †<sup>१४</sup>  
समणं भगवं महावीरं<sup>१५</sup> पसिणाइं पुच्छइ,<sup>१६</sup> अइमा-  
दियइ, समणं भगवं महावीरं<sup>१७</sup> तिक्खुत्तो वन्दइ<sup>१८</sup>  
नमंसइ, २ ता<sup>१९</sup> जामेव दिसं<sup>२०</sup> पाउव्भूए,<sup>२१</sup> तामेव  
दिसं<sup>२२</sup> पडिगए<sup>२३</sup> ॥ १२१ ॥

\* See footnote § on page १४.

† For the supplement see § 12.

१ So E, but A B D F पडिगं । २ A देव०; F देवमणुम०;  
A B ०माणुसे तिरिक्ख०; E ०जोळिएहिं । ३ A B E ममं ।  
४ E सहित्तए, अहियासित्तए । ५ D E तए मं से for हथो ते । ६ B  
om. ७ F om. ८ A B om. भगव० महावीर० । ९ B  
पडिसुणन्ति, D पडिसुणे, E पडिसुण्णे । १० D E अइमाइ, F  
अइमाइ । ११ A B D E F om. १२ F पडिसुण्णे । १३ A वंदंति  
अमंसंति plur. १४ B F om., D E in full वंदिसा अमंसिण ।  
१५ D E दिसं । १६ A B D E F पाउव्भूए nom. plur.  
(compare footnote १३). १७ D E F दिसं । १८ So B; but  
A D E F पडिगए nom. plur.

तए<sup>१</sup> णं समणे भगवं महावीरे<sup>२</sup> अन्नया कयाइ<sup>३</sup>  
चम्पाओ पडिणिकखमइ,<sup>४</sup> २ ता बहिया जणवय-  
विहारं<sup>५</sup> विहरइ<sup>६</sup> ॥ १२२ ॥

तए<sup>७</sup> णं से कामदेवे समणोवासए<sup>८</sup> पढमं उवा-  
सगपडिमं उवसम्पज्जित्ताणं<sup>९</sup> विहरइ ॥ १२३ ॥

तए णं से कामदेवे समणोवासए बहूहिं<sup>१०</sup> जाव  
भावेत्ता<sup>११</sup> वीसं वासाइं समणोवासगपरियागं पाउ<sup>१२</sup>  
णित्ता, एकारस<sup>१३</sup> उवासगपडिमाओ<sup>१४</sup> सम्मं  
फासेत्ता,<sup>१५</sup> मासियाए<sup>१६</sup> संलेहणाए अप्पाणं<sup>१७</sup> झूसि-  
त्ता,<sup>१८</sup> सड्ढिं भत्ताइं अएसणाए<sup>१९</sup> छेदेत्ता,<sup>२०</sup> आलीइयप-  
डिकन्ते,<sup>२१</sup> समाहिपत्ते,<sup>२२</sup> कालमासे<sup>२३</sup> कालं<sup>२४</sup> विच्चा,

\* See the supplement in §§ 66 and 80

१ A B D तयो for तए णं । २ A B om. भगवं महावीरे ।  
३ A D E F om. ४ So A; but B D E F abbreviate  
पडि० । ५ B abbreviates जण० विहरइ, D E F जणवय जाव  
विहरइ । ६ A विहरंति plur. ७ B तं for तए णं । ८ B om.  
९ A B D abbreviate उव०, E inserts जाव after it. १० So  
B, but A D E F बहूहिं । ११ F माविता । १२ B om, F  
एकारस । १३ D E ०पडिमं । १४ F फासित्ता । १५ E द्दमासियाए ।  
१६ D E अत्ताणं । १७ F भुसित्ता । १८ F अणमणारं । १९ E  
असणा, F इदिता । २० A B D E abbreviate अलोइय० । २१  
माधि० । २२ A E कामंमासे । २३ B om कामं विच्चा ।

सोहम्मे कप्पे सोहम्मवडिंसयस्स<sup>१</sup> महाविमाणस्स  
उत्तरपुरत्थिमेणं<sup>२</sup> अरुणाभे विमाणे देवत्ताए उववन्ने<sup>३</sup> ।  
तत्थ णं अत्येगइयाणं देवाणं चत्तारि पलिआवमाइं  
ठिई<sup>४</sup> पणत्ता । कामदेवस्स वि देवस्स चत्तारि पलि-  
आवमाइं ठिई<sup>५</sup> पणत्ता ॥ १२४ ॥

“से णं, भन्ते, कामदेवे<sup>६</sup> ताआ<sup>७</sup> देवलोगाआ<sup>८</sup>  
आउक्खएणं भवक्खएणं<sup>९</sup> ठिइक्खएणं अणन्तरं चयं<sup>१०</sup>  
चइत्ता, कहिं गमिहिइ,<sup>११</sup> कहिं उववज्जिहिइ<sup>१२</sup>” ? ।

“गोयमा, महाविदेहे वासे सिञ्चिहिइ<sup>१३</sup>” ॥ १२५ ॥

॥ निकखेवे ॥

सत्तमस्स अङ्गस्स उवासगदसायं<sup>१४</sup> वीयं<sup>१५</sup> अञ्जयणं  
समत्तं ॥

१ A B •वडंसयस्स । २ D E •पुरत्थिमेणं । ३ D उववन्ने ।  
४ A द्विती, B D ठिती, E ठिइ, F द्विइ । ५ So B E; but A  
द्विती, D ठिति, I' द्विइ । ६ B D om. ७ B कामदेवो ।  
८ D I तथो चेव । ९ A B देवलोयातो । १० B D E only  
इ, as in § 90. ११ E चइ । १२ E गमिहिंति, I' गमेहिं । १३ A  
B E उववज्जिहिंति plur., I' उववज्जेहिंति । १४ E I' मिञ्चि-  
हिंति । १५ A B D E I om सत्त• अङ्ग• उवा• । १६ After  
वीयं A B insert कामदेवदं ।

१तदय अञ्जयण ।

॥ उक्खेदो<sup>१</sup> तदयस्त अञ्जयणस्त<sup>२</sup> ॥

एवं खलु, जम्बू, तेणं काशेणं तेणं समणं<sup>३</sup> बाणा<sup>४</sup>  
रसी नामं नयरी । कोट्टय चेदय । जियस्तू राया<sup>५</sup>  
॥ १२ई ॥

तत्थ णं बाणारसीए नयरीए<sup>६</sup> चुलणीपिया<sup>७</sup>  
गाहावई<sup>८</sup> परिवसइ अट्ठे जाव<sup>९</sup> अपरिभूए ।  
भारिया । अट्ठु हिरसकोडीआ ५०

\* See footnote † on 1 २

१ The MSS omit the superscription here and  
whole २ G उक्खेवओ । ३ A B D E om ४ E

५ B राया, D E add महडिण । ६ B D E om., G om.

वय० । ७ A B चुलणिपिया, F चुलणिपिया । ८ E F ० वई.

F दिसे, A B G om जाव अपरि० । ९ D E G and

to B have सोमा । ११ E ० यणाओ ।



अद्दु<sup>१</sup> वद्धिपउत्ताओ<sup>२</sup>, अद्दु<sup>३</sup> पवित्थरपउत्ताओ<sup>४</sup>; अद्दु  
 वया<sup>५</sup> दसगोसाहस्सिएणं वएणं । जहा अणन्दा<sup>६</sup>  
 राउंसर<sup>७</sup> जाव<sup>८</sup> सव्वकज्जवड्ढावए यावि<sup>९</sup> हेत्था ।  
 सामी समोसडे<sup>१०</sup> । परिसा निग्गया<sup>११</sup> । चुलणीपिया<sup>१२</sup>  
 वि जहा अणन्दा, तहा निग्गओ । तद्देव गिहियम्मं<sup>१३</sup>  
 यड्ढिवज्जु<sup>१४</sup> । गोयमपुच्छा । तद्देव तेमं जहा काम-  
 देवम्म जाव<sup>१५</sup> पोसहसालाए पोसहिए वम्मचारी<sup>१६</sup>  
 समणस्स भगवओ महावीरस्स अन्तियं<sup>१७</sup> धम्मप-  
 खन्तिं उवसम्पज्जित्ताणं विहरइ ॥ १२७ ॥

तए णं तस्स चुलणीपियम्म समणोवासयस्स पुव्व-  
 रत्तावरत्तकालसमयंसि<sup>१८</sup> एगे देवे अन्तियं पाउब्भूए  
 ॥ १२८ ॥

\* S. the rest in § 5, on pp. १ ४

† Supply the whole account from § 10-69, on pp ४-२१.

१ D E om, F adds हियम्मसोदीयो । २ B D E G वद्धि\*,  
 E =पत्तायो । ३ D E om, A B अद्दुपवि\* । ४ A B \*अवत्तायो.  
 E \*पत्तायो । ५ D E अया । ६ A B आउन्डे । ७ So F; but  
 A B अउर, D E G इता । ८ G आवि । ९ D E G \*गणो ।  
 १० A B F om अदि\* अज्जना ११ D पुण्णो\*, A B F पुण्णि\* ।  
 १२ G om निहि । १३ F अन्नमयं, G पन्निये । १४ A B F G  
 om, D E अविए । १५ D E \*गमए, G \*आवे ।

तए रां से देवे एगं नीलुप्पल<sup>१</sup> जाव<sup>२</sup> असिं  
 चुलणीपियं समणोवासयं एवं वयासी । “इं  
 चुलणीपिया<sup>३</sup> समणोवासया जहा कामटेवो<sup>४</sup>  
 न भञ्जसि, तो ते<sup>५</sup> अहं अज्ज<sup>६</sup> जेट्ठं पुत्तं साओ<sup>७</sup>  
 ओ नीणेमि, २त्ता तव अग्गओ घारमि<sup>८</sup>, २त्ता  
 मंससेल्ले करेमि, २त्ता आदाणभरियंसि<sup>९</sup>  
 अइहेमि<sup>१०</sup>, २त्ता<sup>११</sup> तव गायं<sup>१२</sup> मंसेण य सोणिएण  
 आयच्चामि<sup>१३</sup>, जहा रां तुमं अट्टदुइट्टवसट्ठे  
 वेव<sup>१४</sup> जीवियाओ ववरोविज्जसि<sup>१५</sup>” ॥ १२६ ॥  
 तए<sup>१६</sup> रां से चुलणीपिया समणोवासए

\* Supply the rest from § 95, on p ५०

† Supply the rest from § 95, on pp. १०-११

१ A F निष्णु । २ F adds अपत्थियपत्थिया ३  
 चिरिसिरिपरिवज्जिया । ३ A B D E F ० देवे । ४ D तो, E  
 foI तो ते । ५ G om. ६ F सयाओ । ७ G हनेमि ।  
 ८ सोल्ला । ९ F आयाण । १० F अइहेमि । ११ A D E G  
 १२ A B D E G गतं । १३ So D F G, but E  
 connected to आइचामि, the latter is supported by  
 comm.; A B have आसिंचामि । १४ B D E G om  
 D E ववरोवेज्जसि, G विवरोवज्जसि । १५ A B तं हे, D  
 for तए अं हे which is the reading of F.

देवेणं एवं वुत्ते समणो<sup>१</sup> अभीए जाव<sup>२</sup> विहरइ<sup>३</sup>

॥ १३० ॥

तए<sup>४</sup> णं से देवे चुलणीपियं<sup>५</sup> समणोवासयं<sup>६</sup>  
अभीयं<sup>७</sup> जाव<sup>८</sup> पासइ, रत्ता दोचं<sup>९</sup> पि तच्चं पि चुल-  
णीपियं<sup>१०</sup> समणोवासयं<sup>११</sup> एवं वयासी । “हं भो चुल-  
णीपिया समणोवासया<sup>१२</sup>,” तं चैव भणइ, सो<sup>१३</sup> जाव<sup>१४</sup>  
विहरइ ॥ १३१ ॥

तए<sup>१५</sup> णं से देवे चुलणीपियं समणोवासयं<sup>१६</sup> अभीयं<sup>१७</sup>  
जाव<sup>१८</sup>, पासित्ता आसुरत्ते<sup>१९</sup> ४<sup>२०</sup> चुलणीपियस्स सम-  
णोवासयस्स जेदं पुत्तं<sup>२१</sup> गिहाओ<sup>२२</sup> नीणेइ, रत्ता  
अग्गओ घाएइ, रत्ता तओ मंससोखए<sup>२३</sup> करेइ,

\* Supply the rest from § 96, on p. ५२

† Supply the rest from §§ 95 and 96.

‡ Supply the rest from § 95, on p. ५०

१ B D E om २ A विहरति । ३ A B D E त for तए णं,  
G om the whole paragraph ४ B •पिता । ५ A B D  
E G om. ६ F अभीई । ७ F दुच । ८ A B •पिता । ९ B F से ।  
१० A आसुरत्ते । ११ A has ५, F reads the four terms in  
full असुरत्ते मिसिमिसे षडे कोविट्, *if five terms are read,*  
*दडे or तिब्बे must be added, as in § 90, p ५० । १२ B D*  
*E जेदुत्त, F जेदुत्ते । १३ F prefixes सयाओ । १४ So A,*  
*but B •सोलेइ, D E •सोहिते (सोहित्), I' •सुणइ, G •सोणा ।*

२त्ता आदाणभरियंसि<sup>१</sup> कडाहयंसि<sup>२</sup> अहहेइ<sup>३</sup>, २  
चुलणीपियस्स समणोवासयस्स गायं<sup>४</sup> मंसेण य  
णिएण य आयच्चइ<sup>५</sup> ॥ १३२ ॥

तए णं से चुलणीपिया<sup>६</sup> समणोवासए<sup>७</sup> तं  
जाव<sup>८</sup> अहियासेइ ॥ १३३ ॥

तए णं से देवे चुलणीपियं<sup>९</sup> समणोवासयं<sup>१०</sup>  
जाव<sup>११</sup> पासइ, २त्ता दोच्चं पि<sup>१२</sup> चुलणीपियं समणोवा  
सयं एवं वयासी<sup>१३</sup> । “हं भो चुलणीपिया  
सया, अपत्थियपत्थिया<sup>१४</sup> जाव<sup>१५</sup> न भञ्जसि<sup>१६</sup>, तो  
ते<sup>१७</sup> अहं अज्ज मन्झिमं<sup>१८</sup> पुत्तं साओ<sup>१९</sup> ि  
नीणेमि<sup>२०</sup>, २त्ता तव अग्गओ घाएमि” जहा जेइ

\* See the rest in the comment १७ to § 111

† Supply the rest from § 99 on p ५२

‡ Supply the rest from § 95, on pp ५० ५१

१ F आदाणु । २ A B कडाहियसि, D E कडाहसि । ३  
D E G अहेइ, F अदहेइ । ४ G गान । ५ So F G, but  
आइवइ, B D C आइंत्तइ । ६ F °पिय °सय । ७ F G °पिय  
°सयस्स । ८ A D E om । ९ So B, but A D E F G add.  
तच्च पि । १० A वदानी । ११ D अपत्थियपत्थिया, F अपत्थियपत्थिया, F  
१२ L मजेत्ति । १३ A D तो, E तव्यो for तो ते । १४ B  
मञ्जिमपुत्तं, G मञ्जियपुत्त । १५ F सयाओ । १६ F नीणेमि ।  
१७ F जेइपुत्त ।

पुत्तं तद्देव भण्ड, तद्देव करेड<sup>१</sup> ॥ एवं तच्चं पि कणी-  
यसं<sup>२</sup> जाव<sup>३</sup> अहियासेड ॥ १३४ ॥

तए<sup>४</sup> णं से देवे चुलणीपियं<sup>५</sup> समणोवासयं अभीयं  
जाव<sup>६</sup> पासड, रत्ता चउत्थं पि<sup>७</sup> चुलणीपियं समणो-  
वासयं एवं वयासी । “हं भो चुलणीपिया<sup>८</sup> समणोवा-  
सया<sup>९</sup>, अपत्थियपत्थिया ४<sup>१०</sup>, जड णं तुमं जाव<sup>११</sup> न  
भञ्जसि, तत्रो<sup>१२</sup> अहं अज्ज जा इमा<sup>१३</sup> तव<sup>१४</sup> माया भद्दा  
सत्थवाही देवयगुरुजणणी<sup>१५</sup> दुक्करदुक्करकारिया<sup>१६</sup>,  
तं ते<sup>१७</sup> सात्रो<sup>१८</sup> गिहात्रो नीणेमि, रत्ता तव अग्गत्रो  
याएमि, रत्ता तत्रो मंससोत्तए<sup>१९</sup> करेमि, रत्ता आ-

\* Supply the rest from §§ 132, 133

† Supply the rest from § 96, on p ५२.

‡ Supply the rest from § 95, on pp ५०-५२.

१ F G करेड । २ A B D E F G H read एवं कणीयसं पि ;  
see footnote to translation. ३ A B D तं for तए णं ।  
४ F prefixes तं ; B °पिता । ५ E reads जाव । ६ F °पियं  
°सयं । ७ A H has the numeral letter ङ = 5. ८ G तो ते ।  
९ B जाव for जा इमा । १० D E G om. ११ B देवता गुरुजी,  
A D E H दवतं गुरुं जणणी, F देवयं गुरुजणणी, G देवगुरुजणणि ।  
१२ A दुक्करिकारिया, B दुक्करकारिया, D E °कारियं, G °करयं ।  
१३ A तो om. तं, E से, G ततो । १४ F सयात्रो । १५ F  
सोत्तए, G सोत्तउ ।

दाणभरियंसि<sup>१</sup> कडाहयंसि<sup>२</sup> अद्दहेमि<sup>३</sup>, रत्ता तव  
गायं<sup>४</sup> मंसेण य सोणिएण य आयञ्चामि<sup>५</sup>, जहां णं  
तुमं अट्टदुहट्टवसट्टे अकाले चैव<sup>६</sup> जीविद्याओ ववरो-  
विज्जसि<sup>७</sup>” ॥ १३५ ॥

तए णं से चुलणीपिया<sup>८</sup> समणोवासए<sup>९</sup> तेणं देवेणं  
एवं वुत्ते समाणे<sup>१०</sup> अभीए जाव<sup>११</sup> विहरइ ॥ १३६ ॥

तए णं से देवे चुलणीपियं<sup>१२</sup> समणोवासयं अभीयं,  
जाव<sup>१३</sup> विहरमाणं पासइ, रत्ता चुलणीपियं<sup>१४</sup> समणो-  
वासयं दोच्चं<sup>१५</sup> पि तच्चं<sup>१६</sup> पि एवं वयासी । “हं भो  
चुलणीपिया समणोवासया तहेव जावा ववरो-  
विज्जसि<sup>१७</sup>” ॥ १३७ ॥

तए णं तस्स चुलणीपियस्स समणोवासयस्स तेणं  
देवेणं दोच्चं<sup>१८</sup> पि तच्चं<sup>१९</sup> पि एवं वुत्तस्स समाण इमे-

\* Supply the rest from § 96, on p. ५९.

† Supply the rest from § 135.

१ B घादामं म०, F घदाणम०, G घगाण० । २ A B कडाहियंसि ।  
३ B अद्दहेमि, F अरदिमि । ४ DE G गायं । ५ ABDE G  
H आरंचामि । ६ Dom. ७ E G ववरो० । ८ F ०पियं०सयं ।  
९ DE H om., B जाव । १० A B ०पित्त । ११ DE G H  
om. तच्चं पि । १२ F इच्चं । १३ BE om. तच्चं पि ।

यारूवे<sup>१</sup> अञ्जत्थिए<sup>२</sup> ५<sup>३</sup>। “अहो णं इमे” पुरिसे  
 अणारिए<sup>४</sup> अणारियवुद्धी अणारियाइं पावाइं कम्माइं  
 समाथरइ<sup>५</sup>, जेणं<sup>६</sup> ममं जेइं<sup>७</sup> पुत्तं साओ<sup>८</sup> गिहाओ  
 नीणेइ<sup>९</sup>, रत्ता मम अग्गओ घाएइ<sup>१०</sup>, रत्ता गघा  
 कयं तहा चिन्तेइ<sup>११</sup> जावां गायं<sup>१२</sup> आयच्चइ<sup>१३</sup>, जेणं<sup>१४</sup>  
 ममं<sup>१५</sup> मञ्जिमं<sup>१६</sup> पुत्तं साओ<sup>१७</sup> गिहाओ<sup>१८</sup> जावां सो-  
 णिएण<sup>१९</sup> य आयच्चइ<sup>२०</sup>, जेणं<sup>२१</sup> ममं<sup>२२</sup> कणीयसं पुत्तं  
 साओ<sup>२३</sup> गिहाओ तहेव जावां आयच्चइ<sup>२४</sup>, जा वि  
 यं णं इमां<sup>२५</sup> ममं माया भदा सत्थवाही देवयगुरु-

\* Supply the rest from § 66 on p. ९७. see also footn. etc. § on p. ११

† Supply the rest from § 132

१ E adds जाव । २ A B अञ्जत्थिए । ३ A has the  
 numeral letter ५=७, D E read ७, B om, F has in  
 full चित्थिए पत्थिए मयोणं संकप्पे समुप्पञ्जेत्था । ४ F adds णं ।  
 ५ A अणारियेण, B om. ६ A B समाचरेइ, D समाचरेइ, E  
 समाचरेइ । ७ D E जेण । ८ B D E F जेइपुत्तं । ९ F सयाओ ।  
 १० B D E G नीणेनि । ११ A घाएमि । १२ D E विधिंतइ ।  
 १३ F गाइं, G गातं । १४ A B E G आइंघइ, F आइंघइ ।  
 १५ D E जेणेव । १६ B D E मम । १७ B मञ्जिमपुत्तं । १८ F  
 adds नीणेइ । १९ A om. सो+ द. E सोद्धियं । २० A B D  
 E G आइंघइ, F आइंघइ । २१ E जेणिय । २२ A D E मम ।  
 २३ E इमं ।

जगन्नी<sup>१</sup> दुक्करदुक्करकारिया<sup>२</sup>, तं पि य खं<sup>३</sup>  
 सात्रो<sup>४</sup> गिहात्रो नीरोत्ता मम<sup>५</sup> अगगत्रो ।  
 सेयं खलु ममं एयं पुरिसं गिरिहत्तर<sup>६</sup>” त्ति  
 इए<sup>७</sup>, से वि य आगासे<sup>८</sup> उप्पइए, तेणं<sup>९</sup> च खम्भे<sup>१०</sup>  
 साइए<sup>११</sup>, महया महया सहेणं कोलाहले<sup>१२</sup> कए ॥ १  
 . तए णं सा भद्दा सत्यवाही तं कोलाहलसइ<sup>१३</sup>  
 निसम्म जेणेव चुलणीपिया<sup>१४</sup> समणोवासए<sup>१५</sup>  
 उवागच्छइ, २त्ता चुलणीपियं समणोवासयं<sup>१६</sup>  
 वयासी । “किणं, पुत्ता, तुभं<sup>१७</sup> महया महया  
 कोलाहले कए ?” ॥ १३८ ॥

तए णं से चुलणीपिया<sup>१०</sup> समणोवासए<sup>१०</sup>  
 भइं सत्यवाहिं<sup>९</sup> एवं वयासी । “एवं खलु,

१ A देवत गुरुजगन्नी, B देवत गुरु जगन्नी I देवत  
 D E देवत गुरु जगन्नि, G देवत गुरुजगण । २ A B D  
 कारिया । ३ F सयाणी । ४ I मम । ५ B E घाइत्तर ।  
 गिरिहत्तर । ६ A उडाएइ । ७ I अगासे । ८ A तेख व, B  
 D E तेख य, F तेजेव G तेजे य । ९ A खम । १० A  
 खासादिण । ११ A B D add ण । १२ I कोलाहल सइ ।  
 E पिय संयं । १३ G inserts सहापेइ । १४ D E E G  
 १७ I सय । १८ A B F G खमय । १९ I भद्दा  
 २० B खलु see Item IV 39a where the shorter  
 खल्लि occurs, but Item. III, 41 gives खम्भे ।



न जाणामि<sup>१</sup>, केवि पुरिसे आसुरत्ते<sup>२</sup> पू<sup>३</sup> एगं महं  
नीलुप्पल, जाव<sup>४</sup> अमिं गहाय ममं एवं वयामी,  
“हं शे चुलणीपिया समणोवासया<sup>५</sup>, अपत्थिय-  
पत्थिया ४<sup>६</sup> वज्जिया, जइ णं तुमं जावा ववरो-  
विज्जसि”” । अहं<sup>७</sup> तेणं पुरिसेणं<sup>८</sup> एवं वुत्ते समाणे  
अभीए जाव<sup>९</sup> विहरामि । तए णं से पुरिसे<sup>१०</sup> ममं<sup>११</sup>  
अभीयं जाव<sup>१२</sup> विहरमाण पासइ, रत्ता ममं<sup>१३</sup> द्वाच्चं  
पि तच्चं पि एवं वयासी<sup>१४</sup>, “हं शे चुलणीपिया  
समणोवासया,”” तहेव जाव<sup>१५</sup> गायं<sup>१६</sup> आयच्चइ<sup>१७</sup> ।

\* Supply the rest from § 90 on | ५०

† Supply the rest from § 90 on | ५१ ॥ १७ 129

‡ Supply the rest from § 96 on | ५२

§ Supply the rest from §§ 131 १ 3 132

१ A पाणामो, B याणामि, F यामोमि, G यणमि । २ A B T  
G आसुरत्ते । ३ F in full मिसिमिसे तिखे चडे जोविए । ४ A B  
D E T G om ५ A B D E om ६ A has the numeral  
letter ङ=5, B om, F reads in full दुरतपत्तलत्तवणा,  
हीणचउदसजाया हरीसिरीपत्तिवज्जिया । ७ E G विवरो० । ८ D  
E G पत्थिय तए णं । ९ A B D E T G देवेण । १० D E T  
G देवे । ११ D E T मम । १२ A मम । १३ D E वगमि ।  
१४ E om १५ E गाई । १६ A B आसिचइ, D E G आइचइ ।

तए णं अहं तं उज्जलं जाव\* अहियासेमि ।  
 तहेव उच्चारियव्वं सव्वं जाव कणीयसं  
 आयच्चइ† । अहं तं उज्जलं जाव\* अहियासेमि  
 णं से पुरिसे‡ ममं॑ अभीयं जाव‡ पासइ, रत्तां  
 चउत्थं पि एवं वयासी, ““हं भो  
 समणोवासया॑, अपत्थियपत्थिया॑, जाव॑ न .  
 तो॑ ते अज्ज॑ जा इमा माया गुरु॑ जाव॥  
 रोविज्जसि”” । तए णं अहं तेणं पुरिसेणं॑  
 बुत्ते समाणे अभीए जाव‡ विहरामि । तए णं  
 पुरिसे॑॑ दोच्चं पि तच्चं पि ममं॑॑ एवं वयासी, “  
 भो चुलणीपिया समणोवासया॑ अज्ज जाव॥२  
 रोविज्जसि”” । तए णं तेणं॑॑ पुरिसेणं॑॑ दोच्चं

\* See the rest of the sentence to § 111

† Supply the rest from §§ 134 and 139

‡ Supply the rest from § 96 011 ५२

§ Supply the rest from § 9 0111 ५० ५२

|| Supply the rest from § 130

१ A B आसिचइ, D E G आइचइ । २ A B D L E  
 ३ A मम, B इम । ४ A D वदासि, E वयासि । ५ A B  
 om ६ A B अपत्थिया । ७ E तयो । ८ I अज्जो । ९ A  
 १० A B om, D F F वैचइ । ११ A B D E I G देवे ।  
 A मम । १२ A B E G से, D L prefix चइ । १३  
 देवे, B D E G देवेणं ।

तच्चं पि ममं<sup>१</sup> एवं वुत्तस्स समाणस्स इमेयारूवे  
 अञ्जत्थिए<sup>२</sup> ५<sup>३</sup>, “अहो णं इमे पुरिसे अणारिए<sup>४</sup>  
 जाव<sup>५</sup> समायरइ<sup>६</sup>, जेणं ममं<sup>७</sup> जेहं<sup>८</sup> पुत्तं साओ<sup>९</sup>  
 गिहाओ तद्धेव जाव कणीयसं जाव<sup>१०</sup> आयच्चइ<sup>११</sup>,  
 तुम्भे वि यं णं इच्छइ साओ<sup>१२</sup> गिहाओ<sup>१३</sup> नीणेत्ता<sup>१४</sup>  
 मम<sup>१५</sup> अग्गओ घाएत्तए, तं सेयं<sup>१६</sup> खलु ममं एवं  
 पुरिसं गिएहत्तए<sup>१७</sup>” ति कट्टु उट्ठाइए, से वि य<sup>१८</sup>  
 आगासे<sup>१९</sup> उप्पइए<sup>२०</sup>, मए<sup>२१</sup> वि य खम्भे आसाइए<sup>२२</sup>,  
 महया महया सहेणं कोलाहले कर” ॥ १४० ॥

तए णं सा भद्दा सत्यवाही<sup>२३</sup> चुलणीपियं<sup>२४</sup> समणे-  
 वासयं एवं वयासी । “नो खलु केइ पुरिसे तव

\* Supply the rest from § 60, on p. १०

† Supply the rest from § 178, on p. ७७

‡ Supply the rest from §§ 131 and 132

१ D E om. टो० पि त० पि ममं । २ D a, E om, I'm full  
 पत्थिए चिंतिए मतोमए मंरुप्पे ममुप्पञ्जित्या । ३ A अत्तायरिए ।  
 ४ D E समायरइ । ५ F मम । ६ B D E F जेहं । ७ F  
 सदाओ । ८ A B D E G आदंघर । ९ D E add जाव । १०  
 I नीणेत्ता । ११ F ममं । १२ F सियं । १३ D न्नेरहेत्तए । १४  
 D E add से, F add णं । १५ E G णगासे । १६ A उपेतिते,  
 E उपपतिते । १७ DE ममं (Hem. III, 109). १८ DE  
 आसाइते । १९ D E om. २० J चुलणीपियं ।

जाव<sup>१</sup> कणीयसं पुत्तं सात्रो<sup>२</sup> गिहात्रो नीणेइ,  
 तव अग्गत्रो घाएइ, एस न<sup>३</sup> केइ पुरिसे तव  
 करेइ<sup>४</sup>, एस णं तुमे विदरिसणे दिट्ठे । तं णं<sup>५</sup>  
 इयाणिं<sup>६</sup> भग्गव्वए<sup>७</sup> भग्गनियमे भग्गपोसहे  
 रसि<sup>८</sup> । तं णं तुमं, पुत्ता, एयस्स ठाणस्स<sup>९</sup>  
 जावां पडिवज्जाहि<sup>१०</sup>” ॥ १४१ ॥

तए णं से चुलणीपिया समणोवासए अम्मगाए  
 भद्दाए सत्थवाहीए<sup>११</sup> “तह” ति एयमइं  
 पडिसुणेइ, पुत्ता तस्स ठाणस्स<sup>१२</sup> आलोएइ जावा  
 पडिवज्जइ<sup>१३</sup> ॥ १४२ ॥

तए णं से चुलणीपिया समणोवासए  
 उवासगपडिमं उवसम्पज्जित्ताणं विहरइ<sup>१४</sup> ।

\* S 1 ply the text from §§ 132 & 134

† See footnote † 0 1 4\*

१ F स्याथो । २ A D E F G ण, B ण । ३ T adds  
 contra sensum ४ A तेण, B तेसु, D तसु, E तए ण, F  
 G तण । ५ 1 D इदाणि । ६ A भगावते, D मग्गवते, E  
 F भगवए । ७ A विहरंतिसि, D विहरति । ८ T D इयाण  
 ९ E G परिवज्जेहि । १० 1 अम्मगाए (Ski अम्मकाया),  
 अम्मगए, G अम्मगए । ११ A om, T adds वयण । १२  
 \* F इयाण । १३ D L वज्जेइ, A वज्जसि । १४ A

उवासगपडिमं अहासुत्तं जहा आणन्दो<sup>१</sup> जाव\*  
एकारस वि ॥ १४३ ॥

तए णं से चुलणीपिया समणोवासए तेणं<sup>२</sup>  
उरालेणं जहा कामदेवो<sup>३</sup> जाव<sup>४</sup> सोहम्म कप्पे  
सोहम्मवडिसगस्स महाविमाणस्स उत्तरपुरत्थिमेणं<sup>५</sup>  
अरुणप्पथे<sup>६</sup> विमाणे देवत्ताए उववन्ने । चत्तारि<sup>७</sup>  
पलिआवमाइं ठिई<sup>८</sup> पणत्ता । महाविदेहे वासे<sup>९</sup>  
सिञ्जिहिइ<sup>१०</sup> पू<sup>११</sup> † ॥ १४४ ॥

॥ निकखेवो ॥

सत्तमस्स अङ्गस्स<sup>१२</sup> उवासगदसायं तदयं<sup>१३</sup> अञ्ज-  
यणं समत्तं ॥

\* Supply the rest from §§ 70 and 71.

† Supply the rest from §§ 72 and 69

‡ See the rest in Or. § 116, Bhag pp 303, 304.

१ G om. पडमं उवा. अहा. ; H reads २ अहासुत्तं । २ G  
H कामदे । ३ F तदेत्तं । ४ So G ; but A B D E F H • देवे ।  
५ A • पुरत्थिमेत्तं, DE H • पुरत्थिमेत्तं, F • पुरत्थिमेत्तं, G • पुर-  
त्थिमेत्तं । ६ E adds थामं । ७ F prefixes तेत्तं देवेत्तं । ८ A  
ठिई, E तिइ, F तिइ । ९ A B om. १० B E तिञ्जिहिइत्ति ।  
११ A B om., F in full तिञ्जिहिइत्ति तुत्थेहिइत्ति थिदिग्घात्तिहिइत्ति  
गम्यदुत्तमं चत्तं कदेहिइत्ति । १२ A B D E F G H om. गण-  
चट् । १३ G तीज ।

चउत्यं अञ्जयणं ।

॥ उक्त्वेवओ<sup>१</sup> चउत्यस्त अञ्जयणस्त<sup>२</sup> ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समणं वाणा-  
रसी नामं<sup>३</sup> नयरी<sup>४</sup> । कोट्टए चेदए । जियसत्तू राया ।  
सुरादेवे<sup>५</sup> गाहावई<sup>६</sup> अड्डे<sup>७</sup> । छ हिरण्णकोडीओ<sup>८</sup>  
जाव\* छ वया दसगोसाहस्सिएणं वणं । धन्ना<sup>९</sup>  
भारिया । सामी समोसडे<sup>१०</sup> । जहा<sup>११</sup> आणन्दे<sup>१२</sup> तहेव

\* Supply the rest from § 92.

† Supply the full account from §§ 10-65, *mutatis mutandis*.

१ See footnote १ on p. ७० । २ E उक्त्वेवो । ३ A B D E F G om. ४ B D E G H om. ५ B H गमरी । ६ F adds नामं । ७ F adds परिवसइ । ८ D E add दिसे, F adds दिसे अपरिभूण, G om. ९ D E add निहाणवत्ताथो । १० A B prefix सरणं; A D E F H धम्मा (see Hem. II, 184). ११ D E सणे, G समोसणे, H समोसणे । १२ A B आणंदे ।

पडिवज्जइ गिहिधम्मं । जहा कामदेवो जाव<sup>१०</sup>  
समणस्स भगवओ महावीरस्स धम्मपणत्तिं उवसम्प-  
ज्जित्ताणं विहरइ ॥ १४५ ॥

तए णं तस्स सुरादेवस्स समणोवासयस्स पुव्वरत्ता-  
वरत्तकालसमयंसि एगे देवे अन्तियं पाउव्वभवित्था<sup>१</sup>  
॥ १४६ ॥

से देवे एगं महं नीलुप्पल जावां असिं गहाय  
सुरादेवं<sup>१</sup> समणोवासयं<sup>२</sup> एवं वयासी<sup>३</sup> । “हं भो सुरा-  
देवा<sup>४</sup> समणोवासया<sup>५</sup>, अपत्थियपत्थिया<sup>६</sup> ४<sup>७</sup>, जइ  
णं तुमं सीलाइं जावां न भञ्जसि, तो ते<sup>१०</sup> जेइं<sup>११</sup> पुत्तं  
साओ<sup>१२</sup> गिहाओ नीणेमि, रत्ता तव अग्गओ घाए-

\* See § 92, and supply from § 66-69.

† Supply the rest from § 95.

१ B कामदेवे । २ A om. ३ B F पाउभवित्था । ४ F °देवस्स  
°सगस्स । ५ B वयासि, D वदासी । ६ F °देवे °सए । ७ B D E  
om. ८ A °पत्थया । ९ A has the numeral letter 𑀧=४;  
see Bendall's *Catalogue of Buddhist Skr. MSS.*,  
Plate V, in the third line (No. 1684); F has both the  
old numeral figure 𑀧, and the modern ४. १० D om.  
ते, E तथो for तो ते । ११ DE F जेइपुत्तं । १२ F सयाओ ।

मि, रत्ता पञ्च सोल्लए करेमि, आदाणभरियंसि<sup>१</sup>  
 कडाहयंसि<sup>२</sup> अहहेमि, रत्ता तव गायं<sup>३</sup> मंसेण व  
 सोणिएण य आयञ्चामि<sup>४</sup>, जहा णं तुमं<sup>५</sup> अक्काणे  
 वेव<sup>६</sup> जीवियाओ ववरोविज्जसि<sup>७</sup> ॥ एवं मच्छिमयं<sup>८</sup>,  
 करणीयसं; एक्केके पञ्च सोल्लया । तहेव करेइ, जहा  
 चुलणीपियस्स<sup>९</sup>; नवरं एक्केके पञ्च सोल्लया ॥  
 १४७ ॥

तए णं से देवे सुरादेवं समणोवासयं<sup>१</sup> चउत्थं पि  
 एवं वयासी । “हं भो सुरादेवा<sup>२</sup> समणोवासया<sup>३</sup> अ-  
 पत्थियपत्थिया ४<sup>४</sup> जावां न परिच्चयसि<sup>५</sup>, ते ते<sup>६</sup>  
 अज्ज सरीरंसि<sup>७</sup> जमगसमगमेव सोल्लस रेगायक्के<sup>८</sup>”

\* See §§ 132 and 134

† Supply the rest from § 97.



पक्खवामि, तं जहा<sup>१</sup> सासे कासे जाव<sup>२</sup> कोढे,  
जहा<sup>३</sup> णं तुमं अट्टदुहट्ट<sup>४</sup> जावां ववरोविज्जसि” ॥१४८॥

तए<sup>५</sup> णं<sup>६</sup> से सुरादेवे समणोवासए<sup>७</sup> जावां विह-  
रइ ॥ १४९ ॥

एवं<sup>८</sup> देवो दोच्चं पि तच्चं पि भणइ जाव<sup>९</sup> “ववरो-  
विज्जसि” ॥ १५० ॥

तए<sup>१०</sup> णं तस्स<sup>११</sup> सुरादेवस्स<sup>१२</sup> समणोवासयस्स<sup>१३</sup> तेणं  
देवेणं दोच्चं पि तच्चं पि एवं वुत्तस्स समाणस्स इमेया-  
रूवे<sup>१४</sup> अञ्जत्थिए ४ ॥ । “अहो णं इमे पुरिसे अणा-  
रिए जाव<sup>१५</sup> समायरइ, जेणं ममं जेट्टं<sup>१६</sup> पुत्तं जायं

\* See the rest in the commentary ; also below footnote ९. See also Bhag., p. 226, Nāy., pp. 1045, 1177 ; Vip , p. 33 (Cals. print.)

† See the rest in § 95, p. १९.

‡ Supply the rest from § 96.

§ Supply the rest from § 97, and from §§ 95, 96.

|| Supply the rest from § 66, and see footnote § on p. १९.

¶ Supply the rest from § 138.

१ A B om. २ F G in full जरे दाहे कुच्छिसुले मगंदरे  
अरिसए अजीरए दिडिसुले मुद्धसुले अकारिए अच्छिवेयणा कसुवेयणा.  
अहुए उदरे कोढे । ३ A B अट्टदुहट्टे । ४ F om. the whole  
paragraph. ५ B D E तयो for तए णं । ६ A B D E  
om. ७ A B •देवे, F से •देवे •सए । ८ A B इमे, D इमे णं,  
F एयमेयारूवे । ९ D E F जेट्टं ।

कणीयसं जाव<sup>१</sup>. आयञ्चइ<sup>२</sup>, जे वि य इमे सोलस  
 रोगायङ्का<sup>३</sup>, ते वि य इच्छइ<sup>४</sup> मम सरीरगंसि पक्खि-  
 वित्तए, तं सेयं खलु ममं<sup>५</sup> एयं पुरिसं गिण्हत्तए<sup>६</sup>.  
 त्ति कट्टु उट्टाइए<sup>७</sup>। से वि य आगसे उप्पइए। तेण<sup>८</sup>  
 यं खम्भे आसाइए, महया महया सहेणं कोलाहले  
 कए ॥ १५१ ॥

तए णं सा धन्ना<sup>९</sup> भारिया कोलाहलं सोच्चा-  
 निसम्म, जेणेव सुरादेवे समणोवासए, तेणेव उवाग-  
 च्छइ, रत्ता एवं वयासी। “किणं<sup>१०</sup>, देवाणुप्पिया, तुम्भे-  
 हिं<sup>११</sup> महया महया सहेणं कोलाहले<sup>१२</sup> कए?” ॥ १५२ ॥

तए णं से सुरादेवे समणोवासए धन्ना<sup>१३</sup> भारियं  
 एवं वयासी। “एवं खलु, देवाणुप्पिए<sup>१४</sup>, केवि पुरिसे<sup>१५</sup>  
 तहेव कहेइ<sup>१६</sup> जहा चुलणीपिया। धन्ना<sup>१७</sup> वि पडि-

• See the rest in § 138.

१ A B D E G षाहंचइ। २ A रोगायंके, F रोगाहंका। ३ A  
 य तिच्छति। ४ F मम। ५ B तए णं। ६ A B om. ७ A B  
 धसा। ८ E सत्ता। ९ B adds तुमे, F तुमं। १० A G तुम्भे.  
 B D E F तुम्भे णं (see Hem. III, ७5). ११ A B adds णं।  
 १२ A B D E धसं। १३ A D E देवाणुप्पिया। १४ E कहेइ;  
 F कहंति, placing it after जहा चुलं। १५ A B D धसा, G  
 adds भारिया।

भणइ जाव" कणीयसं । "नो खलु, देवाणुप्पिथा,  
तुब्भं<sup>१</sup> केवि<sup>२</sup> पुरिसे सरीरंसि जमगसमगं सोलस  
रोगायङ्के पक्खवइ,<sup>३</sup> एस न" केवि पुरिसे तुब्भं  
उवसगं करेइ" । सेसं<sup>४</sup> जहा चुलणीपियस्स तहा<sup>५</sup>  
भणइ ॥ १५३ ॥

एवं सेसं जहा चुलणीपियस्स निरवसेसं जाव<sup>६</sup>  
सोहम्मे कप्पे अरुणकन्ते विमाणे उववन्ने<sup>७</sup> । चत्तारि  
पल्लिआवमाइं ठिइ<sup>८</sup> । महाविदेहे वासे सिञ्चिहिइ<sup>९</sup>  
५<sup>१०</sup> ॥ १५४ ॥

॥ निकखेवो<sup>११</sup> ॥

सत्तमस्स<sup>१२</sup> अङ्गस्स<sup>१३</sup> उवासगदसाणं<sup>१४</sup> चउत्थं अ-  
ञ्जयणं समत्तं ॥

\* Supply the full version from §§ 140 and 141.

† Supply the rest from § 141.

‡ Supply the rest from §§ 142-144.

§ See footnotes † and ११ on p. ८२.

१ A B F G तुब्भे, see Hem III, 100. २ A B केय, D E G केइ । ३ B पक्खवइ, F G पक्खेवइ । ४ A B D E F G सं । ५ So B, but A D E F महा । ६ A B D E F om. ७ A डिइ, E ठिइ, F हिइ । ८ E सिञ्चिहिइ, F सिञ्चहिइ । ९ A B om, F ४ । १० D E निकखेवयो । ११ A B D E F om. १२ F om.

पञ्चमं अक्षयणं ॥

॥ उक्खेवो<sup>१</sup> पञ्चमस्स ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं आल-  
भिया<sup>२</sup> नामं<sup>३</sup> नयरी<sup>४</sup> । सङ्खवणे उज्जाणे । जियंसत्तू  
राया । चुल्लसयणं गाहावई<sup>५</sup> अङ्गे जाव<sup>६</sup> छ हिरण-  
कोडीओ जाव<sup>७</sup> छ वया दसगोसाहस्सिएणं वएणं ।  
बहुला भारिया । सामी समोसडे<sup>८</sup> । जहा<sup>९</sup> आणन्दो<sup>१०</sup> ।

\* See footnote † on p. १.

† Supply the rest from §§ 4 and 92.

‡ Supply the full account from §§ 10.63, *mutatis mutandis*.

१ See footnote १ on p. ७० । २ G उक्खेवयो । ३ D E  
प्यालहिया, F प्यालभिया । ४ A B D E G om. ५ F adds  
धेत्या । ६ B •सयणे, F सयणे । ७ F adds परिवसइ । ८ G  
prefixes तए ँ तस्स । ९ A F •सङ्गे, D •साणे, E•सङ्गे ।  
१० A आणन्दे ।

तहा गिह्धिधम्मं परिवज्जइ । सेसं जहा कामदेवो<sup>१</sup>  
जाव<sup>२</sup> धम्मपक्खत्तिं उवसम्पज्जित्ताणं विहरइ ॥ १५५ ॥

तए णं तस्स चुल्लसयगस्स समणोवासयस्स पुब्ब-  
रत्तावरत्तकालसमयंसि<sup>३</sup> एगे देवे अन्तियं जाव<sup>४</sup>  
असिं गहाय एवं वयासी<sup>५</sup> । “हं भो, चुल्लसयगा सम-  
णोवासया<sup>६</sup>, जाव<sup>७</sup> न भज्जसि, तो ते अज्ज जेट्ठं<sup>८</sup> पुत्तं  
सात्थो<sup>९</sup> गिहात्थो नीणेमि,” एवं<sup>१०</sup> जहा<sup>११</sup> चुल्लणीपियं,  
नवरं एक्केक्के सत्त मंससोत्तया, जाव कणीयसं जाव<sup>१२</sup>  
आयञ्चामि<sup>१३</sup> ॥ १५६ ॥

तए णं से चुल्लसयए समणोवासए<sup>१४</sup> जाव<sup>१५</sup> विह-  
रइ ॥ १५७ ॥

\* Supply the whole account from §§ 66-69, *mutatis mutandis*.

† Supply the rest from §§ 128, 129 and 95.

‡ Supply the rest from § 95, on pp. १०-११.

§ Supply the full account from § 129.

|| See § 131 and the preceding paragraphs.

¶ Supply the rest from §§ 96 and 98.

१ So G, but A B D E F •देवे । २ D E G •जाले । ३  
F पाउग्भूए । ४ A वदासी । ५ A B om. ६ A B D E F  
जेट्ठुत्तं । ७ A B D E om. ८ D adds वयासी । ९ A B D  
E आहंभामि । १० A B D E om.

तए णं से देवे चुल्लसयगं<sup>१</sup> समणोवासयं<sup>२</sup> चउत्थं  
 पि एवं वयासी । “हं भो चुल्लसयगा समणोवासयां,  
 जाव<sup>३</sup> न भञ्जसि<sup>४</sup>, तो<sup>५</sup> ते अज्ज जाओ<sup>६</sup> इमाओ छ  
 हिरस्सकोडीओ निहाणपउत्ताओ<sup>७</sup> छ<sup>८</sup> वट्ठिपउत्ताओ<sup>९</sup>  
 छ<sup>१०</sup> पवित्थरपउत्ताओ<sup>११</sup>, ताओ<sup>१२</sup> साओ<sup>१३</sup> गिहाओ  
 नीणेमि, २त्ता आलभियाए<sup>१४</sup> नयरीए सिह्वाडग  
 जाव<sup>१५</sup> पहेसु सव्वओ समन्ता विप्पइरामि<sup>१६</sup>, जहा खं  
 तुमं अट्टुदुहट्टवसट्टे<sup>१७</sup> अकाले चेव<sup>१८</sup> जीवियाओ वव-  
 रोविज्जसि<sup>१९</sup>” ॥ १५८ ॥

तए<sup>१०</sup> णं से चुल्लसयए<sup>१५</sup> समणोवासए<sup>१</sup> तेणं देवेणं  
 एवं वुत्ते समाणे अभीए जाव<sup>३</sup> विहरइ ॥ १५९ ॥

\* Supply the rest from § 95, on pp ५०-५२.

† See the rest in Ov. § 38, Nay. § 65.

‡ Supply the rest from § 96.

- १ F •सयगे •सर । २ A B D E om. ३ D E मज्जेसि ।  
 ४ F G तउ ते । ५ A B D E F G om. ; (see the text in  
 § 161.) ६ E •पत्ताओ । ७ B D F om. ८ A B F om.  
 ९ A B D F om. १० A B F तउ ते । ११ F सयाओ । १२  
 D E आलभियाए, F G आलभियाए । १३ A B विप्पयिरामि ।  
 १४ A B अट्टुदुहट्टे, D E अट्टुदुहट्टु । १५ D E G om. १६ E  
 G विषरो । १७ F reads §§ 159 and 160 thus: तए णं से  
 चुल्ल • समणो • अभीए जाव मासिणा दोषं पि etc. १८ A D E F  
 १९ ववसर ।

तए णं से देवे चुल्लसयगं समणोवासयं अभीयं  
जाव\* पासित्ता दोच्चं पि तच्चं पि तहेव भणइ जावां  
“ववरोविज्जसि” ॥ १६० ॥

तए णं तस्स<sup>१</sup> चुल्लसयगस्स<sup>२</sup> समणोवासयस्स<sup>३</sup> तेणं  
देवेणं दोच्चं पि तच्चं पि एवं वुत्तस्स<sup>४</sup> समाणस्स<sup>५</sup> अय-  
मेयारूवे अञ्जत्यिए ४<sup>†</sup> । “अहो णं इमे पुरिसे  
अणारिए जहा चुलणीपिया तहा चिन्तेइ जाव<sup>६</sup>  
कणोयसं जाव<sup>७</sup> आयच्चइ<sup>८</sup>, जाओ वि य णं इमाओ  
ममं” छ<sup>९</sup> हिरणकोडीओ निहाणपउत्ताओ<sup>१०</sup> छ<sup>११</sup>  
वड्ढिपउत्ताओ<sup>१२</sup> छ<sup>१३</sup> पवित्थरपउत्ताओ, ताओ<sup>१४</sup> वि  
य णं इच्छइ<sup>१५</sup> ममं साओ<sup>१६</sup> गिहाओ नीणेत्ता,<sup>१७</sup> आ-

\* Supply the rest from § 96

† Supply the rest from above, § 153.

‡ Supply the rest from § 66.

§ Supply the full words from 138.

१ E विवरो । २ B G prefixes से । ३ B •चुल्लसण, F •सर ।  
४ A B D E om., F •वासए । ५ F वुत्ते समाणे । ६ F has  
both the older form के and the modern form ३ of the  
numeral figure. ७ A B D E G च्याइंचइ । ८ A B मम ।  
९ E throughout पत्ताओ । १० A B D E F om. ११ D E  
G वड्ढि । १२ A B D E om. १३ F तो । १४ D E इच्छइ ।  
१५ F सयाओ । १६ D E नीणित्ता ।

लभियाए<sup>१</sup> नयरीए<sup>२</sup> सिङ्गाडग<sup>३</sup> जाव<sup>४</sup> विष्णइरित्तए,  
 तं सेयं खल्लु ममं<sup>५</sup> एयं पुरिसं गियहत्तए<sup>६</sup>” ति<sup>७</sup> कट्टु  
 उट्टाइए जहां सुरादेवो<sup>८</sup> । तहेव<sup>९</sup> भारिया<sup>१०</sup>  
 पुच्छइ<sup>११</sup>, तहेव कहेइ ॥ १६१ ॥

सेसं जहा चुलणीपियस्स जाव<sup>१२</sup> सोहम्मे कण्णे  
 अरुणसिद्धे<sup>१३</sup> विमाणे उववन्ने । चत्तारि<sup>१४</sup> पल्लिओव-  
 माइं ठिई<sup>१५</sup> । सेसं तहेव<sup>१६</sup> जाव<sup>१७</sup> महाविदेहे वासे<sup>१८</sup>  
 सिञ्चिहिइ ॥ १६२ ॥

॥ निकखेवो<sup>१९</sup> ॥

सत्तमस्स<sup>२०</sup> अङ्गस्स<sup>२१</sup> उवासगदसाणं पञ्चमं अञ्ज-  
 यणं सम्मत्तं ॥

\* See the rest in Ov. § 38, Nay. § 65.

† Supply the rest from § 151.

‡ See the full account in §§ 162 and 153

§ Supply the rest from §§ 142-144.

|| Supply the rest from § 125.

१. A B D E आलहियाए, F आलंभियाए । २. B नयरीए ।  
 ३. A B सिङ्गाड । ४. D E मम । ५. A गियहत्तए, B गेयहत्तए,  
 E F गियहत्तए । ६. F ति । ७. D E F G ०हेवे । ८. F prefixes  
 वज्जला । ९. A B F G prefixes ने । १०. B ०विसिद्धे, F ०सेजे,  
 G ०विसटे । ११. B D E T om च० पलि० । १२. A डिई, E  
 ठिइ, F डिइ । १३. D E ताव । १४. A B F om. १५. D E  
 G om. १६. A B D E T G om.



कट्टं अज्झयणं ॥

॥ छट्ठस्त उक्खेवओ ॥

एवं<sup>१</sup> खलु, जम्बू, तेणं कालेणं तेणं समणं कम्पि-  
ल्लपुरे<sup>२</sup> नयरे<sup>३</sup> । सहस्सम्भवणे<sup>४</sup> उज्जाणे । जियसत्तू  
राया । कुण्डकेलिए गाहावई<sup>५</sup> । पूसा भारिया<sup>६</sup> । छ  
हिरणकोडीओ निहाणपउत्ताओ<sup>७</sup> छ<sup>८</sup> वट्ठिपउत्ता-  
ओ<sup>९</sup> छ<sup>१०</sup> पवित्थरपउत्ताओ छ वया<sup>११</sup> दसगोसाहस्सि-  
एणं वएणं । सामी समोसडे<sup>१२</sup> । जहा<sup>१३</sup> कामदेवा

१ D E G om एवं खलु अंबू । २ F किंपिल्लं, G किंपुलं ।  
३ A B नगरे; F adds हेत्या, A B F G add पुट्टविस्सिक्खापट्टय  
चेइए । ४ D E सहस्रव०, B ०वयणे । ५ E F गाहावइ, F adds  
परिवसइ । ६ G places this clause after वएण । ७ E ०पत्ता  
here and throughout. ८ A B D om. ९ D E G वुड्ढिं ।  
१० A R D E G वया । ११ D G ०सडो, E ०सडो । १२ D  
E om तट्ट and place जहा कामदेवा after यहिवण्णइ,  
continuing the rubric with से सब्बे वत्त० ।

तथा सावयधर्मं पडिवज्जइ । सव्वेव<sup>१</sup> वत्तव्वया  
जाव<sup>२</sup> पडिलाभेमाणे विहरइ ॥ १६३ ॥

तए णं से कुण्डकोलिय समणोवासए<sup>३</sup>  
कथाइ<sup>४</sup> पुब्बावरण्हकालसमयंसि<sup>५</sup> जेणेव<sup>६</sup>  
णिया, जेणेव पुढविसिलापट्टए<sup>७</sup>, तेणेव ७ । ।  
२त्ता नाममुद्दगं<sup>८</sup> च उत्तरिज्जगं<sup>९</sup> च पुढवि<sup>१०</sup> । ।  
ठवेइ, २त्ता समयस्स भगवओ महावीरस्स  
धम्मपणत्तिं उवसम्यज्जित्ताणं विहरइ ॥ १६४ ॥

तए णं तस्स कुण्डकोलियस्स समणोवासयस्स<sup>११</sup> एगे  
देवे अन्तरियं पाउब्भवित्था ॥ १६५ ॥

तए णं से देवे नाममुद्दं<sup>१२</sup> च उत्तरिज्जं च पुढवि-  
सिलापट्टयाओ<sup>१३</sup> गेण्हइ<sup>१४</sup>, २त्ता सखिद्धिणिं<sup>१५</sup> अन्त-  
लिकखपडिवन्ने कुण्डकोलियं समणोवासयं एवं वया

\* S plly the whole account from §§ 10 to m states mula : 118

१ B D से सव्वे, E से सव्वे for सव्वेव, F सव्वेवि । २ D E  
om ३ D E कथावि । ४ E पुब्बावरणं । ५ E om जे० यसो०  
इ F पुढवी०, G वट्टए । ७ E नामामु०, F सुदय । ८ E उत्तरियग ।  
९ E अतिये । १० A B om ११ L नामामुद्दं । १२ D E F G  
गिरहइ, see Item IV, 209 १३ B D E णि, D F सखिख० ।

सी । “हं भो कुण्डकोलिया समणोवासया, सुन्दरी  
 णं, देवाणुप्पिया, गोसालस्स मङ्गलिपुत्तस्स<sup>१</sup> धम्म-  
 पणत्ती<sup>२</sup>, नत्थि उट्ठाणे इ<sup>३</sup> वा कम्मे इ<sup>४</sup> वा वले इ<sup>५</sup>  
 वा वोरिए इ वा पुरिसक्कारपरक्कमे<sup>६</sup> इ वा, नियया<sup>७</sup>  
 सव्वभावा; मङ्गुली णं समणस्स भगवओ महावीरस्स  
 धम्मपणत्ती<sup>८</sup>, अत्थि<sup>९</sup> उट्ठाणे इ<sup>१०</sup> वा जाव<sup>११</sup> परक्कमे<sup>१२</sup>  
 इ<sup>१३</sup> वा, अणियया<sup>१४</sup> सव्वभावा<sup>१५</sup>” ॥१६६६६॥

तए णं से कुण्डकोलिए समणोवासए<sup>१६</sup> तं देवं  
 एवं वयासी । “जइ णं, देवा<sup>१७</sup>, सुन्दरी<sup>१८</sup> गोसालस्स  
 मङ्गलिपुत्तस्स धम्मपणत्ती<sup>१९</sup>, नत्थि<sup>२०</sup> उट्ठाणे इ वा  
 जाव<sup>२१</sup> नियया<sup>२२</sup> सव्वभावा; मङ्गुली<sup>२३</sup> णं समणस्स

\* Supply the rest from the preceding part of the sentence.

† Supply the rest from § 166.

१ A मङ्गलि. F संकित्ति. २ D •पणत्तिं, E G •पणत्ति ।  
 ३ D E ति । ४ F पुट्ठिमायए• । ५ A B नितया, अट्ठितया, D  
 E F नितिया, अट्ठितिया, G नितयया, अट्ठितयया । ६ E •परक्कमे,  
 G •परक्कं । ७ E om. ८ F in full कम्मे इ वा वले इ वा  
 वोरिए इ वा पुट्ठिमायए• । ९ A B G परिक्कमे । १० B गजा  
 भावा । ११ A B D E om. १२ A B D E देवाणु, F देवाणु-  
 प्पिया । १३ F णं । १४ A B •पणत्तिं । १५ D E तं  
 देवं । १६ A B om. १७ G सुन्दरी, and above सुन्दरी ।

भगवन्नो<sup>१</sup> महावीरस्त धम्मपखत्ती, अत्थि उट्ठाणे इ<sup>२</sup>  
 वा जाव\* अणियथा<sup>३</sup> सब्बभावा । तुमे<sup>४</sup> णं, देवा<sup>५</sup>,  
 इमा<sup>६</sup> एयारूवा दिव्वा देविट्ठी, दिव्वा देवज्जुई<sup>७</sup>,  
 दिव्वे<sup>८</sup> देवाणुभावे किणा<sup>९</sup> लद्धे किणा<sup>१०</sup> पत्ते किणा<sup>११</sup>  
 अभिसमन्नागया<sup>१२</sup>, किं उट्ठाणेणं जाव\* पुरिसक्कार-  
 परक्कमेणं, उदाहु अणुट्ठाणेणं अक्कमेणं जाव\* अपुरि-  
 सक्कारपरक्कमेणं” ? ॥ १६७ ॥

तए णं से देवे कुण्डकोलियं समणोवासयं एवं  
 वयासी । “एवं खलु, देवाणुप्पिया, मए<sup>१३</sup> इमेयारूवा<sup>१४</sup>  
 दिव्वा देविट्ठी<sup>१५</sup> इ<sup>१६</sup> अणुट्ठाणेणं जाव\* अपुरिसक्कार-  
 परक्कमेणं लद्धा पत्ता अभिसमन्नागया<sup>१७</sup>” ॥ १६८ ॥

\* Supply the rest from § 166.

† Supply the rest from § 167

१ A B om भग० महा० । २ A B D E F ति । ३ A B G  
 अणितया, D E F अणितिया । ४ A तुमं, see Hem III, 94.  
 ५ So A B D E, but F देवाणुप्पिया, G देवालं । ६ D E इमे,  
 F इमेयारूवा । ७ A B F \*जुई । ८ A F देवे । ९ A किंणा,  
 E किणा, F किंणा । १० A om, F किंणा । ११ A किंणा,  
 F किंणा । १२ A B D E G अभिसमन्नागया० । १३ G मए । १४  
 F \*रूवा । १५ F G देव्वइ । १६ D E om, F in full देव्वा  
 देवज्जुइ देव्वे देवाणुभावे ।

तए णं से कुण्डकोल्लिए समणोवासए तं देवं एवं वयासी<sup>१</sup> । “जइ णं, देवा<sup>२</sup>, तुमे इमा<sup>३</sup> एयारूवा दिव्वा देविट्ठी इ<sup>४</sup> अणुट्ठाणेणं जावां अपुरिसक्कारपरक्कमेणं लद्धा पत्ता अभिसमन्नागया<sup>५</sup>, जेसि णं जीवाणं नत्थि उट्ठाणे इ<sup>६</sup> वा जावां परक्कमे<sup>७</sup> इ<sup>८</sup> वा, ते किं न देवा<sup>९</sup>? । अहणं, देवा<sup>१०</sup>, तुमे इमा<sup>११</sup> एयारूवा दिव्वा देविट्ठी इ<sup>१२</sup> उट्ठाणेणं जावां परक्कमेणं लद्धा<sup>१३</sup> पत्ता अभिसमन्नागया । तो जं वदसि सुन्दरी णं गोसालस्स मङ्गलिपुतस्स<sup>१४</sup> धम्मपणत्ती, नत्थि उट्ठाणे इ<sup>१५</sup> वा जावां नियया<sup>१६</sup> सव्वभावा, मङ्गुली णं समणस्स भगवच्चेा महावीरस्स<sup>१७</sup> धम्मपणत्ती, अत्थि उट्ठाणे इ<sup>१८</sup>

\* Supply the rest from § 167

† Supply the rest from § 166

- १ A वदासी । २ A B D देवाणु, E F देवाणुप्पिया, G देवाण ।  
 ३ A B F G om ४ D E G om ५ G अभिरमागया ।  
 ६ A B D E F ति । ७ F पुत्तिकारपरक्कमे । ८ A D E G ति ।  
 ९ E I देवाणुप्पिया । १० A B D E I देवाणुप्पिया, G देवाण ।  
 ११ D E इमे । १२ A reads लद्धा पत्ता तो इ भते एव न भवति,  
 B om अभिसमन्नागया, D E 10<sup>th</sup> वा तावो 10<sup>th</sup> ल० प० व्यभि०  
 ता । १३ A मखलि०, F मखली० । १४ A D E F नितिया, B  
 नितया, G नियता । १५ B om

वा जाव<sup>#</sup> अणियया<sup>१</sup> सव्वभावा, तं<sup>२</sup> ते मिच्छा<sup>३</sup> ॥  
१६६ ॥

तए रां से देवे कुण्डकोलियणं समणोवासएणं  
वुत्ते समाणे सङ्घिए<sup>४</sup> जावां कलुससमावन्ने नो :  
एइ<sup>५</sup> कुण्डकोलियस्स समणोवासयस्स किंचि<sup>६</sup>  
मोक्खमाइक्खत्तए<sup>७</sup>, नाममुद्दयं<sup>८</sup> च उत्तरिज्जयं  
पुढविसिलापट्टए<sup>९</sup> ठवेइ<sup>१०</sup>, रत्ता जामेव दिसं पाउब्भूर  
तामेव दिसं<sup>११</sup> पडिगए ॥ १७० ॥

तेणं कालेणं तेणं समएणं सामी समोसडे<sup>१२</sup> ॥ १७१ ॥

तए रां से कुण्डकोलिय समणोवासए इमीसे-  
कहाए लद्धे हट्ट<sup>१३</sup> जहा कामदेवो<sup>१४</sup> तहा निग्गच्छइ<sup>१५</sup>  
जाव<sup>१६</sup> पज्जुवासइ ॥ धम्मकहा<sup>१७</sup> ॥ १७२ ॥

\* Supply the rest from § 166

† See the rest in § 86, on p. 87

‡ Supply the full account from § 116

§ For a full statement of the sermon see the commentary to § 117.

१ So B, but A अनितया, D E अणितिया, F अनितिया, G  
अणियतया । २ A reads तन्न मिच्छी । ३ G सत्तिए, om. जाव ।  
४ D E किंचि । ५ G पासुक्खं । ६ D E मुद्दं च । ७ B G  
वट्टए, F पट्टए । ८ I इपेइ । ९ D E दिसं । १० A सडे,  
D E G सटो । ११ A om, I हट्टुडे । १२ G देवे ।

“कुण्डकोलिया<sup>१</sup>” इ समणे भगवं महावीरे<sup>२</sup>  
 कुण्डकोलियं समणोवासयं एवं वयासी । “से नूणं,  
 कुण्डकोलिया, कल्लं तुब्भ<sup>३</sup> पुब्बावररहकालसमयंसि<sup>४</sup>  
 असोगवणियाए एगे देवे अन्तियं पाउब्भवित्था ।  
 तए णं से देवे नाममुहं च<sup>५</sup> तहेव<sup>६</sup> जाव<sup>७</sup> पडिगए ।  
 से नूणं, कुण्डकोलिया, अट्ठे समट्ठे<sup>८</sup>” ? ।

“हन्ता, अत्थि” ।

“तं धन्वे<sup>९</sup> सि णं तुमं, कुण्डकोलिया<sup>१०</sup>,” जहां  
 कामदेवे<sup>११</sup> ॥ १७३ ॥

“अज्जो” इ<sup>१२</sup> समणे भगवं महावीरे<sup>१३</sup> समणे<sup>१४</sup>  
 निगन्थे<sup>१५</sup> य निगन्थीओ य आमन्तिता<sup>१६</sup> एवं वया-

\* Supply the whole account from §§ 166-170.

† Supply the full address from § 113, *mutatis mutandis*.

१ E कुण्डकोलिया ति । २ A B D E om. ३ So G; but A  
 B F तुब्भं, D E तुब्भे, see note to translation. ४ A पुब्बा-  
 वररहे का०, F पुब्बावररहं का० । ५ F adds उत्तरिज्जमं च । ६ D  
 E तं चेव । ७ A B F अत्थे समत्थे । ८ A B D E घणे, see  
 Hem. II, 184. ९ A B D E om. १० A D E कामदेवे ।  
 ११ A B D E F ति । १२ A B E om. १३ So A, but B  
 D E F समणो । १४ So G, but A B D E F निगन्था । १५  
 A B धामन्तिता ।

वा जाव\* अखियया<sup>१</sup> सव्वभावा, तं<sup>२</sup> ते मिच्छा” ॥  
१६६ ॥

तए खं से देवे कुण्डकोलियणं समणोवासणं  
वुत्ते समाणे सङ्घिए<sup>३</sup> जावां कलुससमावन्ने नेा  
एइ<sup>४</sup> कुण्डकोलियस्स समणोवासयस्स किंचि<sup>५</sup>  
मोक्खमाइक्खित्तए<sup>६</sup>, नाममुद्दयं<sup>७</sup> च उत्तरिज्जयं  
पुढविसिलापट्टए<sup>८</sup> ठवेइ<sup>९</sup>, रत्ता जामेव दिसं ५  
तामेव दिसं<sup>१०</sup> पडिगए ॥ १७० ॥

तेणं कालेणं तेणं समणं सामी समोसठे” ॥ १७१ ॥

तए खं से कुण्डकोलिए समणोवासए  
कहाए खड्ढे हट्ठ<sup>११</sup> जहा कामदेवो<sup>१२</sup> तथा  
जाव<sup>१३</sup> पज्जुवासइ ॥ धम्मकहा<sup>१४</sup> ॥ १७२ ॥

— passage.

\* Supply the rest fr

† See the rest in § ४'

‡ Supply the full a

§ For a full state<sup>१</sup> मञ्जे । २ D E वसंते, B D E F c

३ चगुत्थिए । ४ A हिउहि, D हिउहि, E F

५ B F G पसणेहि । ६ F G om. ७ So G, bu<sup>१</sup>

A B F करेति, D E करेइ । ८ D E G पुणाइ । ९ D E

१० प्रिडयं । ११ D अत्थेहि । १२ B F om. १३ A D E

B पसिणिं, F पसिण, G पसणे । १४ B D E G करेत्तए ।

१५ A B D E G om. य निगन्थीओ य । १६ A B D E

१७ A B D सुणेति, E F सुणेइ, G सुणंति ।



“कुण्डकोलिया<sup>१</sup>” इ समणे भगवं महावीरे<sup>२</sup>  
 कुण्डकोलियं समणोवासयं एवं वयासी । “से नूणं,  
 कुण्डकोलिया, कल्लं तुब्भ<sup>३</sup> पुव्वावरण्हकालसमयंसि<sup>४</sup>  
 असोगवणियाए एगे देवे अन्तियं पाउब्भवित्था ।  
 तए णं से देवे नाममुहं च<sup>५</sup> तहेवरं जाव<sup>६</sup> पडिगए ।  
 से नूणं, कुण्डकोलिया, अट्ठे समट्ठे<sup>७</sup>” ? ।

“हन्ता, अत्थि” ।

“तं धन्ने<sup>८</sup> सि णं तुमं, कुण्डकोलिया<sup>९</sup>,” जहां  
 कामदेवो<sup>१०</sup> ॥ १७३ ॥

“अज्जो” इ<sup>११</sup> समणे भगवं महावीरे<sup>१२</sup> समणे<sup>१३</sup>  
 निगगन्थे<sup>१४</sup> य निगगन्थीओ य आमन्तित्ता<sup>१५</sup> एवं वया-

§§ 166-170.

\* Supply the rest from § 66, on p २० *mutatis mutandis*.

† See § 92, and supply the full account fr

So G; but A

१ A B D E G om. २ A B D E F om. ३ A पुव्वा-  
 दिमिं । ४ B only गर, D E पडिगया । ५ B तं for तए णं;  
 D E G om. तए णं । ६ A D E F वड्ढिं । ७ T G चउहस ।  
 ८ A B C D G संवच्छरुं न्ता । ९ A B वीइक्कं, D E विइक्कं ।  
 १० A B add य । ११ A जेहं पुत्तं । १२ A G कुटुंवे इवित्था,  
 D इवेत्ता, E ठवेइ रत्ता, F इवित्ता ।

पक्षत्तिं<sup>१</sup> उवसम्यज्जित्ताणं विहरइ ॥ एवं एकारस  
उवासगपडिमात्रो<sup>२</sup> ॥ १७८ ॥

तद्देव जाव<sup>३</sup> सोहम्मे कप्पे अरुणञ्जए विमाबे  
जाव<sup>३</sup> अन्तं काहिइ<sup>४</sup> ॥ १७९ ॥

॥ निकखेवो<sup>५</sup> ॥

सत्तमस्त<sup>६</sup> अङ्गस्त<sup>६</sup> उवासगदसाणं छट्टं अञ्जयणं  
समत्तं ॥

\* See the whole statement in §§ 70 and 71.

† Supply the full account from §§ 89-90 or §§ 124, 125

‡ Supply the rest from footnote १९, on p ८२, see also Bhag, pp 303, 304

सत्तमं अञ्जयणं ॥

सत्तमस्त उक्खेवो<sup>१</sup> ॥

पोलासपुरे<sup>२</sup> नामं नयरे<sup>३</sup> । सहस्तम्बवणे<sup>४</sup> उज्जाणे<sup>५</sup> ।  
जियसत्तू राधा ॥ १८० ॥

तत्थ णं पोलासपुरे<sup>६</sup> नयरे सद्दालपुत्ते नामं कुम्भ-  
कारे<sup>७</sup> आजीविआवासए<sup>८</sup> परिवसइ । आजीविय-  
समयंसि लद्धे गहियद्धे पुच्छियद्धे विण्णिच्छियद्धे  
अभिगयद्धे<sup>९</sup> अट्ठिमिंजपेमाणुरागरत्ते<sup>१०</sup> य<sup>११</sup> “अयमा-

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१ D E G उक्खेवयो । २ G prefixes तेणं समयणं तेणं  
कालेणं ; G पुलासपुरे, A B D E F ०पुरं । ३ A B D E F ०रं,  
०णं । ४ F here and throughout पुलास० । ५ E add-  
इहे, F होत्या । ६ A D E G आजीविउवासए, F आजीविए  
उवासए । ७ G om. from अभिगयद्धे down to त्ति । ८ A  
अट्ठिमिंज०, B अट्ठिमेज० । ९ A F om.

उसो आजीवियसमए<sup>१</sup> अङ्गे अयं परमङ्गे सेसे अणङ्गे<sup>२</sup>  
त्ति<sup>३</sup> आजीवियसमएणं अप्पाणं भावेमाणे विहरइ ॥  
१८१ ॥

तस्स णं सद्दालपुत्तस्स आजीविञ्चोवासगस्स<sup>४</sup> एका<sup>५</sup>  
हिरण्णकोडी निहाणपउत्ता<sup>६</sup> एका<sup>७</sup> वड्ढिपउत्ता एका  
पवित्थरपउत्ता एक्के<sup>८</sup> वए<sup>९</sup> दसगोसाहस्सिएणं वएणं ॥  
१८२ ॥

तस्स णं<sup>१०</sup> सद्दालपुत्तस्स आजीविञ्चोवासगस्स<sup>११</sup>  
अग्गिमित्ता<sup>१२</sup> नामं भारिया होत्था<sup>१३</sup> ॥ १८३ ॥

तस्स णं सद्दालपुत्तस्स आजीविञ्चोवासगस्स<sup>१४</sup> पो-  
लासपुरस्स नगरस्स वड्ढिया पञ्च<sup>१५</sup> कुम्भकांरावणसया

१ B ० समङ्गे । २ D E F G अणङ्गे (Skr. अणिय) । ३ A  
adds एवं । ४ F आजीविउवा० । ५ B G एका । ६ F G  
०पउत्ताउ । ७ So F ; A B D only वड्ढिपवित्थरपउत्ता, E  
वुड्ढिपवित्थरपउत्ता, G वुड्ढिपउत्ताउ पवित्थरपउत्ताउ । ८ A B E  
G एक्के । ९ B D वए, and B afterwards वएणं । १० B  
om. ११ A B D E F G om. १२ G अग्गिमित्ता । १३ B  
D E F G om. १४ D E only आजीवियस्स, F आजीविय-  
उवासगस्स; the reading of the MSS. here and  
elsewhere varies between the three forms आजीविञ्चोवा०,  
आजीविउवा० and आजीवियउवा० । १५ G reads पंचसय कुम्भ-  
कांरावणसय ।

होत्या । तत्पुं॑ णं वहवे पुरिसा दिणभद्रभत्तवेयणां॑  
 कल्लाकल्लिं॑ वहवे करए य वारए य पिहडए॑ य  
 घडए य अद्दघडए॑ य कलसए य अलिञ्जरए॑ य  
 जम्बूलए॑ य उट्टियाओ य करेन्ति॑, अन्ने य से॑  
 वहवे पुरिसा दिणभद्रभत्तवेयणां॑ कल्लाकल्लिं॑ तेहिं  
 वह्हिं करएहि॑ य जाव॑ उट्टियाहि य रायमग्गंसि  
 वित्तिं कप्पेमाणां॑ विहरन्ति॑ ॥ १८४ ॥

तए णं से सद्दालपुत्ते आजीविओवासए अन्नया॑  
 कयाइ॑ पुव्वावरएहकालसमयंसि॑ जेणेव असोगव-  
 णिया॑ तेणेव उवागच्छद्द, २त्ता॑ गोसालस्स मङ्गलि-

\* Supply the rest from the preceding sentence.

१ So A; B तग(२), D E F G तग । २ A B दिग्गमदि-  
 मत्तवेदया, D दिग्गमजिमभावेदया, E दिग्गमतिमत्तवेदया, F दिग्ग-  
 मइए मत्तवेदया, G दिग्गमत्तवेदया । ३ D E G •इत्तां । ४ A  
 पिउएए, B F पिउए । ५ G om. एद• य । ६ D एभिंएएए,  
 E एभिंएए (see comm. to § 91, p. ३१). ७ F •जम्बूल । ८  
 So D G; A एरेन्ति, B एरिन्ति, F एरिन्ति । ९ D E om. ये  
 (Skt. तस्य, see Hem. III, 51). १० So A B F दिद•; D  
 E दिग्गमत्तवेदया, G दिग्गमतिमत्त । ११ D E एरएहिं, om. य ।  
 १२ B एवेणामे । १३ A E G विहरए । १४ A एग्गंसि । १५  
 A एग्गंसि, B G एग्गंसि । १६ E इत्ताएएए• । १७ F •एरिन्ति ।  
 १८ D E F G om. एत्ता

पुत्तस्स अन्तियं<sup>१</sup> धम्मपणत्तिं उवसम्पज्जित्ताणं विह-  
रइ<sup>२</sup> ॥ १८५ ॥

तए<sup>३</sup> णं तस्स सद्दाल्लपुत्तस्स आजीविआवासगस्स  
एगे<sup>४</sup> देवे अन्तियं पाउव्वभित्था ॥ १८६ ॥

तए णं से देवे अन्तलिकखपडिवन्ने सखिञ्चिणि-  
याइं जाव\* परिहिए<sup>५</sup> सद्दाल्लपुत्तं आजीविआवासयं  
एवं वयासी । “एहिइ<sup>६</sup> णं, देवाणुप्पिया, कखं इहं  
महामाहणे उप्पन्नणाणदंसणधरे<sup>७</sup> तीयपडुपन्नमणा-  
गयजाणए<sup>८</sup> अरहा जिणे केवली सव्वखू सव्वदरिसी<sup>९</sup>  
तेल्लोकवडियमहियपूइए<sup>१०</sup> सदेवमणुयासुरस्स<sup>११</sup> लोगस्स

\* Supply the rest from § 112.

१ D अन्तिय । २ A विहरन्ति ; ३ A reads only तस्स णं ।  
४ B G एके, D E एके । ५ A prof. पवर ; F reads परिहिय,  
with metathesis as in the modern Hindi परिहरना ‘to  
dress.’ ६ A रहीते, B रहिते, F रहिति, D E रहिति (plur.),  
G एह । ७ A B \*खाणं । ८ So A ; D तीयपडुपन्नाणमण-  
जाणए, E तीयपडुपन्नाणमण जाणए, G ईयपडुपन्नाणमणजाणए ; B  
तीयपडुपन्नाणमणजाणए (perhaps \*पडियउप्पन्नां for \*प्रत्य-  
त्तन्नां); but F तीयपडुपन्नमणजाणए जाणए । ९ A \*दरिसी, E F  
\*दरसी (cf. Hem. II, 105) । १० D G तिलोक्कं, F तिलोकं,  
E तिलोयं; E om. महिय । ११ G सदेवं; A \*माणुयां;  
D E \*सुरलोगस्स ।

अच्चणिज्जे वन्दणिज्जे सक्कारणिज्जे<sup>१</sup> सम्माणणिज्जे क-  
 ल्हाणं मङ्गलं देवयं चेइयं जाव<sup>२</sup> पज्जुवासणिज्जे  
 तच्चकम्मसम्पयासम्पउत्ते<sup>३</sup> । तं<sup>४</sup> णं तुमं वन्देज्जाहि<sup>५</sup>  
 जावां पज्जुवासेज्जाहि<sup>६</sup>, पाडिहारिणं<sup>७</sup> पीढफलग-  
 सिज्जासंधारणं<sup>८</sup> उवनिमन्तेज्जाहि<sup>९</sup> ” ॥ दोच्चं पि  
 तच्चं<sup>१०</sup> पि एवं वयइ<sup>११</sup>, रत्ता जामेव दिसं<sup>१२</sup> पाउब्भूर  
 तामेव<sup>१३</sup> दिसं<sup>१४</sup> पडिगए<sup>१५</sup> ॥ १८७ ॥

तए णं तस्स सद्दालपुत्तस्स आजीविञ्चोवासागस्स  
 तेणं<sup>१६</sup> देवेणं एवं वुत्तस्स समाणस्स इमेयारूवे अञ्ज-

\* Supjly विवरणं from O. § 2.

† See footnote † on p. ५

१ D E G om. from सद्दालपुत्तस्स down to चेइयं; A  
 B I' pref. पयदिज्जे which is also omitted by the  
 comm. २ A G a तच्चकम्म. (see Hem. II, 21); B  
 om. कम्मया; G संपवोसे. ३ A G त, B D E I' ते, see  
 note to translation. ४ I' वंदिज्जाहि. ५ D E I' पज्जु-  
 वासणिज्जाहि. ६ A पडिहारिणं. ७ G मंदादिमं. ८ A  
 उवनिमन्तेज्जाहि, D E उवदिमन्तिज्जाहि, I' उवनिमन्तिज्जाहि.  
 ९ B om. तच्चं पि. १० D वयइ, B वयंति, I' G वयणी. ११  
 I' दिसं. १२ A B read जाव for तामेव दिसं, G only  
 तामेव om. दिसं. १३ G नय. १४ E I' om. from तेत्तं to  
 समाणस्स ।

त्यिए ४\* समुप्यन्ने । “एवं खलु भमं धम्मायरिए<sup>१</sup>  
 धम्मोवरसए गोसाले मङ्गलिपुत्ते, से णं महामाहणे  
 उप्पन्नणाणदंसणधरे<sup>२</sup> जाव<sup>३</sup> तच्चकम्मसम्पयासम्प-  
 उत्ते<sup>४</sup>, से णं कल्लं इहं हव्वमागच्छिस्सइ । तए णं तं<sup>५</sup>  
 अहं वन्दिस्सामि जाव<sup>६</sup> पञ्जुवासिस्सामि पाडिहा-  
 रिएणं<sup>७</sup> जाव<sup>८</sup> उवनिमन्तिस्सामि ” ॥ १८८ ॥

तए णं कल्लं<sup>९</sup> जाव<sup>१०</sup> जलन्ते समणे भगवं महावीरे  
 जाव<sup>११</sup> समोसरिए । परिसा निग्गया जाव<sup>१२</sup> पञ्जु-  
 वासइ<sup>१३</sup> ॥ १८९ ॥

तए णं से सहालपुत्ते अजीविञ्चोवासए इमीसे  
 कहाए लड्डे समणे, “एवं खलु समणे भगवं महा-  
 वीरे<sup>१४</sup> जाव<sup>१५</sup> विहरइ<sup>१६</sup>”, तं गच्छामि णं समणं भगवं

\* See the rest in § 66 on p. १० also footnote § on p. ११

† Supply the rest from the preceding paragraph

‡ See footnote || on p. ५

§ See footnote ‡ on p. १५.

|| See footnote ‡ on p. ५

¶ Supply the rest from § 9.

\*\* See footnote § on p. १.

१ B om. २ A B °साणं, I °गाणं । ३ I तच्चं कम्मं,  
 G तवकम्मं ; E G om सम्पया । ४ DE om. तं । ५ A  
 पाडिहारिएणं । ६ DE om. ७ A कल्लं । ८ I पञ्जुवासंति ।  
 ९ D om. १० D विहरंति ।



महावीरं वन्दामि जाव\* पञ्जुवासामि", एवं सम्पेहेइ<sup>१</sup>,  
 २त्ता<sup>२</sup> एहाए जाव† पायच्छित्ते सुइप्पावेसाइं<sup>३</sup> जाव†  
 अप्पमहग्घाभरणालङ्घियसरीरे<sup>४</sup> मणुस्सवगुरापारिगए  
 साओ<sup>५</sup> गिहाओ पडिणिक्खमइ<sup>६</sup>, २त्ता पोलास-  
 पुरं नयरं<sup>७</sup> मञ्जं मञ्जेणं निग्गच्छइ, २त्ता<sup>८</sup> जेणेव  
 सहस्सम्भवणे उज्जाणे जेणेव समणे भगवं महावीरे  
 तेणेव उवागच्छइ, २त्ता तिक्खुत्तो आयाहिणं पया-  
 हिणं करेइ, २त्ता वन्दइ नमंसइ<sup>९</sup>, २त्ता जाव\* पञ्जु-  
 वासइ ॥ १६० ॥

तए णं समणे भगवं महावीरे सद्दालपुत्तस्स आजी-  
 विओवासगस्स तीसे य महइ<sup>१०</sup> जाव† धम्मकहा  
 समत्ता ॥ १६१ ॥

“सद्दालपुत्ता” इ<sup>११</sup> समणे भगवं महावीरे सद्दाल-

\* See the rest in footnote || on p १

† See footnote † on p १

‡ See footnote ‡ on p १

१ F सपेहिइ, G सपेहइ । \* D E om २त्ता । ३ So F G in full, A B D E only एहप्पा वेस्य । ४ A B D E F G om ५ F सदाओ । ६ A B D G पडिणिक्खइ । \* A B F भगवं । ७ A B D E om. ८ २त्ता । ९ A B om. महंसइ २त्ता, F om only २त्ता । १० F add- माहन्धियाए । ११ A B G दि, F इदि ।

पुत्रं आजीविञ्चोवासयं एवं वयासी । “से नूणं, सद्दाल-  
 लपुत्ता, कस्सं तुमं पुव्वावरण्हकालसमयंसि<sup>१</sup> जेणेव  
 असोगवणिया जाव<sup>२</sup> विहरसि<sup>३</sup> । तए णं तुब्भं<sup>४</sup> एगे  
 देवे अन्तियं<sup>५</sup> पाउब्भवित्था । तए णं से देवे<sup>६</sup> अन्तलि-  
 क्खपडिवन्ने<sup>७</sup> एवं वयासी । “हं ओ सद्दालपुत्ता,”  
 तं चेव सव्वं<sup>८</sup> जावां “पञ्जुवासिस्सामि<sup>९</sup>” । से नूणं,  
 सद्दालपुत्ता, अट्ठे<sup>१०</sup> समट्ठे ?” ॥ .

“हंता, अत्थि<sup>११</sup>” ॥

“नो<sup>१२</sup> खलु, सद्दालपुत्ता, तेणं देवेणं गोसालं मङ्ग-  
 लिपुत्तं पणियाय<sup>१३</sup> एवं वुत्ते” ॥ १६२ ॥

तए णं तस्स सद्दालपुत्तस्स आजीविञ्चोवासयस्स<sup>१४</sup>  
 समयेणं भगवया<sup>१५</sup> महावीरेणं<sup>१६</sup> एवं वुत्तस्स समाणस्स

\* See the rest in § 185

† Supply the rest from §§ 187, 188

१ F only पुव्वावरण्हकाले । २ D E pref. तं । ३ A विह-  
 रसंति, B विरसि, D E G विहरह, F विहरिसे । ४ A तुमं, I  
 तुम्हे, see note to translation of § 173. ५ E अन्तियं ।  
 ६ B D E G om. ७ B F only चतलिवले । ८ D E trans-  
 pose जाव सव्वं । ९ A G read पञ्जुवासामि । १० A F अत्थे  
 समये, B अत्थे समये । ११ B अत्थियं । १२ B D E I G pref.  
 तं । १३ D E पणियाय । १४ A B D E I G om. १५ A  
 B G om., D E only १ ।

इमेयारूवे<sup>१</sup> अञ्जत्थिरं ४<sup>२</sup> \* । “एसुं एं समणे भगवं  
महावीरे महामाहणे उप्पन्नणाणदंसणधरे<sup>३</sup> जावां  
तच्चकम्मसम्पयासम्पउत्ते<sup>४</sup> । तं सेयं खलु ममं<sup>५</sup> समणं  
भगवं महावीरं वन्दित्ता नमंसित्ता<sup>६</sup> पाडिहारिणं<sup>७</sup>  
पीढफलग<sup>८</sup> जावां उवनिमन्तित्तए” एवं सम्पेहेद्दं,  
२त्ता उट्ठाए उट्ठेद्द, २त्ता समणं भगवं महावीरं वन्दद्द  
नमंसद्दं, २त्ता एवं वयासी । “एवं खलु, भन्ते, ममं<sup>९</sup>  
पोलासपुरस्स नयरस्स<sup>१०</sup> वह्थिया पच्च कुम्भकारावण-  
सथा । तत्थ एं तुब्बे पाडिहारियं<sup>११</sup> पीढ जावां संथा-  
रयं<sup>१२</sup> आगिण्हित्ताणं<sup>१३</sup> विहरह<sup>१४</sup>” ॥ १६३ ॥

तए एं समणे भगवं महावीरे<sup>१५</sup> सद्दालपुत्तस्स

\* See the rest in § 66 on p. २७, also footnote § on p. २२.

† Supply the rest from § 187.

१ D E इमे एयारूवे । २ A T have both the numeral  
letter ङ (=4) and the numeral figure ४ ; B only ४ ;  
D only ५ ; E G om. ३ D E only उप्पन्नणाणे । ४ A B  
D F G om. तच्च, L •संपत्ते । ५ B D E मम । ६ G often  
spells नमंसं । ७ D E पाडिहारिणं । ८ A B G •फण्ह ।  
९ G सम्पेहेद्द । १० D E G मम । ११ A B T गगग्ग । १२  
E संथारियं । १३ A B D F उगिण्हित्तायं । १४ A विहरिद्द,  
B D E T G विहरद्द । १५ A B om.

पुत्तं आजीविञ्चोवासयं एवं वयासी । “से नूणं, सद्दाल-  
लपुत्ता, कल्लं तुमं पुब्बावरएहकालसमयंसि<sup>१</sup> जेणेव  
असोगवणिया जाव<sup>२</sup> विहरसि<sup>३</sup> । तए रां तुब्भं<sup>४</sup> एगे  
देवे अन्तियं<sup>५</sup> पाउव्वभवित्था । तए रां से देवे<sup>६</sup> अन्तलि-  
क्खपडिवन्ने<sup>७</sup> एवं वयासी । “हं भो सद्दालपुत्ता,”  
तं चेव सव्वं<sup>८</sup> जावां “पञ्जुवासिस्सामि<sup>९</sup>” । से नूणं,  
सद्दालपुत्ता, अट्ठे<sup>१०</sup> समट्ठे ?” ॥

“हंता, अत्थि<sup>११</sup>” ॥

“ने<sup>१२</sup> खलु, सद्दालपुत्ता, तेरां देवेरां गोसालं मं  
लिपुत्तं पणियाय<sup>१३</sup> एवं वुत्ते” ॥ १६२ ॥

तए रां तस्स सद्दालपुत्तस्स आजीविञ्चोवासयस्स  
समणेरां भगवया<sup>१४</sup> महावीरेरां<sup>१५</sup> एवं वुत्तस्स समाणा

\* See the rest in § 185

† Supply the rest from §§ 187, 188.

१ F only पुब्बावरएहकाले । २ D E pref. तं । ३ A विहरसंति, B विरसि, D E G विहरइ, F विहरिसे । ४ A तुमं, E तुम्हे, see note to translation of § 173. ५ E अन्तियं । ६ B D E G om. ७ B F only अन्तलिक्खे । ८ D E trans-  
pose जाव सव्वं । ९ A G read पञ्जुवासामि । १० A F अत्थे  
समत्थे, B अत्थे समट्ठे । ११ B अत्थिं । १२ B D E F G pref.  
तं । १३ D E पणियाय । १४ A B D E F G om. १५ A  
B G om., D E only ३ ।

छारेण य करिसेण<sup>१</sup> य एगयत्रो<sup>२</sup> मीसिज्जइ<sup>३</sup>, "रत्ता  
चक्के आरोहिज्जइ<sup>४</sup>"; तत्रो वहवे करगा य जाव<sup>५</sup>  
उट्टियात्रो<sup>६</sup> य कज्जन्ति" ॥ १६७ ॥

तए णं समणे<sup>७</sup> भगवं<sup>८</sup> महावीरे सहलपुत्तं<sup>९</sup> आजी-  
वित्रोवासयं एवं वयासी । "सहलपुत्ता, एस णं  
कोलालभण्डे किं उट्टाणेणं जाव<sup>१०</sup> पुरिसक्कारपरक्क-  
मेणं<sup>११</sup> कज्जन्ति<sup>१२</sup>, उदाहु अणुट्टाणेणं जाव<sup>१३</sup> अपुरि-  
सक्कारपरक्कमेणं<sup>१४</sup> कज्जन्ति" ? ॥ १६८ ॥

तए णं से सहलपुत्ते आजीवित्रोवासए समणं<sup>१५</sup>  
भगवं महावीरं एवं वयासी । "भन्ते, अणुट्टाणेणं  
जाव<sup>१६</sup> अपुरिसक्कारपरक्कमेणं<sup>१७</sup>, नत्थि उट्टाणे इ वा

\* Supply the rest from § 181

† Supply the rest from § 166

१ G करिसेण । २ DE एगयो । ३ So F, A G मीसिज्जइ,  
B मीसिज्जति ; DE मिसिज्जइ ; A B add ए after it. ४ A  
आरोमिज्जति, B G चरुमिज्जइ, DE F आरोहिज्जइ । ५ F उद-  
यायो । ६ B pref. से । ७ D om. ८ A B F read 'पुत्तसु  
'वासयसु । ९ F पुरिसका । १० G om. ११ So A B G; but  
F समणे भगवं महावीरे एवं वयासी, DE समणेणं भगवया म० एवं  
वयासी; perhaps the full reading should be समणेणं भगवया  
म० एवं वुत्ते समणे समयं इ एवं वयासी । १२ F अपुरिसका ।

आजीविञ्चोवासगस्त<sup>१</sup> एयमद्वं पडिसुणेइ, २ ता सहाल-  
पुत्तस आजीविञ्चोवासगस्त<sup>२</sup> पच्चकुम्भकारावणसएसु  
फासुएसणिज्जं<sup>३</sup> पाडिहारियं पीढफलगं<sup>४</sup> जाव<sup>५</sup>  
संधारयं आगिण्हिताणं<sup>६</sup> विहरइ<sup>७</sup> ॥ १६४ ॥

तए णं से सहालपुत्ते आजीविञ्चोवासए अन्नया  
कयाइ<sup>८</sup> वायाहययं<sup>९</sup> कोलालभण्डं अन्तो<sup>१०</sup> सालाहितो  
वाहिया<sup>११</sup> नीणेइ, २ ता<sup>१२</sup> आयवंसि<sup>१३</sup> दलयइ ॥ १६५ ॥

तए णं समणे<sup>१४</sup> भगवं महावीरे सहालपुत्तं आजी-  
विञ्चोवासयं<sup>१५</sup> एवं वयासी । “सहालपुत्ता, एस णं  
लभण्डे कओ” ? ॥ १६६ ॥

णं से सहालपुत्ते आजीविञ्चोवासए<sup>१६</sup> समणं  
इवीरं एवं वयासी । “एस णं, भन्ते, पुब्बिं<sup>१७</sup>  
तओ पच्छा उदरणं निमिज्जइ<sup>१८</sup>, २ ता<sup>१९</sup>

• See the re-

† Supply the re.

१ F only पुब्बावययका<sup>२०</sup>, २ D E om., A B F  
३ B F फासुए एसणिज्जं । ४ G om.  
५ F उगिण्हिताणं, D E G उगिण्हि-  
रसति, B विरसि, D E G वि<sup>२१</sup> A F कयाइ । ६ A B वायाहयं,  
तुप्पे, see note to translation. ७ after it. ८ B अणतो ।  
९ B D E G om. १० B F only च<sup>२२</sup> ११ ता । १२ D E आत-  
पोस जाव खब्बं । १३ A G read पच्चुवा । १४ B  
समत्थे, B अत्थे नमद्वे । १५ B अत्थिं । १६ So F G;  
तं । १७ D E पडिधाय । १८ A B D E १९ So F G;  
B G om., D E only २ ।

छारेण य करिसेण<sup>१</sup> य एगयञ्चो<sup>२</sup> मीसिज्जइ<sup>३</sup>, रत्ता  
चक्के आरोहिज्जइ<sup>४</sup>; तञ्चो वहवे करगा य जाव<sup>५</sup>  
उट्टियाञ्चो<sup>६</sup> य कज्जन्ति<sup>७</sup> ॥ १६७ ॥

तए णं समणे<sup>८</sup> भगवं<sup>९</sup> महावीरे सहालपुत्तं<sup>१०</sup> आजी-  
विञ्चोवासयं एवं वयासी । “सहालपुत्ता, एस णं  
कोलालभण्डे किं उट्टाणेणं जाव<sup>११</sup> पुरिसक्कारपरक्क-  
मेणं<sup>१२</sup> कज्जन्ति<sup>१३</sup>, उदाहु अणुट्टाणेणं जाव<sup>१४</sup> अपुरि-  
सक्कारपरक्कमेणं<sup>१५</sup> कज्जन्ति<sup>१६</sup>” ? ॥ १६८ ॥

तए णं से सहालपुत्ते आजीविञ्चोवासए समणं<sup>१७</sup>  
भगवं महावीरं एवं वयासी । “भन्ते, अणुट्टाणेणं  
जाव<sup>१८</sup> अपुरिसक्कारपरक्कमेणं<sup>१९</sup>, नत्थि उट्टाणे इ वा

\* Supply the rest from § 184

† Supply the rest from § 166

१ G करिसेण । २ DE एगयो । ३ So F, A G मासिज्जइ,  
B मीसिज्जति ; DE निसिज्जइ ; A B add ए after it. ४ A  
आरोभिज्जन्ति, B G चरभिज्जइ, DE F आरोहिज्जइ । ५ F उट्ट-  
यायो । ६ B pref. से । ७ D om. ८ A B F read °सुवस  
°वासयस । ९ F पुरिसका° । १० G om. ११ So A B G; but  
F समणे भगवं महावीरे एवं वयासी, DE समणेणं भगवया म° एवं  
वयासी ; perhaps the full reading should be समणेणं भगवया  
म° एवं वुत्ते समाणे समणं इ एवं वयासी । १२ F अपुरिसका° ।

जाव<sup>१</sup> परक्कमे इ वा, नियया<sup>२</sup> सव्वभावा<sup>३</sup> ॥ १६६ ॥  
 'तए णं समणे भगवं महावीरे<sup>४</sup> सद्दालपुत्तं  
 आजीविञ्चोवासयं एवं वयासी। "सद्दालपुत्ता, जइ  
 णं तुब्भं<sup>५</sup> केइ पुरिसे वायाहयं वा पक्केस्यं<sup>६</sup> वा  
 कोलालभण्डं अवहरेज्जा<sup>७</sup> वा विक्खरेज्जा<sup>८</sup> वा  
 भिन्देज्जा<sup>९</sup> वा अच्चिन्देज्जा<sup>१०</sup> वा परिट्टवेज्जा<sup>११</sup> वा  
 अग्गिमिन्ताए<sup>१२</sup> वा भारियाए सद्धिं विउल्लादं भोग-  
 भोगाइं<sup>१३</sup> भुञ्जमाणे विहरेज्जा, तस्स<sup>१४</sup> णं तुमं पुरि-  
 सस्स किं<sup>१५</sup> दण्डं<sup>१६</sup> वत्तेज्जासि<sup>१७</sup> ?" ॥

"भन्ते<sup>१८</sup>, अहं णं तं<sup>१९</sup> पुरिसं आञ्जेज्जा<sup>२०</sup> वा

\* Supply the rest from § 100.

१ D E नितिया, F नितिया; but A B G नितया। २ D E om. ३ A तुमं। ४ D E G पक्केस्यं। ५ D E अवहरिज्जा, G अवहरेज्ज। ६ So A B; D E F G विक्खरिज्जा (from Skr. विक्खर, 'scattering about'). ७ D E भिन्दिज्जा। ८ D E अच्चिन्दिज्जा, G चिन्दिज्जा। ९ A B E G परिट्टविज्जा, F परिट्टवेज्ज, G om from परिट्टवेज्जा down to विहरेज्जा। १० A only भोगाइं। ११ G तयाणं। १२ D E कं, G omits किं दण्डं। १३ D E F हंडं। १४ D E वत्तेज्जामि, E वयंसासि, G ण वत्तेज्जाहि (for न वत्तेज्जाहि). १५ D E G pref. तं णं and omit तं before पुरिसं। १६ A B D E आउसेज्जा, F आउसेज्जे, G आउसिज्ज।



हणेज्जा वां वन्धेज्जा वा महेज्जा<sup>१</sup> वा तज्जेज्जा<sup>२</sup> वा  
तालेज्जा<sup>३</sup> वा निच्छोडेज्जा<sup>४</sup> वा निव्वभच्छेज्जा वा  
अकाले चैव जीवियाओ ववरोवेज्जा<sup>५</sup> ॥

“सहालपुत्ता, ने खलु तुब्भं<sup>६</sup> केइ पुरिसे वाया-  
हयं<sup>७</sup> वा यक्केल्लयं<sup>८</sup> वा कोलालभण्डं अवहरइ वा  
जाव<sup>९</sup> परिट्टवेइ वा अग्गिमित्ताए वा<sup>१०</sup> भारियाए  
सडिं<sup>११</sup> विउलाइं भोगभोगाइं भुञ्जमाणे विहरइ । ने  
वा तुमं तं पुरिसं आओसेज्जसि<sup>१२</sup> वा हणेज्जसि<sup>१३</sup>  
वा<sup>१४</sup> जाव<sup>१५</sup> अकाले चैव जीवियाओ ववरोवेज्ज-  
सि<sup>१६</sup> । जइ नत्थि उट्ठाणे इ वा जावां परक्कमे इ वा,  
नियया<sup>१७</sup> सब्बभावा । अहं<sup>१८</sup> णं, तुब्भं<sup>१९</sup> केइ पुरिसे

\* Supply the rest from above.

† Supply the rest from § 106.

१ A मधेज्जा, B मधेज्जा । २ D E तत्तेज्जा । ३ A B तालेज्जा ।  
४ D E F निच्छोडेज्जा । ५ A B D E G ववरोवेज्जा ; A B F  
add वा । ६ So F ; but A B D E G तुम्भं । ७ D E वाताह-  
तयं । ८ G यक्केल्लयं । ९ A E G om. १० A G मिट्ठिं । ११  
A E आओसेसि, B आओसिसि, D E G आउसेसि, F आउसेज्ज ।  
१२ A B हयं, D E हये, F G हयेज्ज । १३ A B D E om  
१४ D E F G ववरोवेज्जसि । १५ A B D E F नितिया ।  
१६ A B G अहं णं, D E अहं, F अहं । १७ So A B,  
but D E F तुम्भं ; G तुम्भं ।

वायाहयं<sup>१</sup> जाव<sup>२</sup> परिद्वेद वा अग्निमित्ताए वा<sup>३</sup>  
जाव<sup>४</sup> विहरइ, तुमं<sup>५</sup> वा तं पुरिसं आओसेसि<sup>६</sup> वा  
जाव<sup>७</sup> ववरोवेसि<sup>८</sup> । तो जं वदसि<sup>९</sup> नत्थि उट्टाणे  
इ वा जावा<sup>१०</sup> नियया<sup>११</sup> सव्वभावा, तं ते मिच्छा<sup>१२</sup> ॥  
२०० ॥

एत्थं<sup>१</sup> णं से सद्दालपुत्ते आजीविओवासरं सम्बुद्धे  
॥ २०१ ॥

तए णं से सद्दालपुत्ते आजीविओवासरं<sup>२</sup> समणं  
भगवं महावीरं वन्दइ नमंसइ, रत्ता<sup>३</sup> एवं वयासी ।  
“इच्छामि णं, भन्ते<sup>४</sup>”, तुव्भं अन्तिए<sup>५</sup> धम्मं निसा-  
मेत्तए<sup>६</sup>” ॥ २०२ ॥

तए णं समणं भगवं<sup>१</sup> महावीरे<sup>२</sup> सद्दालपुत्तस्य

\* Supply the rest from above.

† Supply the rest from § 108

१ D E वाताहयं ; A B F G add वा, D E add पफोत्तयं वा ।  
२ E G om. ३ G om. तुमं वा तं पुरिसं । ४ A आओसेसि, D  
E G आउसेसि, F आउसिञ्ज । ५ A B ववरोवेसि, F ववरो-  
विञ्जसि, G विवरोवञ्जसि । ६ D E वदसि । ७ A B D E F  
नितिया । ८ F एत्थ । ९ A B D E F G om १० A B F  
om. रत्ता । ११ A B D E om. १२ G चंतियं । १३ A B  
F G निदानिसए । १४ A B om.

आजीविञ्चोवासगस्त तीसे य<sup>१</sup> जाव<sup>२</sup> धम्मं परि-  
कहेइ ॥ २०३ ॥

तए णं से सद्दाल्लपुत्ते आजीविञ्चोवासए<sup>१</sup> समणस्स  
भगवञ्चो महावीरस्स अन्तिए<sup>२</sup> धम्मं सोच्चा निसम्म  
हट्टतुट्ट<sup>३</sup> जावां हियए<sup>४</sup> जहा आणन्दो<sup>५</sup> तहा<sup>६</sup> गिहि-  
धम्मं पडिवज्जइ । नवरं एगा हिरस्सकोडी निहा-  
णपउत्ता एगा<sup>७</sup> हिरस्सकोडी<sup>८</sup> वड्डिपउत्ता<sup>९</sup> एगा  
हिरस्सकोडी<sup>१०</sup> पवित्थरपउत्ता एगे वए दसगोसाहस्सि-  
एणं वएणं<sup>११</sup> जाव<sup>१२</sup> समणं भगवं महावीरं वन्दइ  
नमंसइ, २त्ता<sup>१३</sup> जेणेव पोलासपुरे नयरे<sup>१४</sup> तेणेव  
उवागच्छइ, २त्ता<sup>१५</sup> पोलासपुरं नयरं<sup>१६</sup> मच्चं मच्चैणं  
जेणेव सए गिहे<sup>१७</sup> जेणेव अग्गिमित्ता भारिया तेणेव

\* See footnote † on p. १५.

† For the supplement, see footnote † on p. ०

‡ Supply the rest from §§ 13-58

१ T G add महइ माहालियाए । २ A B D E F G om.  
३ D E चंत्तिय । ४ A B ० तुट्टे, D om. तुट्ट । ५ A हियए, B  
हियये, G हियहियए । ६ A B D E F आणन्दे । ७ F जाव ।  
८ D E have only वुट्टि पवित्थर । ९ F G om. १० D E G  
वुट्टि । ११ A B G om. १२ D E G om. २त्ता । १३ A B  
F G नगरे । १४ A B F नगरं । १५ D गेहे ।

उवागच्छद्द, २त्ता अग्गिमित्तं<sup>१</sup> भारियं एवं वयासी।  
 “एवं खलु, देवाणुप्पिये<sup>२</sup>, समणे भगवं<sup>३</sup> महावीरे  
 जाव<sup>४</sup> समोसडे<sup>५</sup>, तं<sup>६</sup> गच्छाहि णं<sup>७</sup> तुमं, समणं भगवं  
 महावीरं वन्दाहि जावां पज्जुवासाहि, समणस्स<sup>८</sup>  
 भगवओ महावीरस्स अन्तिए पञ्चाणुव्वइयं सत्त-  
 सिक्खोवइयं दुवालसविहं गिहिधम्मं पडिवज्जाहि” ॥

२०४ ॥

- तए णं सा अग्गिमित्ता भारिया सद्दालपुत्तस्स  
 समणोवासगस्स “तह” त्ति एयमङ्गं, विणएण पडि-  
 सुणेइ ॥ २०५ ॥

तए णं से सद्दालपुत्ते समणोवासए<sup>९</sup> कोडुम्बिय-  
 पुरिसे<sup>१०</sup> सद्दावेइ, २त्ता<sup>११</sup> एवं वयासी। “खिप्पामेव,  
 भो देवाणुप्पिया<sup>१२</sup>, लहुकरणजुत्तजाइयं<sup>१३</sup> समखरवालि-

\* I or the rest see footnote ‡, on p ५.

† For the rest, see footnote || on p ५.

१ B अग्गिमिच्च । २ G देवाणुप्पिया । ३ G om भ० मद्दां,  
 A B om. only महावीरे । ४ D E भमोसडे, G समोसरणे ।  
 ५ G om. ६ D E om. ७ G om. from समणस्स down  
 to पडिवज्जाहि । ८ A B D E G om. ९ A D I कोडुम्बियं,  
 G •पुरिसं । १० G om २त्ता । ११ I देवाणुप्पिये । १२ G  
 prof. पाउमटं ; A लहुकरणं जुं, D E •करणजुं ; A I •जा-  
 इयसं ।

हाणसमलिहियसिङ्गएहिं<sup>१</sup> जम्बूणयामयकलावजोत्त-  
 पइविसिङ्गएहिं<sup>२</sup> रययामयघण्टसुत्तरज्जुगवरकच्चणख-  
 इयनत्थापग्गहोग्गहियएहिं<sup>३</sup> नीलुप्पलकयामेत्तएहिं<sup>४</sup>  
 पवरगोणजुवाणएहिं<sup>५</sup> नाणमणिकणगघण्टियाजाल-  
 परिगयं<sup>६</sup> सुजायजुगजुत्तउज्जुगपसत्थसुविरइयनिम्मि-  
 यं<sup>७</sup> पवरलक्खणोववेयं<sup>८</sup> जुत्तामेव<sup>९</sup> धम्मियं जाणप्प-  
 वरं<sup>१०</sup> उवड्डवेह, २त्ता<sup>११</sup> मम एयमाणत्तियं पच्चप्पि-  
 णह<sup>१२</sup> ॥ २०६ ॥

तए णं ते कोडुम्बियपुरिसा जाव\* पच्चप्पिणन्ति<sup>१२</sup> ॥  
 २०७ ॥

\* Supply the rest from the preceding paragraph.

१ A •वालिहाणे । २ D अंबुणजा० ; A •कलावा० ; D E  
 •जुत्त०, F •जोत्ता० ; G •पय० ; D E •विसिङ्गएहिं । ३ D रज-  
 या०, A •मया० ; B •घंटा०, F G •घंट्ट० ; A B F •खंचिय०, D  
 E •खचिय०, G om. ; D •तत्ता० (for नत्था) ; F G •ग्गहियएहिं ।  
 ४ So A ; but B F •कयामेलएहिं, D E •कयामलएहिं, G कय-  
 मालएहिं । ५ A •जुत्ताणएहिं । ६ F •कणय० ; A •जालि० ।  
 ७ E om. जुग ; A G •जोत्त०, F •जोत्तं ; G om. स before  
 विरइय ; A B •निम्मियं ; D E F read निम्मियपवरं as one  
 compound । ८ G •ववेहिं । ९ D E read संजुत्तमेव । १०  
 E F •पवरं । ११ D E G om. २त्ता । १२ E •पच्चप्पिणह, F  
 पच्चप्पिय० ।

तए णं सा अग्गिमित्ता भारिया एहाया जाव<sup>१</sup>  
 पायच्छित्ता<sup>१</sup> सुद्धप्पावेसाइं<sup>२</sup> जाव<sup>३</sup> अप्पमहग्घाभ-  
 रणालङ्घियसरीरा<sup>४</sup> चेडियाचक्कवालपरिकिणा<sup>५</sup> ध-  
 म्मियं जाणप्पवरं<sup>६</sup> दुरुहइ<sup>७</sup>, २त्ता पोलासपुरं नगरं  
 मज्झं मज्झेणं निग्गच्छइ, २त्ता जेणेव सहस्सम्बवणे  
 उज्जाणे तेणेव<sup>८</sup> उवागच्छइ, २त्ता धम्मियाओ<sup>९</sup> जा-  
 णाओ पच्चोरुहइ, २त्ता<sup>१०</sup> चेडियाचक्कवालपरिवुडा<sup>११</sup>  
 जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ,  
 २त्ता तिविबुत्तो जावां<sup>१२</sup> वन्दइ नमंसइ<sup>१३</sup>, २त्ता<sup>१४</sup>

\* For the supplement, see footnote † on p ९

† Supply the rest form § 10.

१ F पाइच्छित्ता । २ G om. from सुद्ध<sup>०</sup> down to उज्जाणे ;  
 A B D E only सुद्ध, F सुद्धपवेसाइं । ३ A B D E F G om  
 ४ F alone gives this and the preceding words in full ;  
 the other MSS. abbreviate सुद्ध अप्पम । ५ D ०परिकिणहा,  
 E ०परिविद्धत्ता । ६ A B पवरं । ७ D E दुरुहइ । ८ D  
 E om. २त्ता । ९ D E F om. तेणेव उवा<sup>०</sup> २त्ता । १० Before  
 धम्मियाओ, A D E F insert जेणेव समणे भगवं महावीरे तेणेव  
 उवागच्छइ २त्ता ; B G insert only जेणेव स<sup>०</sup> भ<sup>०</sup> महावीरे ; F  
 om from धम्मियाओ down to उवागच्छइ २त्ता । ११ D E G  
 om. २त्ता । १२ So G ; but A B only ०परि om. बुडा ; D  
 E ०परिवुडे । १३ D E om. १४ A G om. २त्ता ।

नच्चासन्ने<sup>१</sup> नाइदूरे<sup>२</sup> जाव<sup>३</sup> पञ्जलिउडा<sup>४</sup> ठिइया<sup>५</sup>  
चेव<sup>६</sup> पञ्जुवासइ ॥ २०८ ॥

तए णं समणे भगवं<sup>७</sup> महावीरे<sup>८</sup> अग्गिगित्ताए  
तीसे य<sup>९</sup> जाव<sup>१०</sup> धम्मं कहेइ<sup>११</sup> ॥ २०९ ॥

तए णं सा अग्गिगित्ता भारिया<sup>१२</sup> समणस्स भग-  
वओ महावीरस्स<sup>१३</sup> अन्तिए धम्मं सोच्चा निसम्म  
हइतुइया समणं भगवं<sup>१४</sup> महावीरं<sup>१५</sup> वन्दइ नमंसइ<sup>१६</sup>,  
२त्ता एवं वयासी । “सइहामि णं, भन्ते, निग्गण्ठं<sup>१७</sup>  
पावयणं<sup>१८</sup> जाव<sup>१९</sup> से जहेयं तुब्भे वयह<sup>२०</sup> । जहा णं  
देवाणुप्पियाणं अन्तिए वहवे उग्गा भोगा जाव<sup>२१</sup>  
पव्वइया, नेा खलु अहं तहा संचाएमि<sup>२२</sup> देवाणुप्पि-

\* See the rest in Ov. §§ 33, 38, Nay. § 7.

† See footnote † on p १५.

‡ Supply the rest from § 12

§ See the rest in § 12, also in Ov. §§ 23, 38.

१ F निचासन्ने । २ A B F om. ३ A B चंजलियडा । ४ So  
D E; A B ठिइयाओ (plur. of respect); F G ठिया । ५ G  
जाव । ६ A B D E G om. ७ A om. व । ८ G परिकहेइ ।  
९ D E G om. १० B G om. ११ A B G om. १२ A  
B D om. १३ A निग्गंठे, F निग्गंठपावयणं as a compound. ।  
१४ A पावयणे । १५ A B वदह । १६ D E om. १७ G  
संचाएमि ।

याणं<sup>१</sup> अन्तिर मुण्डा<sup>२</sup> भवित्ता जाव<sup>३</sup> । अह्णं  
 देवाणुप्पियाणं अन्तिर पञ्चाणुव्वइयं सत्तसिक्खावइयं  
 दुवालसविहं गिहिधम्मं पडिवज्जिस्सामि<sup>४</sup> । अहासुहं,  
 देवाणुप्पिया<sup>५</sup>, मा<sup>६</sup> पडिवन्धं करेह<sup>७</sup>” ॥ २१० ॥

तए णं सा अग्गिमित्ता भारिया<sup>८</sup> समणस्स  
 भगवञ्चो महावीरस्स अन्तिर<sup>९</sup> पञ्चाणुव्वइयं<sup>१०</sup> सत्त-  
 सिक्खावइयं दुवालसविहं सावगधम्मं पडिवज्जइ,  
 २त्ता समणं भगवं महावीरं<sup>११</sup> वन्दइ नमंसइ, २त्ता  
 तामेव धम्मियं जाणप्पवरं<sup>१२</sup> दुरुहइ<sup>१३</sup>, २त्ता जामेव  
 दिसं<sup>१४</sup> पाउब्भूया<sup>१५</sup> तामेव दिसं<sup>१६</sup> पडिगया<sup>१७</sup> ॥  
 २११ ॥

\* Supply the rest from § 12

१ So F from देवा down to भवित्ता; A B D E G have only देवा मुंडा । २ F मुडे । ३ A B D E F G om. ४ So G; but A B D E F पडिवज्जामि । ५ A B D om. ६ So F; A B D E G om. मा पडि० क० । ७ F करेहि । ८ A B D E G om. ९ D E अन्तिरं । १० A B D E have only पचा जाव, omitting the rest down to पडिवज्जइ, G has only गिहिधम्मं पडिवज्जइ । ११ A B ०पवरं । १२ B D G दुरुहइ, E दुरुहइ । १३ D E om । १४ So G; but A B F पाउब्भूय, D E only पा । १५ A B F पडिगते ।



तए णं समणे भगवं महावीरे<sup>१</sup> अन्नया कयाइ<sup>२</sup>  
पोलासपुराओ सहस्रम्बवणाओ पडिनिग्गच्छइ<sup>३</sup>, २त्ता  
वहिया जणवयविहारं विहरइ ॥ २१२ ॥

तए णं से सद्दालपुत्ते समणोवासए जाए अभि-  
गयजीवाजीवे जाव<sup>४</sup> विहरइ ॥ २१३ ॥

तए णं से<sup>५</sup> गोसाले<sup>६</sup> मङ्गलिपुत्ते इमीसे क्हाए  
लद्धे समाणे, “एवं खलु सद्दालपुत्ते आजीवियसमयं  
वमित्ता<sup>७</sup> समाणां निग्गन्याणं दिट्ठिं पडिवन्ने, तं  
गच्छामि णं सद्दालपुत्तं आजीविओवासयं<sup>८</sup> समाणां  
निग्गन्याणं दिट्ठिं वामित्ता<sup>९</sup> पुणरवि आजीवियदिट्ठिं<sup>१०</sup>  
गेण्हावित्तए<sup>११</sup>” ति कट्ठु एवं सम्पेहेइ<sup>१२</sup>, २त्ता आजी-  
वियसद्दसम्परिवुडे जेणेव पोलासपुरे नयरे<sup>१३</sup> जेणेव  
आजीवियसभा<sup>१४</sup> तेणेव उवागच्छइ, २त्ता आजीविय-

\* See footnote † on p १०

१ A B G om. २ A B G कयाइं । ३ F पडिनिक्खमइ ।  
४ G गोसालिए । ५ F वामित्ता ; G चइत्ता । ६ A B only  
आजीवी, D E आजीवि, G आजीव ; but F आजीविउवास । ७ D  
E F वामित्ता । ८ A •दिट्ठं । ९ D गेण्हावेत्तए, E गिण्हावेत्तए, F  
गिण्हावित्तए । १० F G सम्पेहइ । ११ A B F नयरे । १२ D  
E •सहा ।

सभाए<sup>१</sup> भण्डगनिकखेवं<sup>२</sup> करेइ<sup>३</sup>, रत्ता कइवएहिं<sup>४</sup>  
 आजीविएहिं<sup>५</sup> सद्धिं जेणेव सद्दालपुत्ते समणोवासए  
 तेणेव उवागच्छइ<sup>६</sup> ॥ २१४ ॥

तए णं से<sup>७</sup> सद्दालपुत्ते समणोवासए गोसालं  
 मङ्गलिपुत्तं एज्जमाणं पासइ, रत्ता नेा आढाइ<sup>८</sup> नेा  
 परिजाणइ<sup>९</sup>, अणाढामाणे<sup>१०</sup> अपरिजाणमाणे<sup>११</sup> तुसि-  
 णीए<sup>१२</sup> संचिद्धइ ॥ २१५ ॥

तए णं से<sup>१३</sup> गोसाले मङ्गलिपुत्ते सद्दालपुत्तेणं  
 समणोवासएणं अणाढाइज्जमाणे<sup>१४</sup> अपरिजाणिज्ज-  
 माणे<sup>१५</sup> पीढफलगसिज्जासंधारइए<sup>१६</sup> समणस्स भवगओ  
 महावीरस्स<sup>१७</sup> गुणकित्तणं करेमाणे<sup>१८</sup> सद्दालपुत्तं<sup>१९</sup>

१ So G; but A B D L

नि० । ३ A करेति । ४ So

but A B केवतिरहिं, F केवित्ति।

A B F add २, D E रत्ता । ७ A B D E F om.

८ D E एयमाणं । ९ A आढाइ । १० D E परिजाणइ ।

११ A F अणाढाइज्जमाणे, G अणाढाइज्जमाणे (passive) । १२ D E अपरिजाणमाणे ।

१३ E तुसणिय, F तुसणिय, G तुसणीय । १४ A om. १५ So G;

but A आणइहिज्जमाणे, B D E अणाहिज्जमाणे, F अणाहिज्जमाणे ।

१६ So A B; but D E G अपरिजाणमाणे, H अपरिजाणमाणे ।

१७ So G; A B D E ०स्सेज्जा०; A B D E F ०इए । १८

A B E om. १९ A B G करेइ, F करइ । २० B F G om.

from सद्दा० down to वयासी ।

D E भंडनिकखेवं, F भंड

विएहिं (Skr. कतिपय);

om ६ So G; but

om. ८ D E

om. ९ D E

om. १० D E

om. ११ D E

om. १२ D E

om. १३ D E

om. १४ D E

om. १५ D E

om. १६ D E

समणोवासयं<sup>१</sup> एवं वयासी । “आगए णं, देवाणु-  
प्पियां, इहं महामाहणे<sup>२</sup>” ॥ २१६ ॥

तए णं से सदालपुत्ते समणोवासए<sup>३</sup> गोसालं  
मह्खलिपुत्तं एवं वयासी । “के<sup>४</sup> णं, देवाणुप्पिया,  
महामाहणे ?” ॥ २१७ ॥

तए<sup>५</sup> णं से गोसाले मह्खलिपुत्ते<sup>६</sup> सदालपुत्तं  
समणोवसयं एवं वयासी । “समणे भगवं महावीरे<sup>७</sup>  
महामाहणे ” ॥

“से<sup>८</sup> - केणट्टेणं<sup>९</sup>, देवाणुप्पिया, एवं वुच्चइ समणे  
भगवं महावीरे<sup>१०</sup> महामाहणे ?” ॥

“एवं खलु, सदालपुत्ता<sup>११</sup>, समणे भगवं महावीरे<sup>१२</sup>  
महामाहणे उप्पन्नणाणदंसणधरे<sup>१३</sup> जाव<sup>१४</sup> महिय-

\* Supply the rest from § 187.

१ E om. २ This word is throughout indifferently  
spelt महामाहणे or माहामाहणे । ३ A B D E G om. ४ F  
reads से केणट्टेणं देवाणुप्पिया आगए णं माहामाहणे । ५ G om.  
the two first clauses of this paragraph, from तए णं  
down to एवं खलु । ६ D E F G om. ७ A B om. ८ D  
om. से । ९ A spells throughout केणं ट्टेयं । १० B सदालपुत्ते,  
D E •पुत्तं । ११ B D E om. १२ A B •खाव•, F G •जाव• ;  
D E om. धरे ।

पूइए<sup>१</sup> जावं<sup>२</sup> तच्चकम्मसम्ययासम्यउत्ते । से<sup>३</sup> तेणट्ठेणं<sup>४</sup>,  
 देवाणुप्पिया, एवं वुच्चइ समणे भगवं महावीरे<sup>५</sup>  
 महामाहणे<sup>६</sup> । आगए<sup>७</sup> णं, देवाणुप्पिया, इहं<sup>८</sup> महा-  
 गोवे ” ॥

“के<sup>९</sup> णं, देवाणुप्पिया, महागोवे ?” ॥

“समणे भगवं महावीरे<sup>९</sup> महागोवे<sup>१०</sup> ” ॥

“से<sup>११</sup> केणट्ठेणं, देवाणुप्पिया<sup>१२</sup>, जावां महागोवे ?” ॥

“एवं खलु, देवाणुप्पिया<sup>१३</sup>, समणे भगवं महावीरे<sup>१४</sup>  
 संसाराइवीए<sup>१५</sup> बहवे<sup>१६</sup> जीवे<sup>१७</sup> नस्समाणे<sup>१८</sup> विणस्स-  
 माणे<sup>१९</sup> खज्जमाणे<sup>२०</sup> छिज्जमाणे भिज्जमाणे<sup>२१</sup> लुप्पमाणे

\* Supply the rest from § 187

† Supply the rest from the preceding portion of the paragraph

१ A B F °पूजिय । २ G reads से केणट्ठेणं देवा° एवं खलु  
 देवाणु समणे भ° महा° महामाहणे । ३ A spells throughout  
 तेणं ट्ठेणं । ४ A D E G om. ५ F adds here the numeral  
 २ । ६ So G; but A B D E F pref. सहालपुत्ता, while D  
 E then omit. देवाणुप्पिया । ७ B इमं, G om. ८ F G read  
 से केणट्ठेणं देवा° महागोवे । ९ A B D E om. १० G om.  
 ११ G om. this passage. १२ D E om. १३ G om. देवा°  
 स° भगवं । १४ A B D E om. १५ A संसाराइवीए । १६ G  
 om बहवे जीवे । १७ F जीवा । १८ G reads °माणा through-  
 out. १९ D om. २० So F in full; A B D E G only  
 खज्जहिज्जभिज्जलुप्पविलुप्पमाणे । २१ D E place भिज्ज° छिज्ज° ।

विलुप्यमाणे धम्ममरणं<sup>१</sup> दण्डेणं सारक्खमाणे<sup>२</sup> सङ्गो-  
वेमाणे<sup>३</sup>, निव्वाणमहावाडं<sup>४</sup> साहत्थिं<sup>५</sup> सम्पावेइ । से  
तेण्डेणं<sup>६</sup>, सद्दालपुत्ता, एवं वुच्चइ समणे भगवं महा-  
वीरे<sup>७</sup> महागोवे<sup>८</sup> । आगए णं, देवाणुप्पिया<sup>९</sup>, इहं  
महासत्यवाहे<sup>१०</sup> ॥

“के<sup>११</sup> णं, देवाणुप्पिया<sup>१२</sup>, महासत्यवाहे ?” ॥

“सद्दालपुत्ता, समणे भगवं महावीरे<sup>१३</sup> महा-  
सत्यवाहे<sup>१४</sup>” ॥

“से केण्डेणं ?” ॥

“एवं खलु, देवाणुप्पिया<sup>१५</sup>, समणे भगवं महावीरे  
संसाराडवीए वहवे जीवे नस्तमाणे विणस्तमाणे<sup>१६</sup>  
जाव<sup>१७</sup> विलुप्यमाणे<sup>१८</sup> धम्ममरणं<sup>१९</sup> पन्थेणं<sup>२०</sup> सारक्ख-

\* Supply the rest from the preceding portion of the paragraph

१ G धम्मरणं । २ G संरक्खमाणे । ३ G om. ४ G •महा-  
वाडए । ५ B सहत्थिं, G साहत्थि । ६ A B D G only तेणं ।  
७ A B D E om. ८ F माहागोवे; this word is throughout  
indifferently spelled महागोवे or माहागोवे; F adds here  
the numeral २ । ९ D E om. १० E F G से केण्डेणं । ११  
F om. देवा• महा• । १२ A B D E G om. १३ A B D F  
G read जाव सत्यवाहे । १४ A B G om. १५ A B F G add  
उम्मणपडिबन्ने, which does not suit the context and has  
probably got in from the subsequent portion of the  
paragraph. १६ F G पन्थेणं ।

माणे निव्वाणमहापट्टणाभिमुहे<sup>१</sup> साहत्थिं<sup>२</sup> सम्या-  
वेइ<sup>३</sup>। से तेणद्वेणं, सद्दालपुत्ता, एवं वुच्चइ<sup>४</sup> समणे<sup>५</sup>  
भगवं महावीरे<sup>६</sup> महासत्थवाहे<sup>७</sup>। आगए णं, देवाणु-  
प्पिया, इहं महाधम्मकही” ॥

“के<sup>०</sup> णं, देवाणुप्पिया, महाधम्मकही?” ॥

“समणे भगवं महावीरे महाधम्मकही” ॥

“से केणद्वेणं<sup>८</sup> समणे भगवं महावीरे<sup>९</sup> महाधम्म-  
कही<sup>१०</sup> ?” ॥

“एवं खलु, देवाणुप्पिया, समणे भगवं महावीरे  
महइमद्दालयंसि संसारंसि<sup>११</sup> बहवे जीवे नस्समाणे  
विणस्समाणे<sup>१२</sup> उम्मग्गपडिवन्ने सप्पहविप्पणद्वे<sup>१३</sup> मि-  
च्छत्तवलाभिभूए<sup>१४</sup> अट्ठविहकम्मतमपडलपडोच्छन्ने<sup>१५</sup>”

१ B °पट्टणं, G °पट्टणंसि om. अभिमुहे । २ A B D E  
साहत्थि । ३ E संपावइ, D संपाविइ । ४ A B G om. from  
समणे down to °सत्थवाहे । ५ D E om. ६ F adds here  
the numeral ३ । ७ E F G read से केणद्वेणं । ८ G only  
केण । ९ D E G om. १० G om. महा°, and adds सद्दाल-  
पुत्ता । ११ A संसारंसि । १२ A B D E G read विणखज्ज-  
क्खिज्जभिज्जलुप्पविलुप्पमाणे, and F in full विणस्समाणे खज्जमाणे  
क्खिज्जमाणे भिज्जमाणे लुप्पमाणे विलुप्पमाणे; but the full phrase  
is quite out of place here; see note to translation.  
१३ D E °विणद्वे । १४ F °भिभूए । १५ A B °पट्टणं प°; B  
G °पडिच्छे, E °पडिच्छे ।

बह्वहिं अद्वेहिं य जाव<sup>१</sup> वागरणेहि य चाउरन्ताओ<sup>२</sup>  
संसारकन्ताराओ साहत्थिं<sup>३</sup> नित्यारेइ<sup>४</sup> । से तेणद्वेणं<sup>५</sup>,  
देवाणुप्पिया, एवं वुच्चइ समणे<sup>६</sup> भगवं महावीरे  
महाधम्मकही<sup>७</sup> । आगए णं, देवाणुप्पिया, इहं<sup>८</sup>  
महानिज्जामए” ॥

“के णं, देवाणुप्पिया, महानिज्जामए?” ॥

“समणे भगवं महावीरे महानिज्जामए” ॥

“से केणद्वेणं?”

“एवं खलु, देवाणुप्पिया, समणे भगवं महावीरे<sup>९</sup>  
संसारमहासमुद्वे<sup>१०</sup> बह्वे जीवे नस्समाणे विणस्स-  
माणे<sup>११</sup> वुड्ढमाणे निवुड्ढमाणे उप्पियमाणे<sup>१२</sup> धम्ममईए<sup>१३</sup>”

\* Supply the rest from § 174.

१ G चाउरन्तसंसारं । २ B D E F G साहत्थि । ३ A  
नित्यारेति । ४ D only तेणं । ५ A B F G om. from समणे  
down to धम्मकही । ६ F adds here the numeral ४ ।  
७ G om. ८ D E F read से केणद्वेणं । ९ A B D E G om.  
१० A B संसारे समुद्वे । ११ A B F add जाव विणुप्पमाणे, D  
E read विण जाव विणुप्पमाणे, G only जाव विणुप्पमाणे om.  
विणु; the words जाव विणुप्पमाणे are quite out of place  
here; see note to the translation. १२ G उप्पियमाणे ।  
१३ D E मइए, F मए ।

नावाए निव्वाणतीराभिमुहे साहत्थिं<sup>१</sup> सम्यावेइ ।  
 से तेणट्ठेणं, देवाणुप्पिया, एवं वुच्चइ समणे भगवं  
 महावीरे<sup>२</sup> महानिज्जामए<sup>३</sup>” ॥ २१८ ॥

तए णं से सहालपुत्ते समणोवासए गोसालं मङ्गलि-  
 पुत्तं एवं वयासी । “तुब्बे णं, देवाणुप्पिया, इयच्छेया<sup>४</sup>  
 जाव<sup>५</sup> इयनिउणा<sup>६</sup> इयनयवादी इयउवएसलद्धा<sup>७</sup> इय-  
 विस्साणपत्ता<sup>८</sup>, पभू<sup>९</sup> णं तुब्बे मम<sup>१०</sup> धम्मायरियणं<sup>११</sup>  
 धम्मोवएसएणं<sup>१२</sup> भगवया महावीरेणं<sup>१३</sup> सद्धिं<sup>१४</sup> विवादं<sup>१५</sup>  
 करेत्तए<sup>१६</sup> ?” ॥

“नो तिणट्ठे<sup>१७</sup> समट्ठे” ॥

“से केणट्ठेणं<sup>१८</sup>, देवाणुप्पिया, एवं वुच्चइ नो खलु  
 पभू<sup>१९</sup> तुब्बे मम<sup>२०</sup> धम्मायरियणं<sup>२१</sup> जावां महावीरेणं<sup>२२</sup>  
 सद्धिं<sup>२३</sup> विवादं<sup>२४</sup> करेत्तए<sup>२५</sup> ?” ॥

\* See the supplement in the commentary, also Ov § 48, Nāy. § 34.  
 † Supply the rest from § 74. See also the preceding portion of the  
 paragraph.

१ G साहत्थि । A B D E G om. २ F adds here the  
 numeral २ । ३ D E इयच्छेयाणो । ४ G om., D E इयनिउ-  
 णाणो । ५ D E इयउवदेस० । ६ F G इयविस्साण० । ७ F पद्ध [  
 ८ D E ममं । ९ E G धम्मायरियणं । १० A F G धम्मोवएसणं ।  
 ११ G विद्धिं । १२ D E विवायं । १३ F करियाए, G करत्तए ।  
 १४ E G इण्टे, F इणमट्ठे । १५ A केणं ट्ठेणं । १६ B D E ममं ।



“सद्दालपुत्ता, से जहानामए केइ पुरिसे तरुणे<sup>१</sup>  
जुगवं जाव<sup>२</sup> निउणंसिप्पोवगए<sup>३</sup> एगं मंहं अयं वां  
एलयं वां सुयरं<sup>४</sup> वा कुकुडं वा तित्तिरं<sup>५</sup> वा वट्टयं  
वा लावयं<sup>६</sup> वा कवोयं<sup>७</sup> वा कविञ्जलं<sup>८</sup> वा वायसं वा  
सेणयं<sup>९</sup> वा हत्थंसि वा पायंसि वा खुरंसि वा पुच्छंसि  
वा पिच्छंसि वा सिज्जंसि वा विसाणंसि वा रोमंसि  
वा जहिं जहिं गिएहइ, तहिं तहिं निच्चलं निप्फन्दं<sup>१०</sup>  
धरेइ<sup>११</sup> । एवामेव<sup>१२</sup> समणे भगवं महावीरे ममं<sup>१३</sup>  
वद्धहिं अट्टेहि य<sup>१४</sup> हेजहिं<sup>१५</sup> य जावां वागरणेहिं<sup>१६</sup>  
य जहिं<sup>१७</sup> जहिं गिएहइ<sup>१८</sup>, तहिं<sup>१९</sup> तहिं निष्पट्टपसि-  
णवागरणं<sup>२०</sup> करेइ । से तेणट्टेणं<sup>२१</sup>, सद्दालपुत्ता, एवं  
वुच्चइ नो खलु पभू<sup>२२</sup> अहं तव धम्मायरिएणं<sup>२३</sup>”

\* See the supplement in the commentary.

† See the remainder in § 171.

१ F तरुणं । २ D E om. निउय । ३ G सुयरं । ४ D E  
तिलारं । ५ D E जावमं । ६ D E कवोतयं । ७ D E कविञ्जलयं,  
F कविञ्जलं । ८ So E; D भेययं, A B F G भेययं । ९ D E  
निष्पदं (see Hem. II, 211) । १० D E धारइ । ११ D E  
एवमेव । १२ A G मम । १३ D E अट्टेहिं हेजहिं वागरणेहिं,  
om. य । १४ B F भेहिं भेहिं । १५ A तिच्छेति । १६ G तहिं  
तहिं । १७ A B om. पमित्तं, D E वागरणे । १८ A तेषं ट्टेयं ।  
१९ F पट्ट । २० D G धम्मयरियं ।

जाव\* महावीरेणं सद्धिं<sup>१</sup> विवादं<sup>२</sup> करेत्तए<sup>३</sup>” ॥ २१६ ॥  
 — तए णं से सहालपुत्ते समणोवासए गोसालं  
 मङ्गलिपुत्तं एवं वयासी<sup>४</sup>। “जम्हा<sup>५</sup> णं, देवाणुप्पिया,  
 तुब्भे मम<sup>६</sup> धम्मायरियस्स<sup>७</sup> जाव\*<sup>८</sup> महावीरस्स  
 सन्तेहिं<sup>९</sup> तच्चेहिं<sup>९</sup> तद्दिहहिं<sup>९</sup> सम्भूएहिं<sup>९</sup> भावेहिं<sup>९</sup> गुण-  
 कित्तणं<sup>१०</sup> करेह<sup>११</sup>, तम्हा<sup>१२</sup> णं अहं तुब्भे<sup>१३</sup> पाडिहारि-  
 रणं<sup>१४</sup> पीढ<sup>१५</sup> जाव<sup>१६</sup> संधारणं<sup>१७</sup> उवनिमन्तेमि<sup>१८</sup>। नो  
 चेव णं धम्मो त्ति<sup>१९</sup> वा तवो त्ति<sup>१९</sup> वा । तं गच्छह<sup>२०</sup>  
 णं तुब्भे मम कुम्भारावणेषु पाडिहारियं<sup>२१</sup> पीढफलग<sup>२२</sup>  
 जाव<sup>२३</sup> ओगिगिहत्ताणं<sup>२४</sup> विहरह” ॥ २२० ॥

\* See the supplement in § 73

† See the supplement in § 58

१ G सिद्धिं । २ D E विवायं । ३ A B F करित्तए, G कर-  
 तए । ४ A वयासी । ५ B जम्हा, तम्हा । ६ A D E ममं । ७ D  
 G धम्मारियस्स । ८ G om. ९ B om. १० D E गुणैकित्तणं  
 (गुणोक्कित्तणं) । ११ So A B; but D E F करेसि, D करिसि,  
 G करेइ । १२ G तुब्भं । १३ A पडिहारि० । १४ F पीढ-  
 फलग । १५ F G संधारियं । १६ D E G उवनिमन्तेइ । १७ A  
 T G त्ति । १८ F गच्छ । १९ A B ०फलयं, D E ०फलरणं, F  
 G फलग । २० So D; A B E F G उगि; A B D E F G  
 read ओगिगिहत्ता उवसंपज्जिताणं विहरह, but उवसंपज्जिताणं  
 is here clearly out of place, nor does it occur in all  
 other parallel passages.

तए णं से गोसाले मङ्गलिपुत्ते सद्दालपुत्तस्स सम-  
णोवासयस्स<sup>१</sup> एयमङ्गं पडिसुण्णेइ, २त्ता कुम्भारावणेसु  
पाडिहारियं पीढ<sup>२</sup> जाव<sup>३</sup> आगिण्हत्ताणं<sup>४</sup> विह-  
रइ ॥ २२१ ॥

तए णं से गोसाले मङ्गलिपुत्ते सद्दालपुत्तं<sup>५</sup> समणो-  
वासयं<sup>६</sup> जाहे<sup>७</sup> ने संचाएइ वद्धहिं आघवणाहि<sup>८</sup> य  
पणवणाहि य सणवणाहि य विणवणाहि य निग्ग-  
न्याओ पावयणाओ चालित्तए<sup>९</sup> वा खोभित्तए<sup>१०</sup> वा  
विपरिणामित्तए<sup>११</sup> वा, ताहे<sup>१२</sup> सन्ते तन्ते परितन्ते<sup>१३</sup>  
पोलासपुराओ नगराओ<sup>१४</sup> पडिणक्खमइ<sup>१५</sup>, २त्ता  
बहिया<sup>१६</sup> जणवयविहारं विहरइ ॥ २२२ ॥

तए णं तस्स सद्दालपुत्तस्स समणोवासयस्स<sup>१७</sup>

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\* See the supplement in § 58.

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बद्धहिं सील<sup>१</sup> जाव<sup>२</sup> भावेमाणस्स चोद्दस<sup>३</sup> संवच्छरा  
 वद्धन्ता<sup>४</sup> । पणरसमस्स<sup>५</sup> संवच्छरस्स अन्तरा वट्ट-  
 माणस्स पुब्बरत्तावरत्तकाले<sup>६</sup> जाव<sup>७</sup> पोसहसालार<sup>८</sup>  
 समणस्स भगवञ्चो महावीरस्स<sup>९</sup> अन्तियं धम्मपण्णत्तिं  
 उवसम्पज्जित्तारणं विहरइ ॥ २२३ ॥

तए खं तस्स सद्दालपुत्तस्स समणोवासयस्स<sup>१०</sup> पुब्ब-  
 रत्तावरत्तकाले एगे देवे अन्तियं पाउब्भवित्था<sup>११</sup> ॥  
 २२४ ॥

तए खं से देवे एगं महं<sup>१२</sup> नीलुप्पल<sup>१३</sup> जाव<sup>१४</sup> असिं  
 गहाय सद्दालपुत्तं समणोवासयं एवं वयासी । जहा  
 चुलणीपियस्स त्थेव<sup>१५</sup> देवो<sup>१६</sup> उगसग्गं करेइ । नवरं

\* Supply the rest from § 66.

† Supply the full account from §§ 66-69.

‡ Supply the rest from § 95, on p ५०.

१ F G सीलब्बय । २ F G चउद्दस । ३ A B वीत्तिक्कंता, D  
 E वित्तिक्कंता । ४ B D F पट्टर० । ५ F G ०कालसमयंति । ६ A  
 पोसहसालार । ७ A B D E G om. ८ A B धम्मं, D E  
 धम्म । ९ D E पाउब्भवित्ता । १० B महा । ११ After G  
 which reads नीलुप्पल असिं गहाय एवं वयासी जहा etc. ; A  
 B D E F read only नीलुप्पल एवं जहा etc. ; see the similar  
 is *passo* in § 129 *et passim*. १२ B त्थेव । १३ So F ;  
 other p. B D E देवे, G om.

एकेके<sup>१</sup> पुत्ते नव मंससोसिए करेइ । जाव<sup>२</sup> कणीयसं  
घाएइ, २त्ता<sup>३</sup> जाव<sup>४</sup> आयच्चइ<sup>५</sup> ॥ २२५ ॥

तए णं से<sup>६</sup> सहालपुत्ते समणोवासए<sup>७</sup> अभीए जाव<sup>८</sup>  
विहरइ ॥ २२६ ॥

तए<sup>९</sup> णं से देवे सहालपुत्तं समणोवासयं अभीयं  
जाव<sup>१०</sup> पासित्ता चउत्थं पि<sup>११</sup> सहालपुत्तं समणोवासयं<sup>१२</sup>  
एवं वयासी । “हं को सहालपुत्ता, समणोवासया<sup>१३</sup>,  
अपत्थियपत्थिया<sup>१४</sup> जावं<sup>१५</sup> न भज्जसि<sup>१६</sup>, तत्रो ते<sup>१७</sup>  
जा<sup>१८</sup> इमा अग्गिमित्ता भारिया धम्मसहाइया<sup>१९</sup> धम्म-  
विद्वज्जिया<sup>२०</sup> धम्माणुरागरत्ता समसुहदुक्खसहाइया<sup>२१</sup>,  
तं ते सात्रो<sup>२२</sup> गिहात्रो नीणेमि, २त्ता<sup>२३</sup> तव अग्गत्रो

\* Supply the full account from §§ 120-131.

† Supply the rest from § 96.

‡ Supply the rest from § 95.

१ G एकेकेषु पुत्तया । २ F om. २त्ता । ३ So F; but A  
B D E G चारं चर । ४ G om. ५ A B D E F om. ६ A  
B D G only तं for तए णं । ७ G om पि । ८ A B D  
E F G om. ९ G adds ३ । १० E भजेमि । ११ D E से  
(gen.) । १२ G om. ता । १३ F साहाइया । १४ D E  
धम्मपिंतिणा । १५ F सम्म । १६ F मयाथो । १७ F G  
om. २त्ता ।

घाएमि, २त्ता<sup>१</sup> नव मंससोत्तर करेमि, २त्ता<sup>२</sup>  
 आदाणभरियंसि<sup>३</sup> कडाहयंसि<sup>४</sup> अहहेमि<sup>५</sup>, २त्ता<sup>६</sup>  
 तव गायं<sup>७</sup> मंसेण य सोणिएण य आयच्चामि<sup>८</sup>, जहा  
 णं तुमं अट्टदुहट्ट<sup>९</sup> जाव<sup>१०</sup> ववरोविज्जसि” ॥ २२७ ॥

तए<sup>११</sup> णं से सद्दालपुत्ते समणोवासए<sup>१२</sup> तेणं देवेणं  
 एवं वुत्ते समाणे अभीए जाव<sup>१३</sup> विहरइ ॥ २२८ ॥

तए<sup>१४</sup> णं से देवे सद्दालपुत्तं समणोवासय<sup>१५</sup> देच्चं  
 पि तच्चं पि एवं वयासी । “हं भो सद्दालपुत्ता समणो-  
 वासया<sup>१६</sup>,” तं चेव भणइ ॥ २२९ ॥

तए<sup>१७</sup> णं तस्स सद्दालपुत्तस्स समणोवासयस्स<sup>१८</sup> तेणं

\* Supply the rest from § 95, on p. ५९

† Supply the rest from § 96.

‡ Supply the full account from § 227.

१ F G om. २त्ता । २ D E F G om. २त्ता । ३ A B D  
 E F G आयाए० । ४ A B कडाहियंसि । ५ So A F G ; B  
 अहहेमि, D E अहाहमि । ६ B F G om. २त्ता । ७ D E  
 गातं । ८ So F ; but A B D E G आइंचामि । ९ D E om. ;  
 A B only अट्ट ; G अट्टण्णाणोपगयं । १० A B only तं for  
 तए णं । ११ A B D E F G om. १२ B D G only तं for  
 तए णं । १३ A B D E G om. १४ So E (see its list  
 of errata) ; A B D F om. तए णं ; G om. तए णं तस्स  
 सद्दाल० सम० ।

देवेणं दोषं पि तच्चं<sup>१</sup> पि एवं वुत्तस्स समाणस्स अयं<sup>२</sup>  
 अञ्जलिये ४<sup>३</sup> समुप्पन्ने<sup>४</sup> । एवं जहां चुलणीपिया  
 तहेव<sup>५</sup> चिन्तेइ । “जेणं ममं जेडुं<sup>६</sup> पुत्तं, जेणं ममं  
 मच्चिमयं<sup>७</sup> पुत्तं, जेणं ममं कणीयसं पुत्तं जावां  
 आयच्चइ<sup>८</sup>, जा वि य णं ममं<sup>९</sup> इमा अग्गिमित्ता  
 भारिया समसुहटुकखसहाइया<sup>१०</sup>, तं पि य<sup>११</sup> इच्चइ  
 साओ<sup>१२</sup> गिहाओ नीणेत्ता ममं<sup>१३</sup> अग्गओ धारत्तए<sup>१४</sup> ।  
 तं सेयं<sup>१५</sup> खलु ममं एयं पुरिसं गिहिहत्तए<sup>१६</sup>” ति कट्टु  
 उट्ठाइए जहा<sup>१७</sup> चुलणीपिया तहेव सव्वं भाणि-  
 यव्वं<sup>१८</sup> । नवरं अग्गिमित्ता भारिया<sup>१९</sup> कोलाहलं

\* See the supplement in footnote § on p. ११

† Supply the full account from § 139.

‡ Supply the full account from §§ 139-142.

१ A B om. २ चं पि । ३ F इमेदाज्जे, G om. ४ A B D E om. ५ A B D F G H om. ६ B H तपेव, D तं येव । ७ B D E F H अज्जत्तं । ८ G reads only मच्चिमहटोदमं पत्तं । ९ A B D E G H चारत्तए । १० A D E H मम । ११ B D E have मम for मम; E इद्वं । १२ D E om. १३ १४ P मदाओ । १५ D E G मम । १६ A B D E H चारत्तए । १७ F म्हे । १८ D E F G H म्हेत्तए । १९ G चार । २० G om. २१ A B D E G om.

सुणित्ता<sup>१</sup> भणइ। सेसं जहा<sup>२</sup> चुलणीपिया वत्त-  
 व्वया<sup>३</sup>। नवरं अरुणभूए<sup>४</sup> विमाणे उववन्ने<sup>५</sup> जाव\*  
 महाविदेहे वासे<sup>६</sup> सिञ्जिहिइ पू<sup>७</sup> ॥ २३० ॥

॥ निक्खेवो ॥

सत्तमस्स अङ्गस्स उवासगदसाणं सत्तमं अञ्जयणं  
 समत्तं ॥

\* See footnote † on p. ८२.

† Supply the rest from §§ 89, 90, see also § 144

१ A B G H सुणित्ता। २ D E F G H om. ३ D E G  
 add सव्वा, H also pref. चेव। ४ So G, (Skr. अरुणभूत or  
 अरुणभूय); but A अरुणभूति, F अरुणभूय; B अरुणभे, H अरुण-  
 भर; E अरुणव्वर (Skr. अरुणवज), D अरुणवर C Skr. अरुणार्चक)।  
 ५ A B D E H उववाचो (Skr. उपपात), F उववार; G om.  
 ६ A B G H om. ७ F in full, as in footnote ११, on  
 p. ८२; H om.



अट्टमं अञ्जयणं ॥

॥ अट्टमस्त उक्खेवो<sup>१</sup> ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समणं  
रायगिहे नयरे<sup>२</sup> । गुणसिले<sup>३</sup> चेइए । सेणिए<sup>४</sup> राया ॥  
२३१ ॥

तत्थ णं रायगिहे महासयए<sup>५</sup> नामं गाहावर्दे<sup>६</sup>  
परिवसइ अट्टे जहा<sup>७</sup> आणन्दो<sup>८</sup> । नवरं अट्ट

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• Supply the rest from §§ 3, 4

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१ G उक्खेवो । २ A B नगरे । ३ B गुणसिले, F •सिलए ।  
४ D E F सेणिए । ५ The MSS. spell this name indiffe-  
rently महासयए or महासए । ६ E F गाहावर्द । ७ G  
reads जाव परिभूए for जहा आणन्दो । ८ A B D E F  
आणन्दे ।

हिरण्यकोडीञ्चो सकंसाञ्चो<sup>१</sup> निहाणपउत्ताञ्चो अट्ट<sup>२</sup>  
 हिरण्यकोडीञ्चो<sup>३</sup> सकंसाञ्चो<sup>४</sup> वड्डिपउत्ताञ्चो<sup>५</sup> अट्ट  
 हिरण्यकोडीञ्चो सकंसाञ्चो<sup>६</sup> पवित्थंरपउत्ताञ्चो<sup>७</sup> अट्ट  
 वया<sup>८</sup> दसगोसाहस्सिएणं वएणं<sup>९</sup> ॥ २३२ ॥

तस्स णं<sup>१०</sup> महासयगस्स रेवईपामोक्खाञ्चो<sup>११</sup> तेरस  
 भारियाञ्चो होत्था, अहीण जाव<sup>१२</sup> सुरूवाञ्चो<sup>१३</sup> ॥ २३३ ॥

तस्स णं महासयगस्स रेवईए भारियाए कोल-  
 घरियाञ्चो<sup>१४</sup> अट्ट हिरण्यकोडीञ्चो अट्ट वया<sup>१५</sup> दसगो-  
 साहस्सिएणं वएणं होत्था । अवसेसाणं दुवालसण्हं<sup>१६</sup>  
 भारियाणं<sup>१७</sup> कोलघरिया<sup>१८</sup> एगमेगा<sup>१९</sup> हिरण्यकोडी<sup>२०</sup>

• See footnote † on page 8.

१ D E G om. २ A B D om.; E gives it in the list of errata. ३ A B D E om., G only हिरण्य । ४ A B D E G om. ५ E G वुड्ढि•; D E om. पउत्ताञ्चो । ६ G om. सकंसाञ्चो throughout; this word is occasionally spelt संकंसाञ्चो and संकासाञ्चो । ७ E •पत्ताञ्चो । ८ D E G वया । ९ A B वदेयं । १० B F G om. ११ A D E F रेवइ• । १२ A B G घरुवाञ्चो । १३ A B D F कोलाघरियाञ्चो, G कोलघरियाञ्चो । १४ B D E G वया । १५ G दुवालसणं । १६ G सविप्पोयं (सवप्पीयं) । १७ A कोलाघरियाञ्चो, B कोलाघरिया, D E कोलघरि, F कोलघरियाउ, G कोलघरी । १८ A एगा-मेगा, B D E एजेमेगा । १९ B F •कोडीञ्चो ।

एगमेगे<sup>१</sup> य वए दसगोसाहस्सिएणं वएणं<sup>२</sup> होत्था ॥

२३४ ॥

तेणं कालेणं तेणं समएणं सामी समोसडे<sup>३</sup> ।  
परिसा निग्गया । जहा<sup>४</sup> आणन्दो<sup>५</sup> तद्दा निग्ग-  
च्छद्द । तद्देव सावयधम्मं पडिवज्जद्द । नवरं अद्द<sup>६</sup>  
हिरणकोडीओ सकंसाओ<sup>७</sup> उच्चारेद्द, अद्द वया<sup>८</sup>,  
रेवईपामोक्खाहिं<sup>९</sup> तेरसहिं<sup>१०</sup> भारियाहिं अवसेसं  
मेहुणविहिं. पच्चक्खाद्द । सेसं सव्वं तद्देव । द्दमं च एणं  
एयारूवं अभिग्गहं अभिगिएहद्द । “ कल्लाकल्लिं<sup>११</sup>  
कप्पद्द मे वेदोणियाए<sup>१२</sup> कंसपाईए हिरणभरियाए<sup>१३</sup>  
संववहरित्तए<sup>१४</sup>” ॥ २३५ ॥

तए णं से महासयए<sup>१५</sup> समणोवासए जाए अभि-  
गयजीवाजीवे<sup>१६</sup> जायं विहरद्द ॥ २३६ ॥

\* See the whole account in §§ 10-54, up to *vittakantāreṇṇa*, on p. 18.  
† See the rest in § 61.

१ A एगमेगे, B एमेमेगे । २ B om. ३ D E G •सडो, F  
•सडे । ४ I एगदि । ५ A एग । ६ G संकामाओ । ७ D  
E G म्मदा । ८ A B D E F रेवइ•; G •पमुक्खाहिं । ९ B  
तेरसहिं, D E G तेरम (uninflected). १० D E G कल्लाकल्लं;  
after it A B F G add च मं । ११ E G हो for दे, D om.  
१२ A B F भारियाए । १३ G संवरवहरित्तए । १४ D E •सयगे ।  
१५ A B D E F om. जीवाजीवे ।

तए खं समणे भगवं महावीरे बहिया जणवय-  
विहारं<sup>१</sup> विहरइ ॥ २३७ ॥

तए खं तीसे रेवईए गाहावइणीए अन्नया<sup>२</sup> कयाइ  
पुव्वरत्तावरत्तकालसमयंसि<sup>३</sup> कुडुम्ब<sup>४</sup> जाव<sup>५</sup> इमेया-  
रूवे अञ्जत्थिए ४<sup>६</sup> । “एवं खलु अहं<sup>७</sup> इमासिं  
दुवालसएहं सवत्तीणं<sup>८</sup> विघाएणं<sup>९</sup> नेा संचाएमिं<sup>९</sup>  
महासयएणं समणोवासएणं<sup>१०</sup> संद्धिं<sup>११</sup> उरालाइं माणु-  
स्सयाइं<sup>१२</sup> भोगभोगाइं<sup>१३</sup> भुञ्जमाणीं<sup>१४</sup> विहरित्तए<sup>१५</sup> ।  
तं सेयं खलु ममं एयाओ दुवालस वि<sup>१६</sup> सवत्तियाओ<sup>१७</sup>  
अग्गिप्पओगेणं<sup>१८</sup> वा सत्थप्पओगेणं वा विसप्पओगेणं

\* Supply जागरित्यं जागरमाचौर from the Bhagavati, saya 3, uddesha 1  
(p 227 Calc. print); also Bhag. p. 292.

† For the rest, see § 66.

१ A B E F om. विहारं । २ D अन्नया कदापि । ३ D E  
•कसि । ४ B E कुटुंब, D F कुटुंब, G कुटुंब । ५ B om; A  
has both ४ and ५ । ६ A F इहं । ७ A B F सवत्तीणं, G  
सविभीषणं । ८ F विघाइयं, G विघाएणं (विघएणं) । ९ D  
संचादेमि । १० G om. ११ G सिद्धिं । १२ E माणुप्पियाइं ।  
१३ E F G only भोगाइं । १४ D E भुञ्जमाणा । १५ A E  
विहरित्तए, D विहरित्तए । १६ D E om. वि । १७ A B सवत्तीषो,  
G सविभीषो । १८ D E •प्पओएयं ।

वा जीवियाञ्चो ववरोवित्ता<sup>१</sup>; एयासिं<sup>२</sup> एगमेगं हिर-  
णकोडिं एगमेगं वयं सयमेव उवसम्पज्जित्ताणं म-  
हासयणं समणोवासणं<sup>३</sup> सडिं उरालाडं<sup>४</sup> जाव \*  
विहरित्तए<sup>५</sup> । एवं सम्पेहेइ, २त्ता तासिं<sup>६</sup> दुवालसएहं  
सवत्तीणं<sup>७</sup> अन्तराणि<sup>८</sup> य छिद्दाणि<sup>९</sup> य विहराणि<sup>१०</sup> य  
पडिजागरमाणी<sup>११</sup> विहरइ ॥ २३८ ॥

तए णं सा<sup>१२</sup> रेवई<sup>१३</sup> गाहावइणी अन्नया कयाइ<sup>१४</sup>  
तासिं दुवालसएहं सवत्तीणं अन्तरं जाणित्ता छ  
सवत्तीञ्चो<sup>१५</sup> सत्थप्पञ्जागेणं<sup>१६</sup> उइवेइ<sup>१७</sup>, २त्ता छ सव-  
त्तीञ्चो<sup>१८</sup> विसप्पञ्जागेणं<sup>१९</sup> उइवेइ, २त्ता तासिं<sup>२०</sup> दुवा-  
लसएहं सवत्तीणं कोलघरियं<sup>२१</sup> एगमेगं हिरणकोडिं  
एगमेगं वयं सयमेव पडिवज्जइ, २त्ता महासयणं

† For the rest, see the passage above.

१ A E ववरोविया । २ F adds णं । ३ G om. ४ G adds  
भोगभोगाहं । ५ A E विहरित्तए, D विहरित्तए । ६ G एयासिं ।  
७ G सविणीयं । ८ B चयंतगणिय । ९ A विहरिणि, D E  
विहरायि । १० A B D E F add २ after पडि० । ११ B om.  
१२ B E F रेवइ । १३ D कयावि । १४ A D E G हम्मव-  
णीयो । १५ D E G ष्पोर्यं । १६ E उहावइ, F उइवति ।  
१७ A D E F G हम्मवणीयो । १८ A B F ष्पोर्यं । १९  
A B G एयासिं । २० A पुन०; A G ष्पर्यं ।

समखीवासरणं सद्धिं<sup>१</sup> उरालादं भोगभोगादं भुञ्ज-  
माणी विहरद् ॥ २३९ ॥

तए खं सा रेवई गाहावइणी<sup>२</sup> मंसलोलुया<sup>३</sup> मंसेसु<sup>४</sup>  
मुच्छिया जाव<sup>५</sup> अञ्जोववना<sup>६</sup> बहुविहेहिं मंसेहि य  
सोलेहि य तलिएहि य<sup>७</sup> भञ्जिएहि य सुरं च महुं च  
मेरगं<sup>८</sup> च मज्जं च सीधुं च पसन्नं<sup>९</sup> च आसाएमा-  
णी<sup>१०</sup> ४<sup>१</sup> विहरद् ॥ २४० ॥

तए खं रायगिहे<sup>१२</sup> नयरे अन्नया<sup>११</sup> कयाद् अमा-  
घार घुट्टे यावि<sup>१३</sup> होत्या ॥ २४१ ॥

तए खं सा रेवई<sup>१२</sup> गाहावइणी मंसलोलुया मंसेसु<sup>१४</sup>  
मुच्छिया ४<sup>१५</sup> कौलघरिए<sup>१६</sup> पुरिसे सहावेइ, २त्ता एवं

\* See the supplement in the commentary.

+ Supply विषारमाणी परिभारमाणी परिभुञ्जेमाणी from Kyp. § 104. See also footnote ३ on p १८, and the commentary.

१ G सिद्धिं । २ So F G; but A गाहावतीए, B D गाहा-  
वती, E गाहावइ । ३ E मंसलोलया, G लोलया । ४ B only  
मंसे, G reads मंस मुच्छियाव । ५ G अञ्जोववेया । ६ A B D  
E F G read तलिएहिं भञ्जिएहिं, om. य; but see comm.  
७ G मेरं । ८ A B F G पसन्नं । ९ D आसादेमाणी; DE  
om. ४ । १० D E रायगिहे । ११ D अन्नया कदायि । १२ G  
यावि होत्या । १३ E F रेवइ; A B D E F G om. गाहा ।  
१४ G only मंसे । १५ D E कौलघरए ।

वयासी । “तुब्जे, देवाणुष्पिया, मम<sup>१</sup> कोलधरिएहिंतां  
वएहिंतां कल्लाकल्लिं<sup>२</sup> दुवे दुवे गोणपोयए उइवेह<sup>३</sup>,  
१त्ता ममं उवणेइ<sup>४</sup>” ॥ २४२ ॥

तए णं ते कोलधरिया पुरिसा रेवईए गाहाव-  
इणीए<sup>५</sup> “तह” ति एयमइं विणएणं पडिसुणन्ति,  
२त्ता रेवईए गाहावइणीए कोलधरिएहिंता वए-  
हिंतां कल्लाकल्लिं<sup>६</sup> दुवे दुवे गोणपोयए वहेन्ति<sup>७</sup>,  
२त्ता रेवईए गाहावइणीए<sup>८</sup> उवणेन्ति<sup>९</sup> ॥ २४३ ॥

तए णं सा रेवई गाहावइणी<sup>१०</sup> तेहिं गोणमंसेहिं<sup>११</sup>  
सोत्तेहिं<sup>१२</sup> य ४<sup>१३</sup> सुरं च ई<sup>१४</sup> आसाएमाणी<sup>१५</sup> ४०  
विहरइ ॥ २४४ ॥

तए णं तस्स महासयगस्स समणोवासगस्स<sup>१६</sup> वड्ढहिं

\* See the supplement in § 240.

१ F H ममं । २ DE om. ३ DE कल्लाकल्लं । ४ DG  
उवणेइ, E उवणावइ । ५ B उवणेइ, G उवणेहि । ६ E गाहाव-  
इणं (गाहावइणं) । ७ DE पडिसुणेइ । ८ BDEGH om. ९ D  
E वहेन्ति । १० DE उवन्ति, F वहिंति । ११ E उवणेइ ।  
१२ ABDEFG H om. १३ ABFG H गोमंसेहिं ।  
१४ G गोणइहिं । १५ DE have \* for ४ । १६ DE om.  
इ । १७ D आसादेमाणे; G adds विवाएमाणे ।

सील<sup>१</sup> जाव<sup>२</sup> भावेभाणस्स चोद्दस<sup>३</sup> संवच्चरा<sup>४</sup> वड-  
कन्ता<sup>५</sup> । एवं तद्देव जेड्ढं<sup>६</sup> पुत्तं ठवेद्दं जावां पोसहसा-  
लाय धम्मपणत्तिं उवसम्पज्जित्ताणं विहरइ ॥ २४५ ॥

तए णं सा रेवई गाहावडणी मत्ता<sup>७</sup> खुलिया<sup>८</sup>  
विडण्णकेसी<sup>९</sup> उत्तरिज्जयं विकड्ढमाणी<sup>१०</sup> २<sup>११</sup> जेणेव पो-  
सहसाला जेणेव महासयए समणोवासए तेणेव उवा-  
गच्छइ, २त्ता मोहुम्मायजणणाइं<sup>१२</sup> सिङ्गारियाइं इत्थि-  
भावाइं उवदंसेमाणी २ महासययं समणोवासयं एवं  
वयासी । “ हं भो महासयया समणोवासया, ध-  
म्मकामया पुणकामया<sup>१३</sup> सग्गकामया भोक्खकामया

\* See the rest in § 66

† Supply the whole account from §§ 66-69.

१ G सीलजय । २ G चउद्दस । ३ B संवच्चराइं । ४ A B  
D E F विडकन्ता, H विचिकन्ता । ५ B D E F H जेड्ढपुत्तं । ६ D  
E add २त्ता । ७ G मुत्ता । ८ G खोलुषा । ९ D E विडण-  
केसी, F विडण्णकेसा । १० So DG; B H विकड्ढं; A E F  
विकड्ढं; the conjunct ड्ढ, however, is generally so indis-  
tinctly written, that it is difficult to distinguish it  
from ड्ढ and ड्ढ; see Hem. IV, 187. ११ G om.; the object  
of the numeral here is probably not rubrical, but only  
to indicate the repetition of the preceding word. १२ G  
•अजगार्ह (comm. जगकान्) । १३ F पयं ।



धम्मकङ्किया ४\* धम्मपिवासिया ४\*, कियं तुब्भं,  
देवाणुप्पिया, धम्मेण वा पुणेण वा सग्गेण वा  
मोक्खेण वा, जणं तुमं मए सङ्गिं उराल्हाइं जावं  
भुञ्जमाणे नो विहरसि” ? ॥ २४६ ॥

तए णं से महासयए समणोवासए<sup>०</sup> रेवईए गाहा-  
वदणीए<sup>१</sup> एयमद्वं नो आढाइ नो परियाणाइ, अणा-  
ढामाणे<sup>२</sup> अपरियाणमाणे<sup>३</sup> तुसिणीए<sup>४</sup> धम्मन्नाणे-  
वगए विहरइ ॥ २४७ ॥

तए णं सा रेवई गाहावदणी<sup>५</sup> महासययं सम-  
णोवासयं<sup>६</sup> दोच्चं पि तच्चं पि एवं वयासी । “हं भो”  
तं चेव भणइ, सो वि तहेव जावं अणाढामाणे<sup>७</sup>  
अपरियाणमाणे<sup>८</sup> विहरइ ॥ २४८ ॥

\* See § 95.

† For the rest see § 234.

‡ Supply the full account from §§ 216, 217.

१ B D E तुम्भे । २ E तुम्भे । ३ G गिङ्गिं । ४ G adds  
भोगभोगाहं । ५ E भुजमाणो, G •माणी । ६ D E G विदइ ।  
७ B D E om. ८ F गाहावदंण । ९ B E F G अणाढाण-  
माणे, D अणाढाणमाणे । १० B D E F G अपरियाणमाणे ।  
११ E G तुम्भेए, after which G inserts गंघइ । १२ B  
D E F G om. १३ E om. १४ B D E F G अणाढाण-  
माणे । १५ D E अपरियाणमाणे, B F G om.

तए शां सा रेवई गाहावइणी महासयएणं समणो-  
वासएणं<sup>१</sup> अणाढाइज्जमाणी अपरियाणिज्जमाणी  
जामेव दिसं<sup>२</sup> पाउब्भूया तामेव दिसं<sup>३</sup> पडिगया ॥  
२४६ ॥

तए शां से महासयए समणोवासए पढमं उवा-  
सगपडिमं उवसम्पज्जित्ताणं विहरइ । पढमं अहासुत्तं  
जाव<sup>४</sup> एक्कारस वि ॥ २५० ॥

तए शां से महासयए समणोवासए<sup>५</sup> तेणं उरालेणं  
जावां किसे धमणिसन्तए<sup>६</sup> जाए<sup>७</sup> ॥ २५१ ॥

तए शां तस्स महासययस्स समणोवासयस्स<sup>८</sup> अन्नया  
कयाइ<sup>९</sup> पुव्वरत्तावरत्तकाले . धम्मजागरियं . जागर-  
माणस्स अयं<sup>१०</sup> अञ्जत्थिए ४<sup>१</sup> । “एवं खलु अहं इमेणं  
उरालेणं” जहा<sup>१२</sup> आणन्दो<sup>१३</sup> तहेव अपच्छिममार-

\* Supply the rest from §§ 70, 71.

† See the supplement in § 72.

‡ See the supplement in § 66

§ See the full account in § 73.

एन्तियसंखेहणाए<sup>१</sup> झूसियसररीरे भत्तपाणपडिया-  
इक्खिए कालं अणवकङ्कमाणे विहरइ ॥ २५२ ॥

तए णं तस्स महासयगस्स समणोवासगस्स<sup>२</sup> सुभेणं<sup>३</sup>  
अञ्जवसाणेणं जाव<sup>४</sup> खञ्जेवसमेणं आहिणाणे<sup>५</sup> समु-  
प्पन्ने । पुरत्थिमेणं<sup>६</sup> लवणसमुदे जायणसाहस्सियं  
खेत्तं<sup>७</sup> जाणइ पासइ, एवं दक्खिणेणं पच्चत्थिमेणं<sup>८</sup>,  
उत्तरेणं जाव चुल्लहिमवन्तं वासहरपव्वयं<sup>९</sup> जाणइ  
पासइ, अहे इमीसे रथणप्पभाए पुढवीए<sup>१०</sup> लोलु-  
यच्चुयं<sup>११</sup> नरयं चउरासीइवाससहस्सट्ठिदयं<sup>१२</sup> जाणइ  
पासइ ॥ २५३ ॥

तए णं सा रेवई गाहावइणी अन्नया कयाइ<sup>१३</sup>  
मत्ता जावां उत्तरिज्जयं विकड्डमाणी<sup>१४</sup> २ जेणेव

\* See the rest in § 74.

† See the rest in § 246.

१ D E H •संखेहणाभूमियं• । २ B D E G H om. ३ B  
F H सुभेणं । ४ So D G ; but B F उहिराये । ५ D पुर-  
त्थिमेणं, F पुरत्थिमेणं, G पुरत्थिमेणं । ६ F G लित्तं । ७ So B  
F H, but D E G पच्चिमेणं । ८ G om. ९ B D E F H  
om. १० So D H ; B लोपुष्यं, E लोपुष्यं, F लोपुष्यं, G  
लोपुष्यं । ११ B D E F H चउरासीइवासं ; D E •ठिटं, G  
•ठिटं । १२ D कयाइ । १३ B E विहट्टमाणी, F विहट्टं ; B D  
E G om. १४ see footnote १० on p. १४८ ।

महासयए समणोवासए<sup>१</sup> जेणेव पोसहसाला<sup>२</sup> तेणेव  
 उवागच्छइ, २त्ता महासययं तहेव भणइ जाव<sup>३</sup>  
 दोचं पि तच्चं पि एवं वयासी । “हं भो” तहेव<sup>४</sup> ॥  
 २५४ ॥

तए शां से महासयए समणोवासए<sup>५</sup> रेवईए गाहा-  
 वइणीए<sup>६</sup> दोचं पि तच्चं पि एवं वुत्ते समाणे आसु-  
 रत्ते<sup>७</sup> † ओहिं<sup>८</sup> पउञ्जइ, २त्ता ओहिणा<sup>९</sup> आभोएइ,  
 २त्ता रेवइं गाहावइणिं एवं वयासी । “हं भो रेवईं,  
 अपत्थियपत्थिए<sup>१०</sup> †, एवं खलु तुमं अन्तो सत्तरत्तस  
 अलसएणं<sup>११</sup> वाहिणा अभिभूया समाणी अट्टदुहट्ट-  
 वसट्टा असमाहिपत्ता कालमासे<sup>१२</sup> कालं किच्चा अहे  
 इमीसे रयणप्पभाए पुढवीए लोलुयच्चुए<sup>१३</sup> नरए

\* See the full account in §§ 246-249.

† See the supplement in § 95, on p ५०.

१ B D E F H om. २ D E पोसहसालाय । ३ D om.;  
 E adds भणइ । ४ B D E F G H om. ५ B D E F om.  
 ६ B G H आसुरत्ते; D has इ after it instead of इ । ७ F  
 G उहिं । ८ F उहिणा । ९ F रेवइ । १० G पत्थिया ।  
 ११ D अलसएणं । १२ A कालमासे, F काले मासे । १३ A B  
 D E F G लोलुयच्चुए ।

चउरासीइवाससहस्तद्विइएसु नेरंइएसु<sup>१</sup> नेरइयत्ताए<sup>२</sup>  
उववज्जिहिंसि” ॥ २५५ ॥

तए णं सा रेवई गाहावइणी<sup>३</sup> महासयएणं  
समणोवासएणं एवं वुत्तां समाणी<sup>४</sup> एवं<sup>५</sup> वयासी ।  
“रुहे णं ममं महासयए समणोवासए<sup>६</sup>, हीणे<sup>७</sup> णं ममं  
महासयए<sup>८</sup> समणोवासए<sup>९</sup>, अवञ्जाया<sup>१०</sup> णं अहं<sup>११</sup> महा-  
सयएणं समणोवासएणं, न नज्जइ णं, अहं केण<sup>१२</sup> वि  
कुमारेणं<sup>१३</sup> मारिज्जिस्सामि<sup>१४</sup>” त्ति कट्टु भीया तत्था  
तसिया<sup>१५</sup> उव्विगा<sup>१६</sup> सञ्जायभया सणियं २ पच्चोस-  
कइ<sup>१७</sup>, २ ता जेणेव सए गिहे<sup>१८</sup> तेणेव उवागच्छइ, २ ता  
आइय<sup>१९</sup> जाव<sup>२०</sup> भित्तियाइ ॥ २५६ ॥

\* See the supplement in Kap § 92

१ A G नइएसु, B F नइइएसु, D E H om. २ A F नेरइ-  
त्ताए, B नेरइत्ताए । ३ DE गाहावई । ४ F समाया । ५ G  
reads भीया for एवं वयासी । ६ A G om. ७ G om. the  
clause हीणे to महासयए । ८ So H ; A B D E F G om.  
९ E अइयत्ताए । १० A B F ममं । ११ DE जेयःवि, F जेयं  
वि । १२ D कुमारेणं, E कुमारेणं, G कुमारेणियं । १३ B  
मारिज्जिस्सामि । १४ A F त्तियया, D वणिया । १५ So H ;  
A B D E F G उव्विगा । १६ DE पच्चोसकइ । १७ G जेहे ।  
१८ A B E F उव्व ।

तए खं सा रेवई गाहावद्रणी अन्तो सत्तरत्तस  
अलसरणं<sup>१</sup> वाहिणा अभिभूया अट्टदुहट्टवसट्टा काल-  
मासे<sup>२</sup> कालं किच्चा इमीसे रयणप्पभाए पुढवीए<sup>३</sup>  
लोलुयच्चुए<sup>४</sup> नरए<sup>५</sup> चउरासीइवाससहससट्टिइएसु नेर-  
इएसु<sup>६</sup> नेरइयत्ताए<sup>७</sup> उववन्ना ॥ २५७ ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे  
समोसरणं जाव<sup>८</sup> परिसा पडिगया<sup>९</sup> ॥ २५८ ॥

“गोयमा” इ<sup>१०</sup> समणे भगवं महावीरे एवं वया-  
सी<sup>११</sup> । “एवं खलु, गोयमा<sup>१२</sup>, इहेव रायगिहे नयरे  
ममं<sup>१३</sup> अन्तेवासी महासयए नामं समणेवासए पोस-  
हसालाए अपच्छिममारणन्तियसंलेहणाए<sup>१४</sup> अूसिय-  
सरैरे भत्तपाणपडियाइक्खए कालं अणवकह्व-

\* See the full account in Or §§ 22-23.

१ A B D F H अलसरणं । २ A कालं मासे, B काले मासे ।  
३ H om. ४ G लोक्कए, F लोक्कपुण्यं नरयं । ५ A B F H  
placo जाव after परिसा (see Bhag., pp. 212, 201); G om.  
जाव । ६ G निजया । ७ D दि । ८ A वदासी । ९ G through-  
out almost uniformly spells गोइमा । १० A B H मम ।  
११ G अपच्छिममार०; D E G मारजंतियं सत्ते०; D E H सत्ते-  
दमाहू० ।

माणे विहरइ । तए णं तस्स महासयगस्स<sup>१</sup> रेवई  
 गाहावइणी<sup>२</sup> मत्ता जाव<sup>३</sup> विकट्टमाणी<sup>४</sup> २ जेणेव  
 पोसइसाला जेणेव महासयए तेणेव उवागच्छइ, २त्ता  
 मोहुम्माय<sup>५</sup> जाव<sup>६</sup> एवं वयासी<sup>७</sup> तहेव<sup>८</sup> जाव<sup>९</sup> दोच्चं पि  
 तच्चं<sup>१०</sup> पि एवं वयासी<sup>११</sup> । तए णं से<sup>१२</sup> महासयए<sup>१३</sup>  
 समणोवासए रेवईए गाहावइणीए दोच्चं पि तच्चं<sup>१४</sup>  
 पि एवं वुत्ते समाणे आसुरत्ते<sup>१५</sup> ४ । ओहिं पउञ्जइ<sup>१६</sup>,  
 २त्ता ओहिणा<sup>१७</sup> आभोएइ, २त्ता रेवइं गाहावइणीं<sup>१८</sup>  
 एवं वयासीं<sup>१९</sup> जाव । “उववज्जिहिंसि”<sup>२०</sup> । ना  
 खुलु कप्पइ, गायमा, समणोवासगस्स अपच्छिम जाव?

\* See the rest in § 246, also §§ 247, 248.

† See the supplement in § 95, on p. १०.

‡ See the rest in § 255.

§ See the supplement in §§ 73, 252.

१ D E. ० सदयण । २ A गाहावणी । ३ G addn उवागच्छं ।  
 ४ A E विकट्टमाणी, B विकट्टं, F विकट्टं । ५ DE मोहुम्मादा,  
 G ० म्मायं । ६ G om. ७ A om. ८ B F om. तच्चं पि ।  
 ९ A वयासी । १० F G om. ११ H महासयणे । १२ A P G  
 वासयणे । १३ D E read कुविण for ४ ओहिं पं २त्ता; G om.  
 ओहिं पं २त्ता । १४ A B F उहिदा । १५ H गाहावई । १६ B  
 D E G H om. एवं ४० ।

श्रुसिंयसरीरस्स भत्तपाणपडियाइक्खियस्स<sup>१</sup> परो<sup>२</sup> स-  
 न्तेहिं तच्चेहिं<sup>३</sup> तहिएहिं सव्भूएहिं<sup>४</sup> अण्णिद्वेहिं अक-  
 न्तेहिं अप्पिएहिं अमणुसोहिं अमणामेहिं<sup>५</sup> वागरणेहिं  
 वागरित्तए<sup>६</sup> । तं गच्छ<sup>७</sup> णं, देवाणुप्पिया<sup>८</sup>, तुमं महा-  
 सययं समणोवासयं एवं वयाहिं<sup>९</sup> । ““नो खलु, दे-  
 वाणुप्पिया, कप्पइ समणोवासगस्स अपच्छिम जाव<sup>१०</sup>”  
 भत्तपाणपडियाइक्खियस्स परो सन्तेहिं जाव<sup>१</sup> वाग-  
 रित्तए<sup>११</sup> । तुमे<sup>१२</sup> य णं, देवाणुप्पिया, रेवई गाहावइणी<sup>१३</sup>  
 सन्तेहिं ४<sup>१</sup> अण्णिद्वेहिं<sup>१४</sup> ५<sup>१</sup> वागरणेहिं वागरिया<sup>१५</sup> ।  
 तं णं तुमं एयस्स ठाणस्स आलोएहि जाव<sup>१</sup> जहारि-  
 हं<sup>१६</sup> च<sup>१</sup> पायच्छित्तं पडिवज्जाहि ” ” ” ॥ २५६ ॥

तए<sup>१०</sup> णं से भगवं गोयमे समणस्स भगवओ म-

\* See note § on p १५५

† Supply the rest from the preceding passage

‡ See § 8‡

१ G भत्तपाणं पडि० । २ G om ३ F G H om. ४ G  
 H om. ५ D E om. ६ D E G वागरेत्तए । ७ E G  
 गच्छ । ८ G om. from देवा० down to वागरित्तए । ९ D  
 E वयासो । १० A B D E F H om. ११ B D E H वाग-  
 रित्तए । १२ G तुम्मे and om. य । १३ H गाहावई । १४ G  
 अण्णिद्वेहिं । १५ B D E वागरित्ता । १६ A B F अहारिहिं ।  
 १७ F H तं for तए णं ।



हावीरस्त "तद्" ति एयमद्वं विणरणं पडिसुणेद,  
 रत्ता' तत्रो पडिणिक्वमद्, रत्ता रायगिहं नयर'  
 मञ्जं मञ्जेणं अणुप्पविसद्, रत्ता जेणेव महासय-  
 गस्त समणोवासयस्त गिहे जेणेव' महासयए सम-  
 णोवासए तेणेव उवागच्छद् ॥ २६० ॥

तए णं से महासयए समणोवासए भगवं गोयमं  
 एज्जमाणं पासद्, रत्ता' हट्टं जाव' हियए भगवं  
 गोयमं वन्दद् नमंसद् ॥ २६१ ॥

तए णं से' भगवं गोयमे महासययं समणोवासयं  
 एयं वयासी । "एवं खलु, देवाणुप्पिया, समणे' भगवं  
 महावीरे एवमाद्कव्वद् भासद् पणवेद् परूवेद् । " " नो  
 खलु कप्पद्, देवाणुप्पिया, समणोवासगस्त अपच्छि-  
 म जाव' वागरित्तए' " " । तुमे' णं, देवाणुप्पिया,

• See note † on p •

† See the text in § 73

१ A B F G om. २ A B F G H परिणि । ३ A  
 B D H ४ G अणुप्पविसद् । ५ G om. से० महा० यम० ।  
 ६ A B D E F G H om. ७ A add. गद् । ८ D E  
 om. ९ G om. from एयं down to महावीरे । १० D E  
 read देव' महावीरिणं for म० म० महा० । ११ D E H वाग्दे-  
 त्तए । १२ A B F G add. ए ।

रेवई गाहावइणी सन्तेहिं जाव\* वागरिया । तं शं  
तुमं, देवाणुप्पिया, एयस्स ठाणस्स आलोएहिं जाव †  
पडिवज्जाहिं” ॥ २६२ ॥

तए शं से महासयए समणोवासए” भगवओ  
गोयमस्स “तह” त्ति एयमइं विणएणं पडिसुणेइ,  
२त्ता तस्स ठाणस्स आलोएइ जाव † अहारिहं च  
पायच्छित्तं पडिवज्जइ ॥ २६३ ॥

तए शं से भगवं गोयमे महासयगस्स समणोवास-  
यस्स” अन्तियाओ पडिणिक्खमइ”, २त्ता रायगिहं  
नगरं मज्झं मज्झेणं निगच्छइ, २त्ता जेणेव समणे  
भगवं महावीरे तेणेव उवागच्छइ, २त्ता समणं भगवं  
महावीरं वन्दइ नमंसइ, २त्ता संजमेणं तवसा अ-  
प्पाणं भावेमाणे विहरइ ॥ २६४ ॥

तए शं समणे” भगवं महावीरे अन्नया कयाइ”

\* See the supplement in § 259

† See § 81

१ F तुमे । २ D चाणोएह । ३ A B F G pref. पायच्छित्तं ।  
४ A B D E F G H om. ५ DE अहारिहं । ६ B E G  
om. ७ A B F G पडिनि । ८ D E से for समणे । ९ A  
G कयाइ, D कयावि ।

रायगिहाओ नयराओ<sup>१</sup> पडिणिक्वमइ<sup>२</sup>, २त्ता वहिया  
जनवयविहारं<sup>३</sup> विहरइ ॥ २६५ ॥

तए णं से महासयए समणोवासए वल्लहिं सील<sup>४</sup>  
जाव<sup>५</sup> भावेत्ता वीसं वासाइं समणोवासगपरियायं<sup>६</sup>  
पाउणित्ता एकारस उवासगपडिमाओ समं कारण  
फासित्ता<sup>७</sup> मासियाए संलेहणाए अप्पाणं झूसित्ता<sup>८</sup>  
सडिं भत्ताइं अणसणाए छेदेत्ता<sup>९</sup> आलोइयपडिक्कन्ते<sup>१०</sup>  
समाहिपत्ते कालमासे<sup>११</sup> कालं किच्चा सोहम्मे कप्पे  
अरुणवडिंसए विमाणे देवत्ताए<sup>१२</sup> उववन्ने । चत्तारि  
पलिओवमाइं ठिई । महाविदेहे वासे<sup>१३</sup> सिच्चिच्चिइइ<sup>१४</sup>  
॥ २६६ ॥

॥ निक्खेवो<sup>१५</sup> ॥

सत्तमस्स<sup>१६</sup> अज्जस्स<sup>१७</sup> उवासगदसाणं अद्भुतं अज्ज-  
ययं समत्तं ॥

\* Supply the rest from § 66.

- १ A B F नगराणो । २ A B F G परिणि० । ३ A जटवटं ।  
४ G adds अया । ५ D G परियायं । ६ A B F सामेत्ता ।  
७ G भूमेत्ता । ८ A B देवत्ता, F सिद्धिन्ता, G देवत्ता । ९ D  
E आसिए पडिक्कित्ता । १० A आनं मासे, B आजे मासे । ११  
A B D E F om. १२ G om. १३ D E add पुच्छिच्चिइइ ।  
१४ G दिक्खेवो । १५ A B D E F G om.

नवमं अञ्जयण ॥

॥ नवमस्स उक्खेवो<sup>१</sup> ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समरणं सावत्थी<sup>२</sup>  
नयरी<sup>३</sup> । कोट्टए<sup>४</sup> चेइए । जियसत्तू राया ॥ २६७ ॥

तत्थ णं सावत्थीए नयरीए<sup>५</sup> नन्दिणीपिया<sup>६</sup> नामं  
गाहावद्दं<sup>७</sup> परिवसद्द अट्ठे<sup>८</sup> । चत्तारि हिरण्णकोडीओ  
निहाणपउत्ताओ चत्तारि<sup>९</sup> हिरण्णकोडीओ वड्ढिप-  
उत्ताओ चत्तारि हिरण्णकोडीओ पवित्थरपउत्ताओ  
चत्तारि वया<sup>९</sup> दसगोसाहस्सिरणं वरणं । अस्सिणी  
भारिया ॥ २६८ ॥

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१ G उक्खेवथो । २ A B F सावत्थीए नयरीए । ३ F कोट्ट-  
चेइए । ४ A B D E F om. ५ E नन्दिणीपिया । ६ A F G  
गाहावद्द । ७ G adds दित्ते । ८ B D E only. वड्ढि पवित्थर  
पउत्ताथो ; E वुड्ढि । ९ D E व्यया ।

सामी समोसडे<sup>१</sup> । जहा<sup>२</sup> आणन्दो तहेव<sup>३</sup> गिहि-  
धम्मं पडिवज्जइ । सामी वहिया<sup>४</sup> विहरइ ॥ २६६ ॥

तए णं से नन्दिणीपिया<sup>५</sup> समणोवासए<sup>६</sup> जाए  
जाव<sup>७</sup> विहरइ ॥ २७० ॥

तए णं तस्स नन्दिणीपियस्स<sup>८</sup> समणोवासयस्स<sup>९</sup>  
वह्हिं<sup>१०</sup> सीलव्वयगुण जाव<sup>११</sup> भावेमाणस्स चाइस<sup>१२</sup>  
संवच्छराइं<sup>१३</sup> वइकन्ताइं<sup>१४</sup> । तहेव<sup>१५</sup> जेइं<sup>१६</sup> पुत्तं ठवेइ<sup>१७</sup> ।

\* Supply the whole account from §§ 10-58.

+ See the rest in § 61.

† Supply the rest from § 60, 67.

§ Supply the rest from §§ 68, 71.

१ E D G समोसडे । २ G तहा । ३ G adds जिहवइ-  
विहारं । ४ B F नंदिणिपिया । ५ MS. A breaks off here,  
the remainder of the work being lost. ६ B F om.  
जाए; but D E om. जाव and G om. जाव विहरइ । ७ A B  
D E F G om ८ F वइ । ९ G पउइम । १० D E G  
संवच्छरा । ११ B F विहरंताइं. D E विहरंता, G वइकंता ।  
१२ G has जहा कामदेवो for तहेव । १३ B D E जेइपं ।  
१४ F ठवेइ; G टावेत्ता and, instead of the remainder, reads  
पोसणमाणाए समसम्म भगवथो धम्मपत्तिं उवासणविशामं विहरइ  
गणं निहवसणं एकाएण हि उवासणपडिमाथो भागियन्वा उवं  
कामदेवसमेतं वेदन्वा जाव गोइममे कये एवइएवे विगतो देवताए  
उपयमे महाविदेणे तिञ्जिहइइ, apparently taken over from  
the following chapter.

धम्मपणत्तिं । वीसं वासाइं परियागं<sup>१</sup> । नाणत्तं<sup>२</sup>  
 अरुणगवे विमाणे उववाओ । महाविदेहे वासे  
 सिञ्चिहिइ ॥ २७१ ॥

॥ निक्खेवे ॥

उवासगदसाणं नवमं अञ्जयणं समत्तं ॥

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\* Compare the rest in § 59

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१ L परियायं । २ Skr. नामालं; D E read पाउडिप्पा ।

दसमं अङ्गयणं ॥

॥ दसमस्स उक्खेवो<sup>१</sup> ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समयणं सावत्थी  
नयरी<sup>२</sup> । कोट्टए<sup>३</sup> चेइए । जियसत्तू राया ॥ २७२ ॥

तत्थ णं सावत्थीए नयरीए<sup>४</sup> सालिहीपिया<sup>५</sup> नामं  
गाहावई परिवसइ अइ<sup>६</sup> दित्ते । चत्तारि हिरण्णको-  
डीअो निहाणपउत्ताअो चत्तारि<sup>७</sup> हिरण्णकोडीअो

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१ G उक्खेवथो । २ B H नगरी । ३ F कोट्टेइए । ४ So  
D E; but B सालविपिया, F सालहिपिया (paraph. साल-  
हीपिया), G H सेलिदापिया । ५ B F have only ए for अइ  
दित्ते; D E om. दित्ते; G H om. both अइ and दित्ते ।  
६ So B F in full; G only वइपउत्ताअो पवित्थरपउत्ताअो;  
D E H only वइ पवित्थर ।

वद्विपउत्ताओ<sup>१</sup> चत्तारि हिरण्णकोडीओ पवित्थरप-  
उत्ताओ चत्तारि वया<sup>२</sup> दसगोसाहस्सिएणं वएणं ।  
फण्णुणी<sup>३</sup> भारिया ॥ २७३ ॥

सामो<sup>४</sup> समोसठे<sup>५</sup> । जहा<sup>६</sup> आणन्दो तहेव<sup>७</sup> गिहि-  
धम्मं पडिवज्जइ<sup>८</sup> । जहा<sup>९</sup> कामदेवो तहा जेट्ठं पुत्तं  
ठवेत्ता<sup>१०</sup> पोसहसालारं समणस्स भगवओ<sup>११</sup> महावीरस्स<sup>१२</sup>  
धम्मपणत्तिं उवसम्पज्जित्ताणं विहरइ । नवरं निरु-  
वसग्गाओ<sup>१३</sup> एक्कारंसवि<sup>१४</sup> उवासग्गपडिमाओ तहेव<sup>१५</sup>  
भाणियव्वाओ<sup>१६</sup> । एवं कामदेवगमेणं<sup>१७</sup> नेयव्वं जाव<sup>१८</sup>  
सोहम्मे कप्पे अरुणकीले<sup>१९</sup> विमाणे देवत्ताए उववन्ने ।

\* Supply the whole account from §§ 10-58.

† Supply the rest from §§ 66-78, and § 92

‡ Compare §§ 70, 71; also §§ 114, 123.

§ Supply the remainder from §§ 89, 121.

( १ E वद्वि । २ DE वया । ३ G फण्णुणी । ४ G om.  
५ DE G समोसठो । ६ F G H तहा । ७ B D E F H  
जेट्ठपुत्तं । ८ I ठवेत्ता; DE ठवेइ । ९ B F G H om १०  
B F G H निरुवसणं, DE विश्वसणा । ११ So H, but BE  
भाणियव्वा, DE भाणियव्वं; G om. १२ DE कामदेवेणं । १३  
G \*कीलए ।



चत्तारि पलिओवमाइं<sup>१</sup> ठिईं<sup>२</sup> । महाविदेहे वासे  
सिञ्चिहिइ ॥ २७४ ॥

दसएह वि पणारसमे संवच्छरे वट्टमाणाणं चिन्ता<sup>३</sup> ।  
दसएह वि वीसं वासाइं<sup>४</sup> समणोवासयपरियाओ<sup>५</sup> ॥  
२७५ ॥

एवं खलु, जम्बू, समणेणं जावां सम्पत्तेणं सत्तमस्स  
अङ्गस्स उवासगदसाणं दसमस्स<sup>६</sup> अञ्जयणस्स अय-  
महे पणत्ते ॥ २७६ ॥

• 'वाणियगामे चम्पा दुवे य वाणारसीए नयरीए ।  
आलभिया<sup>७</sup> य पुरवरी कम्पिल्लपुरं च वोद्धव्वं ॥ १ ॥

\* For the full account, see § 66 and § 89.

† For the rest, see footnote § on p. १.

१ B D E F \*ओवमा । २ B D E F place ठिई before चत्तारि । ३ D E add उरयमा । ४ B D E वासा, F वामं । ५ F दसम, G दस । ६ The following *gāthā* verses do not occur in MSS. D E G; and MS. B has only the first five, while MS. F gives all; MS. A, which probably would have had them, unfortunately is defective at the end; the first five verses are also given in the commentary (q. v.). ७ F a आलभिया (i. e. आलभिता), c. 11.

पोलासं रायगिहं सावत्थीर<sup>१</sup> पुरीर<sup>२</sup> दोन्नि<sup>३</sup> भवे ।  
 एर<sup>४</sup> उवासगाणं नयरा<sup>५</sup> खलु होन्ति वोडव्वा ॥ २ ॥  
 सिवनन्द<sup>६</sup>-भद्-सामा धन्न<sup>७</sup>-वहुल-पूस-अग्गिमित्ता य ।  
 रेवड-अस्सिणि<sup>८</sup> तह फग्गुणी<sup>९</sup> य<sup>१०</sup> भज्जाण नामाडं ॥ ३ ॥  
 ओहिणाण<sup>११</sup>-पिसाय माया वाहि-धण-उत्तरिज्जे य !  
 भज्जा<sup>१२</sup>य सुव्वया<sup>१३</sup>दुव्वया<sup>१४</sup>निरुवसग्गया दोन्नि<sup>१५</sup> ॥ ४ ॥  
 अरुणे अरुणाभे खलु अरुणप्पह-अरुणकन्त-सिद्धे य ।  
 अरुणज्जए<sup>१६</sup> य छट्ठे भूय<sup>१७</sup>-वडिंसे<sup>१८</sup> गवे कीले ॥ ५ ॥  
<sup>१९</sup>चाली सट्ठि असीई<sup>२०</sup> सट्ठी सट्ठी य सठि दस सहस्सा ।  
 असिई<sup>२१</sup> चत्ता चत्ता चए एयाण य<sup>२२</sup> सहस्साणं ॥ ६ ॥

१ So a e; but B B सावत्थी om. ए, c m.; the final ए of पुरीर is short, m.c.; F inserts या after पुरीर, reading सावत्थीपुरीर या । २ B दोनि । ३ F एयं । ४ B नयरी । ५ F reads this verse thus : सिवनन्दा भद्दो सामा धण वहुला पुस्सि अग्गिमित्ता य । रेवड-अस्सिणि तह फग्गुणि इमाणि भज्जाणि नामाणि । ६ F a e धण, B धण; B F a e वहुला, c.m., B पुस्सा, a e पुस्स, F पुस्सि । ७ B अस्सिणि, F अस्सिणि, c.m. ८ F फग्गुणि, c फग्गुणा । ९ B reads य भज्जायण नामाडं, F इमाणि भज्जाणि नामाणि । १० B a ०न्नाय; but F ०नाय, c.m. ११ B भज्जाया, F भज्जाइ for भज्जा य । १२ F सुव्वया । १३ B a दुव्वया य, F तह दुव्वया, c दुव्वयाडं । १४ F दुन्नि, a दोणि । १५ F अरुणज्जे, c.m. १६ F भूय । १७ F वडिंसे । १८ The following seven verses are only found in MS F, and some are in a very faulty condition. १९ MS. असइ । २० MS. चउ एयाणं च, c.m.; read चए with short e or चए इयाण (see Bhag., p. 406.)

'वारस अद्वारस चउवीसं तिविहं अद्वारस इ नेयं ।  
 धन्नेण तिचोव्वीसं वारस वारस य कोडीओ ॥ ७ ॥  
 उल्लण-दन्तवण-फले अभिङ्गणु'व्वट्टणे<sup>१</sup> सणाणे य ।  
 वत्थ-विलेवण<sup>२</sup>-पुप्फे आभरणं धूव-पेज्जाइ<sup>३</sup> ॥ ८ ॥  
 भक्खो'यण<sup>४</sup>-सूय-घए सागे माहुर-जैमण<sup>५</sup>-पाणे य ।  
 तम्बोले इगवीसं आणन्दार्इण<sup>६</sup> अभिग्गहा ॥ ९ ॥  
 उट्ठं<sup>७</sup> सोहम्मपुरे लोलूए अहे उत्तरे हिमवन्ते ।  
 पच्चसए तह तिदिसिं आहिणाणं दसगणस्स ॥ १० ॥  
 दंसण-वय-सामाइय<sup>८</sup>-पोसह-पडिमा-अवम्म-सच्चित्ते ।  
 आरम्म-पेस-उद्धिडु<sup>९</sup>-वज्जए समणभूए<sup>१०</sup> य ॥ ११ ॥

१ This verse reads in the MS. thus: वारद्वारस चउवीसं  
 तिविहमद्वार तह इति नेयं । धन्नेण तिचोवालीसं वारस २ कोडीओ ।  
 The second half runs in the paraph. thus: धन कोटय ।  
 सदाग ने ३ कोडि महमतक ने ४४ (sic) नंदगोपिता ने १२ कोडि  
 सालहोपिता ने १० कोडि १२ (sic) । २ MS. •वुवट्टणे, c.m. ३  
 MS. •वलेवण • । ४ MS. •पेसाइ । ५ MS. भवायण • । ६ MS.  
 •जमण • । ७ MS. आणन्दारइण; scansion faulty. ८ This  
 verse in the MS. as follows: उट्ठं सोहम्मपुरे लोलूए नरए तह  
 उत्तरे हिमवन्तः पंचसए तिदसा उहो आगदसयणल्लस । Read *e*  
 short in अहे and उत्तरे, *m.c.* The second half is thus  
 explained in the paraph.: पांच मह योजन देसं अविद्यानं  
 दसै आवक भइं, i. e., 'the supernatural knowledge of the  
 ten Shrāvaks overlooks five hundred yojanas'. ९ MS.  
 सामाइ । १० MS. उद्धिडु । ११ MS. •भूए for •भूए र ।

इकारस पडिमाओ<sup>१</sup> वीसं परियाओ<sup>२</sup> अणसणं मासे ।  
 सोहम्मे चउपलिया<sup>३</sup> महाविदेहम्मि सिञ्जिहिइ<sup>४</sup> ॥  
 १२ ॥ ॥ २७७ ॥

उवासगदसाणं<sup>५</sup> दसमं अञ्जयणं समत्तं ॥

॥ उवासगदसाओ<sup>६</sup> समत्ताओ<sup>७</sup> ॥

उवासगदसाणं सत्तमस्य अङ्गस्य<sup>८</sup> एगो सुयखन्धो<sup>९</sup> ।  
 दस अञ्जयणा<sup>१०</sup> एकसरगा<sup>११</sup> दससु<sup>१२</sup> चैव दिवसेसु  
 उद्दिस्सन्ति<sup>१३</sup> । तओ<sup>१४</sup> सुयखन्धो समुद्दिस्सइ<sup>१५</sup> । अणु-  
 णविज्जइ<sup>१६</sup> दोसु दिवसेसु अङ्गं तहेव<sup>१७</sup> ॥

१ MS. पडिमाउ । २ MS. परिष्याउ; read short o in परियाओ, *m.c.* ३ MS. चउपलीया, *c.m.* ४ MS. सिञ्जइ ।  
 ५ So B; but D E F om. उवास० दस० अङ्ग० सम० । ६ So D E G; but B F om. उवास० सम० । ७ D E समत्ता ।  
 ८ B om., G अंग तउ । ९ G सुयखंधो । १० Instead of the remainder, G has only अञ्जयणं संपूर्णं समाप्तं । ११ B एकारसगा, F एकारसगा; D E om. (see Ind. St., XVII, 316, footnote). १२ B F only दस । १३ B D E F उद्दिंसि ।  
 १४ D E om. remainder. १५ B समुदिसइ, F समुदिसइ ।  
 १६ So H, but B अणुविज्जइ, F अणुविज्जइ । १७ F adds ऊइ ति (apparently Gujarāṭī) । इत्युपाशकसूत्रं संपूर्णम् ।

## ॥ सप्तमाङ्गस्य विवरणम् ॥

प्रथममध्ययनम् ।

श्रीवर्द्धमानमानस्य व्याख्या काचिद्विधीयते ।

उपासकदशादीनां प्रायो ग्रन्थान्तरेक्षिता ॥

तत्रोपासकदशाः सप्तममङ्गम्<sup>१</sup> । इह, चायमभिधानार्थः । उपासकानां अमणोपासकानां सम्बन्धिनां अनुष्ठानस्य प्रतिपादिका दशाध्ययनरूपा<sup>२</sup> उपासकदशाः । वज्रवचनान्तमेतद्ग्रन्थनाम । आसां च सम्बन्धाभिधेयप्रयोजनानि नामान्वर्थसामर्थ्येनैव प्रतिपादितान्यवगन्तव्यानि<sup>३</sup> । तथा हि । उपासकानुष्ठानमिहाभिधेयं, तद्वगमश्च श्रोतृणामनन्तरप्रयोजनं, शास्त्रकृतां तु तत्प्रतिबोधनमेव तत्, परम्परप्रयोजनं तुभयेषामप्यपवर्गप्राप्तिरिति । सम्बन्धस्तु द्विविधः<sup>४</sup> शास्त्रेष्वभिधीयते । उपायोपेयभावलक्षणो गुरुपर्वक्रमलक्षणश्च । तत्रोपायोपेयभावलक्षणः शास्त्रनामान्वर्थसमर्थ्येनैवामामभिहितः । तथा हि । इदं शास्त्रमुपाय एतत्प्रायोपासकानुष्ठानावगमश्चोपेयमित्युपायोपेयभावलक्षणः सम्बन्धः । गुरुपर्वक्रमलक्षणं तु सम्बन्धं साक्षाद्दर्शयन्नाह ॥

॥ १, २ ॥ तेषां कलेषां तेषां समरणमित्यादि । सर्वं चेदं ज्ञाता-

१ c c सप्तमाङ्गम् । १ c has दशा दशाध्ययनरूपा । २ a • पादितानेष्वप्यवगन्तव्यानि ।  
 ३ c द्विविधा । ४ c c सम्बन्धः । ५ a om. तेषां समर्थः ।

धर्मकथाप्रथमाध्ययनविवरणानुसारेणानुगमनीयम् । नवरं प्राणन्दे-  
त्यादिरूपकम् ॥ तत्रानन्दाभिधानोपासकवक्तव्यताप्रतिबद्धमध्ययन-  
मानन्द एवाभिधीयते । एवं सर्वत्र ॥ गाहावद् त्ति गृहपतिर्ह्यधि-  
मद्दिशेपः कुण्डकोलिए-त्ति-रूपान्तः<sup>१</sup> ॥

॥ ४ ॥ प्रविस्तरौ धनधान्यद्विपदचतुष्यदादिविभूतिविस्तरः ॥  
प्रजा<sup>१</sup> गोकुलानि । दशगोमारुखिकेण गोमहस्रदशकपरिमाणेनेत्यर्थः ॥

॥ १३ ॥ तप्पठमयाप त्ति तेषामणुव्रतादीनां<sup>२</sup> प्रथमं तत्प्रथमं,  
तद्भावस्तत्प्रथमता, तथा ॥ धूलगं ति त्रसविपयम् ॥ जावञ्जीवाए  
त्ति यावती चासौ जीवा च प्राणधारणं यावञ्जीवा । यावान्वा  
जीवः प्राणधारणं यास्यां प्रतिज्ञार्यां सा यावञ्जीवा, तथा ॥  
दुविहं ति करणकारणभेदेन द्विविधं प्राणानिपातम् ॥ तिविहेषं  
ति मनःप्रभृतिना करणेन ॥ कायस त्ति सकारस्यागमिकत्वात्काये-  
नेत्यर्थः । न करोमीत्यादिनेतदेव व्यक्रीडतम् ॥

॥ १४ ॥ स्रुस्रमृषावादस्त्रीप्रमंक्लेशात्तीप्रस्येव संक्लेशस्योत्पादकः<sup>३</sup> ॥

॥ १५ ॥ स्रुस्रकमदत्तादान चौर इति घापदेशनिबन्धनम् ॥

॥ १६ ॥ स्वदारैः सन्तोषः स्वदारमन्तोषः । स एव स्वदार-  
सन्तोषिकः, स्वदारमन्तोषिर्वा<sup>४</sup> स्वदारमन्तुष्टिः । तत्र परिमाणं  
बहुभिदारैरुपजायमानस्य सङ्क्षेपकरणं कथम् । नक्षत्येति<sup>५</sup> न मैयुन-  
माचरामि अन्यत्र एकस्याः स्त्रियाः, किमभिधानायाः शिवनन्दायाः,

१ cc read भिदपकं मत । १ a cc प्रजा । १ cc अनुव्रतादीनां । ४ cc  
•यादकम् । ५ cc घकोपो वा । १ ० मथेति ।

क्षुताया भार्यायाः । स्वयेति गम्यते । एतदेव स्पष्टयन्नाह  
विशेषं तद्वर्जं । मैथुनविधिं तत्प्रकारं तत्कारणं वा । दृढव्याख्या तु  
अन्यत्ति, अन्यत्र तां वर्जयित्वेत्यर्थः ॥

॥ १७ ॥ हिरणं<sup>१</sup> ति रजतम् । सुवर्णं प्रतीतम् । विधिः प्रकारः ।  
अन्यत्ति ननैव करोमीच्छां हिरण्णादौ, अन्यत्र चतसृभ्यो हिरण्य-  
कोटीभ्यः, तां<sup>२</sup> वर्जयित्वेत्यर्थः । अत्रसेमं ति शेषं तदतिरिक्तमित्येवं  
सर्वत्रावसेयम् ॥

॥ १८ ॥ खेत्तवस्तु<sup>३</sup> ति इह चेन्नमेव वस्तु चेन्नवस्तु<sup>४</sup> । ग्रन्थान्तरे  
तु चेन्न च वास्तु च गृहं चेन्नवास्तु इति व्याख्यायते ॥ नियत्तणम-  
दणं ति निवर्त्तनं भूमिपरिमाणविशेषो देशविशेषप्रसिद्धः, ततो  
निवर्त्तनशतं कर्षणीयत्वेन यस्यास्ति तन्निवर्त्तनशतिकां<sup>५</sup> तेन ॥

॥ २० ॥ दिग्वायन्ति<sup>६</sup> ति दिग्वाचा देशान्तरगमनं प्रयोजनं  
येषां तानि दिग्वाचिकानि, तेभ्यो अन्यत्र ॥ संवाहणि<sup>७</sup> ति  
संवाहनं<sup>८</sup> चेत्त्रादिभ्यस्तृणकाष्ठधान्यादेर्गृहादावानयनं, तत्प्रयोजनानि  
संवाहनिकानि,<sup>९</sup> तेभ्यो अन्यत्र ॥

॥ २१ ॥ वाहणे<sup>१०</sup> ति यानपात्रेभ्यः ॥

॥ २२ ॥ उपभोगपरिभोगं ति उपभुज्यते पौनःपुन्येन सेष्यत इत्यु-  
पभोगो भवनवसनवनितादिः । परिभुज्यते मृकृदासेष्यत इति परिभोग  
आहारकुसुमविलेपनादिव्यत्ययो<sup>११</sup> व्याख्येय<sup>१२</sup> इति ॥ उपभणिय<sup>१३</sup> ति

१ c षष्येति । २ a हिरणं । ३ c नग्रथं ति, c षष्येति । ४ c c तां । ५ c om.  
६ e शतकं । ७ a c दिग्वायन्तिरिचं । ८ a c संवाहं । ९ a संवाहनिकानि, c  
संवाहनिकानि । १० a वाहणेदिं । ११ e • विलेपनादिव्येत्ययो । १२ a वा व्या-  
ख्येयः । १३ a उपभणिय, c उपभणिय, e उपभणिय ।

स्नानजलाद्र्शरीरस्य जललूषणवत्त्वं ॥ गन्धकार्पाद्रेण चि गन्धप्रधानां  
कषायेण रक्ता श्रटिका गन्धकार्पायी, तस्याः ॥

॥ १३ ॥ दन्तवण चि दन्तपावनं दन्तमलापकर्षणकाष्टम् ॥

अशालट्टीमङ्गैणं ति आर्द्रेण यष्टीमधुना मधुरसंवनस्यतिविशेषेण ॥

॥ १४ ॥ खीरमल्लणं ति अबद्धास्यिकं खीरमिव मधुरं वा  
यदामलकं तस्मादन्यत्र ॥

॥ १५ ॥ सयपागसहस्रपागेर्हिं<sup>१</sup> ति द्रव्यशतस्य क्वाथशतेन सह  
यत्पच्यते, कार्पापणशतेन वा, तच्छतपाकम् । एवं सहस्रपाकमपि ॥

॥ १६ ॥ गन्धदृष्टणं<sup>२</sup> ति गन्धद्रव्याणामुपलङ्घटादीनाम्, अदृष्टो<sup>३</sup>  
ति चूर्णं, गोधूमचूर्णं वा गन्धयुक्तम्, तस्मादन्यत्र ॥

॥ १७ ॥ उद्विष्टिं उदगस्त घडिं ति उद्विका वृहन्मृन्मय-  
भाण्डं, तत्पूरणप्रयोजना ये घटास्त<sup>४</sup> उद्विका उचितप्रमाणा नाति-  
लघवो महान्तो वेत्यर्थः ॥ इह च सर्वत्रान्यवेति शब्दप्रयोगे ऽपि  
प्राकृतत्वात्पञ्चम्यर्थे तृतीया द्रष्टव्येति ॥

॥ १८ ॥ खीमजुयलेणं ति कार्पासिकवस्त्रयुगलादन्यत्र ॥

॥ १९ ॥ अगुरुं<sup>५</sup> ति अगुरुगन्धद्रव्यविशेषः ॥

॥ २० ॥ सुदुपलभेणं ति कुसुमान्तरवियुतं पुण्डरीकं वा शुद्ध-  
पर्दा, ततो ऽन्यत्र ॥ मालद्वकुसुमदाम चि<sup>६</sup> जातिपुष्पमाला<sup>७</sup> ॥

॥ २१ ॥ मङ्ककण्ठेज्जएहिं<sup>८</sup> ति मृष्टाभ्यामचिचवद्भ्यां कर्षाभरण-

१ a • पागेर्हिं ति । २ e गन्धदृष्टणं, e गन्धदृष्टणं । ३ ce • कुटादीनामुद्वि-  
ष्टिं । ४ ace घटास्तो उ । ५ ace अगुरु । ६ ace मालती । ७ a • पुष्प ।  
८ a • कण्ठेज्जएहिं, ce कण्ठेज्जएहिं ।



विशेषाभ्याम् ॥ नामसुद्धं ति नामाङ्गिता सुद्धा अङ्गुलीयकं नाम-  
सुद्धा ॥

॥ ३२ ॥ सुखधूव<sup>१</sup> ति सेल्हकलचणो<sup>२</sup> धूपः ॥

॥ ३३ ॥ पेज्जविहिं ति पेयाचारप्रकारम् ॥ कंठपेज्ज<sup>३</sup> ति सुद्धा-  
दियूषो घृततलिततण्डुलपेया<sup>४</sup> वा ॥

॥ ३४ ॥ भक्ख ति खरविशदमभवहार्य<sup>५</sup> भक्षमित्यन्यत्र<sup>६</sup> खड्गम्,  
दृष्टसुपकान्नमात्रं<sup>७</sup> तद्विवक्षितम् ॥ घयपुष्प<sup>८</sup> ति घृतपूराः प्रसिद्धाः ॥  
खण्डखज्ज ति खण्डलिपानि खाद्यानि अशोकवर्चयः खण्डखाद्यानि ॥

॥ ३५ ॥ ओदण<sup>९</sup> ति ओदनः कूरं ॥ कलममालि<sup>१०</sup> ति पूर्व-  
देशप्रसिद्धः ॥

॥ ३६ ॥ सव<sup>११</sup> ति सवः कूरस्य द्वितीयाशनं प्रसिद्ध एव ॥  
कलायसवे ति कलायाञ्चणकाकारा<sup>१२</sup> धान्यविशेषा सुद्धाञ्च  
प्रसिद्धाः ॥

॥ ३७ ॥ मारदण<sup>१३</sup> गोघयमण्डेणं ति शरदिकेन शरत्कालो-  
त्पन्नेन गोघृतमण्डेन गोघृतसारेण ॥

॥ ३८ ॥ शाग<sup>१४</sup> ति शाको वस्तुलादिः ॥ चूचुगाए<sup>१५</sup> ति धूप-  
शाकः<sup>१६</sup> । सौवस्तिक शाको मण्डुकिकाशाकश्च लोकप्रसिद्धा एव ॥

१ a सुख० २ Commonly spelt सिल्हक, = सङ्की or शङ्की । ३ c c  
कंठपेज्जं । ४ c c = तलितः म०, a c c = तण्डुल० । ५ c चयवहार्यं । ६ c भक्षमित्यन्यत्रः  
c भक्षमित्यत्र । ७ c omf. सु । ८ a c = पुष्प । ९ a c c = शोषण । १० c c = कलम० ।  
११ a c c = सव । १२ a चणकारो, c चणकाकारो । १३ c शरदिरचं । १४ a c  
शाकं ति, c शाकं ति । १५ c चूचु, c भूम० । after this c e insert तुम्बशाक  
ति तुम्बशाकः ।

॥ ३८ ॥ माडुरय त्ति अण्चरमानि शालनकानि ॥ पालङ्क<sup>१</sup>  
त्ति वञ्चीफलविशेषः ॥

॥ ४० ॥ जेमण<sup>२</sup> त्ति जेमनानि<sup>३</sup> वटकपूरणादीनि ॥ सेधं-  
दालियंवेहिं ति सेधे मिड्डी<sup>४</sup> सति यानि अस्सेन तीमनादिना  
संस्क्रियन्ते, तानि सेधाम्भानि । यानि दाख्या मुद्गादिमय्या<sup>५</sup> निष्पा-  
दितानि अम्भानि च, तानि दालिकाम्भानीति सम्भाव्यन्ते ॥

॥ ४१ ॥ अन्तलिण्णोदयं ति चञ्जलमाकाशात्पतति तदेव<sup>६</sup>  
गृह्यते, तदन्तरिक्षोदकम् ॥

॥ ४२ ॥ पञ्चमोगन्धिणं ति पञ्चभिः एलालवङ्गकपूर्ककङ्कोल-  
जातीफललक्षणे<sup>७</sup> सुगन्धिभिर्द्रव्यैरभिमिश्रितं पञ्चमौगन्धिकम् ॥

॥ ४३ ॥ अनद्धा दण्डं ति अनर्थेन धर्मार्थकामव्यतिरेकेण दण्डो  
ऽनर्थदण्डः ॥ अवञ्जाणायरियं<sup>८</sup> ति अपथ्यानमार्त्तरौद्ररूपं, तेनाचरित  
आसेवितो थो ऽनर्थदण्डः स, तथा तं । एव प्रमादस्वरितमपि, नवरं  
प्रमादो विकथारूपो<sup>९</sup> ऽभ्यगिततैलभाजनधरणादिरूपो वा ॥ हिंसं  
हिमाकारिशस्त्रादि, तत्रदानं परेषां समर्पणम् ॥ पापकर्मापदेशः  
“सेत्राणि ह्यसत” इत्यादिरूपः<sup>१०</sup> ॥

॥ ४४ ॥ आणन्दा इ त्ति ऐ आनन्द इत्येवप्रकारेणामन्त्रणवच-  
नेन अमणो भगवान्महावीर आनन्दमेवमवादीदिति । एतदेवाह  
एवं खलु आणन्देत्यादि ॥ अदयारा पेयास्त त्ति अतिचारा<sup>११</sup>

१ e a पालङ्क, c पालङ्क । २ a om., c जेमण । ३ c जेमनानि । ४ c om.,  
e पिथे । ५ e मुद्गादिमय्यानि, c मुद्गादितानि om दिमय्या निष्पा । ६ a पतति  
नेदव, e पतदेव । ७ e कङ्कोल । ८ c e यारिय । ९ a c c रूप अस्त्र ।  
१० c छपन्नेत्या । ११ e अतिचारा ।

मिथ्यात्वमोहनीयोदयविशेषादत्नो ऽशुभाः परिणामविशेषा ये  
सम्यक्कामतिचरन्ति<sup>१</sup> ते चानेकप्रकारा गुणिनामुपवृंहादयः । तत-  
स्तेषां मध्ये पेयाल त्ति माराः प्रधानाः स्युलत्वेन शक्यव्यपदेशत्वाद्ये ते ॥  
तथा तत्र शङ्का मंशयकरणम् । काङ्क्षा अन्यान्यदर्शनग्रहः । विचि-  
कित्सा फलं प्रति शङ्का, विद्वञ्जुगुप्सा वा माधूनां जात्यादिहील-  
नेति । परपापण्डाः परदर्शननिस्तेषां प्रशंसा-गुणोत्कीर्तनम् । पर-  
पापण्डमंस्तवस्तत्परिचयः ॥

॥ ४५ ॥ तथा बन्धे त्ति बन्धो द्विपदादीनां रज्ज्वादिना  
मंथनम् ॥ वधे त्ति वधो यथादिभिस्ताडनम् । ह्रविच्छे<sup>२</sup> त्ति  
शरीरावयवच्छेदः ॥ अद्भारे त्ति अतिभारारोपणं तथाविधशक्ति-  
विकलानां महाभारारोपणम् ॥ भक्तपाणवोच्छे<sup>३</sup> त्ति अशनपानीया-  
प्रदानम् ॥ इहायं विभागः पूज्यैरुक्तः ।

बन्धवहं ह्रविच्छेदं अद्भारं भक्तपाणवोच्छेयम् ।

कोहा इ दूंसियमणो गोमणुयाईण णो कुज्जा ॥  
तथा ।

न मारयामीति हतव्रतस्य विनैव मृत्यु क इहातिचारः ।

निगद्यते<sup>४</sup>, यः कुपितः करोति व्रते ऽनपेक्षस्तदगौ व्रती स्यात् ॥  
कायेन भग्नं न ततो व्रतं<sup>५</sup> स्यात्कोपाद्याहीनतया तु भग्नम् ।

१ a येः स० अतिचरन्ति, c येः स० अतिचरन्ति, e येः स० विमवत्यतिचरन्ति ।  
२ a •च्छेदे त्ति, c e •च्छेदे त्ति । ३ a •वोच्छेदे त्ति । ४ c reads निगद्यते यकु-  
पितो वधान् (वधानं ?) करोत्यगौ स्यान्नियमानपेक्षः । यत्पारभावात्प्रियमोऽस्ति  
तस्य कोपाद्याहीनतया तु भग्नम् । तद्देशस्याभट्टोदनुपालनाथ (तद्देशभट्टादनु०)  
पश्चा अतिचारमुदाहरन्ति । ० c व्रती ।

तद्देशभङ्गादतिचार इष्टः, सर्वत्र योज्यः क्रम एष, धीमन् ॥

इति ॥

॥ ४६ ॥ सहसा<sup>१</sup> अभ्यक्ताणे त्ति सहसा अनालोच्याभ्या-  
ख्यानमसद्वीधाधारोपणं सहसाभ्याख्यानं, यथा “चौरस्त्वम्” इत्यादि ।  
एतस्य चातिचारत्वं सहसाकारेणैव, न तीव्रसंज्ञेन भणनादिति  
॥ १ ॥ रहसा अभ्यक्ताणे त्ति रहस्य एकान्तस्तेन हेतुनाभ्याख्यानं  
रहो ऽभ्याख्यानम् । एतदुक्तं भवति रहसि मन्त्रयमाणानाम् । वक्ति  
“एते हीदं चेदं च राजापकारादि मन्त्रयन्ते” इति । एतस्य  
चातिचारत्वमनाभोगभणनात् । एकान्तमात्रोपधितया च पूर्वस्मा-  
दिशेषः<sup>२</sup> । अथवासम्भाव्यमानार्थभणनादतिचारो न तु भङ्गे ऽथ-  
मिति ॥ २ ॥ सदारमन्त्रभेद<sup>३</sup> त्ति स्वदारमन्त्रन्विनो मन्त्रस्य विश्र-  
भजस्य भेदः प्रकाशनं स्वदारमन्त्रभेदः । एतस्य चातिचारत्वं  
सत्यभणने ऽपि कलत्रोक्ताप्रकाशनीयप्रकाशनेन<sup>४</sup> सज्जादिभिर्मरणा-  
द्यनर्थपरम्पराम्भवात्परमार्थतो<sup>५</sup> ऽसत्यत्वान्तस्तेति ॥ ३ ॥ मोक्षोव-  
एषे त्ति ऋषोपदेशः परेषामसत्योपदेशः । सहसाकारानाभोगादिना  
व्याजेन वा, यथा “अस्माभिस्तदिदमिदं वासत्यमभिधाय परो  
विजितः” इत्येवंवार्त्ताकथनेन परेषामसत्यवचनव्युत्पादनमतिचारः  
साक्षात्कारेणसत्ये ऽप्रवर्त्तनादिति<sup>६</sup> ॥ ४ ॥ वृद्धलेखकरणे त्ति अस-  
ङ्गुतार्थस्य लेखस्य विधानमित्यर्थः । एतस्य चातिचारत्वं प्रमादादिना

१० सहसा । १०० मन्त्रयते । २० पूर्वस्मादिति विशेषः । ३०० भेदः । ४०  
कलत्रं लीला । ५० सहसा । ६० सत्ये ऽप्रवर्त्तनादिति, ७० सत्ये प्रवर्त्तना-  
दिति ।

दुर्विवेकत्वेन<sup>१</sup>, - "मयाः मृषावादः प्रत्याख्यातो, ऽयं तु कूटलेखो<sup>२</sup>, न मृषावादनम्" इति भावयत इति ॥ ५ ॥ वाचनान्तरे तु कञ्जा-  
लियं गवालियं भूमालियं-नासावहारे कूडमखले सन्धिकरणे ऽति-  
पद्यते । आवग्णकादौ पुनरिमे, मूलमृषावादभेदा उक्ताः । ततो  
ऽयमर्थः सम्भाव्यते । एतः<sup>३</sup> एव प्रमादमहसाकारानाभोगैरभिधी-  
यमाना मृषावादविरतेरतिचारा<sup>४</sup>, भवन्त्या कुशा च भङ्गा इति ।  
एतेषां चेदं स्वरूपम् । कन्या अपरिणीताः स्त्रीः तदर्थमलीकं  
क्रन्यालीकम् । तेनः वा<sup>५</sup> - लोके ऽतिगर्हितत्वादिहोपात्तेन भवन्न  
अनुष्यजातिविषयमलीकमुपलक्षितम् । एवं गवालीकमपि चतुष्पद-  
जात्यलीकोपलक्षणम् । भूम्यलीकमपादानां<sup>६</sup> सचेतनाचेतनवस्त्रनाम-  
लीकस्योपलक्षणम् । न्यासो द्रव्यस्य निचेपः परैः समर्पितं द्रव्यमि-  
त्यर्थस्तस्यापहारे ऽपलपनं न्यासापहारः । तथा कूटमसङ्गतमसत्यार्थ-  
संवादानेन साक्ष्यं साक्षिकर्म कूटमाक्ष्यं, कस्मिन्नित्याह सन्धिकरणे  
द्वयोर्विवदमानयोः सन्धानकरणे विवादच्छेद इत्यर्थः । इह प्र-  
न्यासापहारादिद्वयस्य आद्यवधान्तर्भावे<sup>७</sup> ऽपि प्रधानविव्रव्यापकव-  
साक्षिदानक्रिययोर्भेदेनोपादानं<sup>८</sup> द्रष्टव्यमिति ॥ ॥ ॥ ॥ ॥ ॥  
॥ ५० ॥ तेषां ह्ये ऽति स्तेनाद्धतं<sup>९</sup> चौरानीतं, तत्समर्थं<sup>१०</sup> मि-  
तिलोभात्काणक्येण गृह्णतो ऽतिचरति द्वतीयप्रतमित्यतिचारहेतु-

१ c adds वा after it. २ a c कूटलेखे । ३ एतः, c एतद् । ४ a  
-विरतिर् । ५ e तसु for तेन वा । ६ c-श्रीकोपादानं, e-श्रीकमपादानं ।  
७ c वादि । ८ अक्षयकृतम् । ९ a c c तेनाद्धतं । १० c तत्समर्थमिति-  
शोभान्, e तस्यामर्थमिति शोभान् ।

त्वात्स्नेनाहतमतिचारं उक्तम्<sup>१</sup> । अतिचारता चास्य भावाच्चौर्यप्रवृत्तेः<sup>२</sup>  
 ॥ १ ॥ तद्वरप्यश्रोगे<sup>३</sup> त्ति तस्करप्रयोगश्चौरव्यापारणं<sup>४</sup>, “हरत  
 यूयम्” इत्येवमभ्यनुज्ञानमित्यर्थः<sup>५</sup> । अस्याप्यतिचारतानाभोगादि-  
 भिरिति ॥ २ ॥ विरुद्धरज्यादकामे त्ति विरुद्धनृपयो राज्यं विरुद्ध-  
 राज्यं, तस्यातिक्रमो ऽतिलङ्घनं<sup>६</sup> विरुद्धराज्यातिक्रमः । न हि ताभ्यां  
 तत्रातिक्रमो ऽनुज्ञानश्चौर्यबुद्धिरपि तस्य तत्र नास्तीत्यतिचारतासा-  
 नाभोगादिना<sup>७</sup> चेति ॥ ३ ॥ कूडतुलुकूडभाणे<sup>८</sup> त्ति तुला प्रतीता,  
 भानं कुडवादि<sup>९</sup>, कूटत्वं न्यूनाधिकत्वम् । ताभ्यां न्यूनाभ्यां ददतो  
 ऽधिकाभ्यां गृह्यतो ऽतिचरति अतमित्यतिचारहेतुत्वादतिचारः कूट-  
 तुलाकूटमानमुक्तम्<sup>१०</sup> । अतिचारत्वं चास्यानाभोगादेः, अथवा “नाहं  
 चौरः अत्रखननादेरकरणाद्<sup>११</sup>” इत्यभिप्रायेण अतसापेवत्वात् ॥ ४ ॥  
 तप्यडिरुवगववधारे त्ति तेनाधिहतेन<sup>१२</sup> प्रतिरूपकं सदृशं तत्प्रति-  
 रूपकं, तस्य विविधमवहरणं<sup>१३</sup> व्यवहारः प्रत्येकसत्प्रतिरूपकव्यवहारः ।  
 यद्यत्र घटते श्रीद्विघृतादिषु पलश्रीवसादि<sup>१४</sup> तस्य प्रत्येक इति  
 यावत्, तत्प्रतिरूपकेन<sup>१५</sup> वा वसादिना<sup>१६</sup> व्यवहरणं तत्प्रतिरूपकव्यव-  
 हारः । अतिचारता चास्य पूर्ववत् ॥ ५ ॥  
 ॥ ४८ ॥ सदारमन्तोषीए<sup>१७</sup> त्ति सदारमन्तुष्टेरित्यर्थः ॥ इत्तरिय-  
 परिगृह्यागमणे<sup>१८</sup> त्ति इत्तरकालपरिगृहीता, कालप्रवृत्तौपादि-

१ a om अतिचार उक्तं ce उक्त । २ a चौर्यप्रवृत्ते । ३ a ce तस्करप्रयोग  
 ति । ४ ce तस्करः प्र० । ५ a • चौर्यो ऽस्या, c चौर्यो या, e • चौर्यं या • । ६ c  
 अभिलङ्घनं । ७ ce • अतिचारता तस्या • । ८ a कूडतुलुकूडभाणे, e कूडतुले  
 कूडभाणे । ९ c कुडवादि । १० a ce कूडतुलाकूडमानम् । ११ ce चाप • ।  
 १२ e om अधिहतेन । १३ e विविधम् । १४ a ce • वसादि । १५ ce वसा-  
 दिना । १६ a ce • चकोविप ति । १७ a इत्तरिय • ।

स्वरपरिगृहीतां, भाटीप्रदानेन कियन्तमपि कार्ल-दिवसमामादिकं  
 स्ववशीकृतैत्यर्थः, तस्यां गमनं मैथुनामेव नमिस्वरपरिगृहीतागमनम् ।  
 अतिचारता चास्यातिक्रमादिभिः ॥ १ ॥ अपरिगृहीतयागमणे ऽति  
 अपरिगृहीता नाम वेद्यान्यमक्रापपरिगृहीतभाटिका<sup>१</sup> कुलाङ्गना वा  
 अनाथेति । अस्यापतिचारतातिक्रमादिभिरेव ॥ १ ॥ अणङ्गकीड<sup>२</sup>  
 ऽति अणङ्गानि मैथुनकर्मापेक्षया कुचकुबोरुवदनादीनि, तेषु क्री-  
 डनमनङ्गक्रीडा । अतिचारता चास्य स्वदारेभ्यो ऽन्वच मैथुनपरि-  
 शारेणानुगागादास्त्रिङ्गनादि विदधतो प्रतमालिन्यादिति ॥ ३ ॥ पर-  
 विवाहकरणे<sup>३</sup> ऽति परेषामात्मन<sup>४</sup> आत्मीयापत्येभ्यश्च व्यतिरिक्तानां  
 विवाहकरणं परविवाहकरणम् । अयमभिप्रायः । स्वदारमन्तोषिलो  
 हि न युक्तः<sup>५</sup> परेषां विवाहादिकरणेन मैथुननियोगोऽनर्थको वि-  
 शिष्टविरतियुक्तत्वादित्येवमनाकलयतः परार्थकरणोद्यततयातिचारो-  
 ऽयमिति ॥ ४ ॥ कामभोगा<sup>६</sup> तिव्याभिलाषे ऽति कामौ-ग्रहदृष्टे<sup>७</sup>,  
 भोगा गन्धरमस्पर्शास्तेषु तीव्राभिलाषो ऽत्यन्तं तदध्ववसायित्वं काम-  
 भोगतीव्राभिलाषः । अयमभिप्रायः । स्वदारमन्तोषी हि विशिष्ट-  
 विरतिमान्, तेन च तावत्येव<sup>८</sup> मैथुनामेवा<sup>९</sup> कर्तुमुचिता यावत्या  
 वेदजनिता<sup>१०</sup> बाधोपशाम्यति । यस्तु वाजिकरणादिभिः कामशास्त्र-  
 विहितप्रयोगैश्च तामधिकामुत्पाद्य मतनं सुरतमुखमिच्छति, स  
 मैथुनविरतिव्रतं परमार्थतो मलिनयति । को हि नाम सकर्णकः

१ वेद्या<sup>०</sup> । २ अणङ्गना<sup>०</sup>, ३ चास्या<sup>०</sup> । i. e. वेद्यानि अणङ्गा अपरि-  
 गृहीता अपरिगृहीतानि । ४ अणङ्गना<sup>०</sup> । ५ अणङ्गना<sup>०</sup> । ६ अणङ्गना<sup>०</sup> । ७  
 अणङ्गना<sup>०</sup> (स्व. परविवाहकरणम्) ; अणङ्गना (स्व. मैथुननियोगः) । ८ अणङ्गना-  
 भोगातिप्रशाम्यति । ९ अणङ्गना<sup>०</sup> । १० अणङ्गना<sup>०</sup> । ११ अणङ्गना<sup>०</sup> ।  
 कर्तुं वा । अणङ्गना । १२ अणङ्गना<sup>०</sup> । १३ अणङ्गना<sup>०</sup> ।

पामोमुत्पाद्याग्निमेवाजनितसुखं वाञ्छेदिति । अतिचारत्वं कामभोग-  
तीम्नाभिन्नापस्येति ॥ ५ ॥

॥ ४८ ॥ खेत्तवत्युपमाणादक्षमे<sup>१</sup> त्ति खेत्तवस्तुनः प्रमाणातिक्रमः ।  
प्रत्याख्यानकालगृहीतमानोषधनमित्यर्थः । एतस्य चातिचारत्वमना-  
भोगादिनातिक्रमादिना वा । अथवा एकलोत्रादिपरिमाणकर्तुंस्तदन्य-  
लोत्रस्य शक्तिप्रगृहीतमीमापनयनेन पूर्वलोत्रे<sup>२</sup> योजनात्लोत्रप्रमाणाति-  
क्रमः । अतिचार एव व्रतसापेक्षत्वात्तस्येति<sup>३</sup> ॥ १ ॥ हिरण्यसुवर्ण-  
पमाणादक्षमे त्ति प्राप्नुत् । अथवा राजादेः मकाशाब्ज<sup>४</sup> हिरण्याभिमि-  
यहावधि<sup>५</sup> यावदन्यस्मै<sup>६</sup> प्रयच्छत ° “पुनरवधिपूर्त्तां यहीष्यामि” इत्य-  
वसाथवतो ऽयमतिचारस्तथैवेति ॥ २ ॥ धणधन्नपमाणादक्षमे त्ति  
अनाभोगादेः । अथवा लभ्यमान धनाद्यभियहावधिं यावत्परगृह<sup>७</sup> एव  
बन्धनवर्द्धं कृत्वा धारयतो ऽतिचारो ऽयमिति ॥ ३ ॥ दुपयषवप्य-  
यपमाणादक्षमे त्ति अयमपि तथैव । अथवा गोवड्वादिषतुष्यव-  
योपित्सु यथा अभियहकालावधिपूर्त्तां<sup>८</sup> प्रमाणाधिकवत्सादिवत्तु-  
ष्यदोत्पत्तिर्भवति, तथा खण्डादिक प्रक्षिपतो ऽतिचारो ऽयम् । तेन  
हि । जालमेव वत्सादिकमपेक्ष्य<sup>९</sup> प्रमाणातिक्रमस्य परिहृतत्वाद्गर्भग-  
तापेक्षया तस्य सम्पन्नत्वादिति ॥ ४ ॥ कुवियपमाणादक्षमे त्ति कुर्ष्य  
गृहोपस्कर<sup>१०</sup> शालकचोलकादि<sup>११</sup> । अयं चातिचारो ज्ञानभोगा-

१ a o • यमना •, c • परिमाणा • । २ c e पूर्वलोत्रयोजनान् । ३ c अथ for  
तस्य । ४ c e • मकाशि • । ५ a अवधि, c अवधिरे, e अवधिः । ६ e अन्याभिम ।  
o c प्रयच्छति । ७ a c c • मक्ष । ८ c • कालावधि । ९ a o अवधि । १० e  
गृहीतपस्कर । ११ a शालक •, the words are modern, thala (Skr  
sthala) is a large, and Lachola (or Lanchola, Marathi kacholē) is  
a small metal vessel



दिनाः। अथवा : पञ्चैव स्थालानि परिगृहीतव्यानीत्याद्यभिप्रेतवतः  
कस्याप्यधिकतराणां तेषां सम्पत्तौ प्रत्येकं द्यादिमैलनेन<sup>१</sup> पूर्वसङ्ख्या-  
वस्थापनेनातिचारो ऽयमिति ॥ ५ ॥ आह च ।

खेत्ताद्दहिरणार्द्रघणाद्दुपयाद्दुकुप्पमाणकमे<sup>१</sup> ।

जोयणपयाणबन्धणकारणभावेहि नो कुब्जा ॥

॥ ५ ॥ दिग्गतं शिचाप्रतानि च यद्यपि पूर्वं नोक्तानि, तथापि  
तत्र तानि द्रष्टव्यानि । अतिचारभणनस्थान्यया निरवकाशता  
स्यादिहेति । कथमन्यथा प्रागुक्तं “दुवालसविधं भावगधर्षं पडि-  
वञ्जिस्सामि” इति, कथं वा वक्ष्यति “दुवालसविधं भावगधर्षं  
पडिवञ्जः” इति<sup>१</sup> । अथवा सामायिकादीनामित्तरकालीनत्वेन  
प्रतिनियतकालकरणीयत्वाच्च तदैवं तान्यमी प्रतिपन्नवाम्, दिग्गतं  
च विरतेरभावाद्, उचितावसरे तु प्रतिपस्यते” इति । भगवतस्तदति-  
चारवर्जमोपदेशनमुपपन्नं, यच्च वक्ष्यति “दादगविधं त्रावकधर्मे  
प्रतिपस्यते”, तद्यथाकालं तत्करणाभ्युपगमनादनतद्यमवसेयमिति ॥  
तत्र उद्दिमिपमाणादङ्गमे ति<sup>१</sup> कश्चिदेवं पाठः, कश्चित्तु उद्दिमा-  
दङ्गमे ति ॥ एते चोर्ध्वदिगाद्यतिक्रमा अनाभोगादिनातिचारतया-  
वसेधाः ॥ १-३ ॥ येनमुद्दि ति एकतो योजनघतपरिमाणमभि-  
गृहीतमन्यतो द्वायोजनान्यभिगृहीतानि, ततश्च यत्रां दिशि द्वा-  
योजनानि तस्यां दिशि ममुत्पन्ने कार्यं योजनघतमप्यादपनीयान्यानि

१ acc मोकमेन । १ ac खेत्तादि, अथादि, दुपयादि । १ acc ति ।  
१ acc इतिपडिवे । १ a om.

दशयोजनानि तत्रैव खबुधा प्रक्षिपति संवर्धयत्येकत इत्यर्थः । अथ चातिचारो व्रतभाषेत्वाद्ब्रह्मणः ॥ ४ ॥ मद्दशगणरुद्धं चित्तं सत्यन्तर्धानं सत्यन्तर्धानं सतिभ्रंशः । “किं मया व्रतं गृहीतं, शतमर्यादया पञ्चाशन्मर्यादया वा” इत्येवमस्मरणे योजनशतमर्यादायामपि पञ्चाशतमतिक्रामतो ऽयमतिचारो ऽब्रह्मण इति ॥ ५ ॥

॥ ५१ ॥ भोजनश्चोक्तमश्नो यत्ति भोजनतो भोजनमाश्रित्य वाह्याभ्यन्तरभोजनीयवस्तुन्यपेक्ष्येत्यर्थः । कर्मतः क्रीयां जीवनवृत्तिं वाह्याभ्यन्तरभोजनीयवस्तुप्राप्तिनिमित्तभूतामाश्रित्येत्यर्थः ॥ सचित्ता-  
हारे चित्तं सचेतनाहारः पृथिव्यप्कायवस्तुतिजीवशरीराणां सचेतना-  
ज्ञानमभ्यवहरणमित्यर्थः । अथ चातिचारः कृतमचित्ताहारप्रत्याख्यानस्य कृततत्परिमाणस्य वानाभोगादिना प्रत्याख्यानं सचेतनं भक्षयतस्तदा प्रतीत्यातिक्रमादौ वर्तमानस्य ॥ १ ॥ सचित्तपडियद्वाहारे चित्तं सचित्ते वृक्षादौ प्रतिबद्धस्य गुन्दादेरभ्यवहरणम् । अथवा सचित्ते ऽस्थिके प्रतिबद्धं यत्पक्वमचेतनं खर्जूरफलादि तस्य “सास्थिकस्य कटाहमचेतनं मच्चयिष्यामीतरत्परिहरिष्यामि” इति भावतया सुखज्ञेपणमिति । एतस्य चातिचारत्वं व्रतभाषेत्वादिनि ॥ २ ॥ अपउलिश्चोसहिभक्त-  
ण्य चित्तं अपक्वायां अग्निना संसृताया ओषधेः शाल्यादिकाया भक्षणता भोजनमित्यर्थः । अस्वाप्यतिचारतानाभोगादिनैव न तु सचित्ताहारातिचारेणैव । अस्य सङ्गृहीतत्वात्किं भेदोपादानेनेति ।

१ e om. २ a om. ३ e adds वा after it. ४ e om. ५ c चरेष्येति ।  
६ c अपक्वोषधिः । ७ The reading of e is utterly corrupt here. ८ c  
ओषधेः ।

उच्यते, पूर्वोक्तपृथिव्यादिमचित्तमामान्यापेक्षया; श्रापधीनां सदाभ्य-  
 चरणात्वेन प्राधान्यख्यापनार्थं, दृश्यते च सामान्योपादाने संत्यपि  
 प्राधान्यापेक्षया विशेषोपादानमिति ॥ ३ ॥ दुष्पुत्रिओमहिभयल-  
 ग्न्या दुःपक्ता अस्त्रिन्ना<sup>१</sup> श्रापधयस्तद्गुणता । अतिचारता चास्य  
 पक्वबुधा भवत्यतः ॥ ३ ॥ तुच्छोमहिभयलण्यं च तुच्छा<sup>२</sup> अमारा  
 ओपधयो ऽनिप्यंन्नमुद्गफलीप्रभृतयः । तद्गुणे हि महती विरा-  
 धना स्वत्पा<sup>३</sup> च तन्कार्यवृत्तिरिति । विवेकिनाचित्ताग्निना ता<sup>४</sup>  
 अचित्तीष्ट्य न भक्षणीया भवन्ति । तत्करणेनापि भक्षणे ऽतिचारो  
 भवति व्रतसापेक्षत्वात्तस्येति ॥ ५ ॥ इह च पञ्चातिचारा इत्युपलक्षण-  
 माचमेवावशेषं, यतो मधुमक्षमांसरात्रिभोजनादिप्रतिनामनाभोगा-  
 तिक्रमादिभिरनेके ते<sup>५</sup> सम्भवन्तीति ॥ कर्मश्रेणमित्यादि कर्मतो  
 यदुपभोगप्रवृत्तिं<sup>६</sup> "खरकर्मादिकं कर्म प्रत्याख्यामि" इत्येवंरूपं;  
 सच श्रमणोपासकेन पञ्चदशकर्मादानानि वर्जनीयानि ॥ इन्द्रास-  
 ष्टमे चि अङ्गारकरणपूर्वकस्तद्विषय एवं यदन्यदपि वृद्धिसमारम्भ-  
 पूर्वकं जीवनमिष्टकाभाण्डकादिपाकरूपं तदङ्गारकर्मेति चाद्यं समा-  
 स्वभावत्वात् । अतिचारता चास्य कृतैतत्प्रत्याख्यामस्थानाभोगादिना,  
 अथैव वर्तनादिति । एवं सर्वत्र भावना कार्या ॥ १ ॥ नवरं वगकर्म  
 वनस्पतिश्चेदनपूर्वकं तद्विक्रयजीवनम् ॥ २ ॥ शकटकर्म<sup>७</sup> शकटानां  
 पटनविक्रयसादनरूपम् ॥ ३ ॥ भाटकर्म<sup>८</sup> मूल्यायं गव्यादिभिः

१ c दुष्पुत्रिन्ना । २ c अस्त्रिन्ना, c अस्त्रिन्ना अस्त्रिन्ना । ३ a c om.  
 ४ c om. ५ S c; but a उपभोगपरिभोगप्रवृत्तिं, c उपपरिभोगप्रवृत्तिं । ६ S c  
 note ७ c in the Translation.

परकीयभाण्डवहनम् ॥ ४ ॥ स्फोटकर्म कुंहालहलादिभिर्भूमिद्वारेण  
 जीवनम् ॥ ५ ॥ दन्तवाण्ड्यं<sup>१</sup> हस्तिदन्तशङ्खपूतिकेशादीनां तत्कर्म-  
 कारिभ्यः क्रयेण तद्विक्रयपूर्वकं जीवनम् ॥ ६ ॥ चाचावाण्ड्यं<sup>२</sup>  
 सञ्जातजीवद्रव्यान्तरविक्रयोपलक्षणम् ॥ ७ ॥ रमवाण्ड्यं<sup>३</sup> सुरादिवि-  
 क्रयः ॥ ८ ॥ विषवाण्ड्यं<sup>४</sup> जीवघातप्रयोजनशस्त्रादिविक्रयोपलक्षणम् ॥  
 ९ ॥ केशवाण्ड्यं<sup>५</sup> केशवतां दामगत्रोद्ग्रहस्यादिकानां विक्रयरूपम् ॥  
 १० ॥ यमपीडनकर्म यन्त्रेण तिलेलुप्रभृतीनां यत्पीडनरूपं कर्म  
 तत् ॥ ११ ॥ तथा निर्लाङ्घनकर्म वर्धितकरणम् ॥ १२ ॥ द्वाग्नेर्व-  
 नाग्नेर्दानं<sup>६</sup> वितरणं क्षेत्रादिशोधननिमित्तं द्वाग्निदानमिति<sup>७</sup> ॥ १३ ॥  
 शरोद्ग्रहतडागपरिशोषणता, तत्र शरः स्वभावनिष्पन्नं, हृदो नद्या-  
 दीनां निघतरः प्रदेश, तद्भागं श्वननमस्यन्त्रमुत्तानविस्तीर्णजल-  
 स्थापनम् । एतेषां शोषणं गोधूमादीनां वपनार्थम् ॥ १४ ॥ असती-  
 जनपोषणता असतीजनस्य दासीजनस्य पोषणं, तद्गाटिकोपजीवनार्थं  
 यत्तत् ॥ तथा एवमन्यदपि क्रूरकर्मकारिणः प्राणिनः शोषणमसती-  
 जनपोषणमेवेति ॥ १५ ॥

१ ॥ ५ ॥ कन्दर्पे ङि कन्दर्पः कामसूद्वेतुर्विशिष्टो वाक्प्रयोगो  
 ऽपि कन्दर्प उच्यते । रागोद्रेकात्प्रहासमिश्रं मोहोद्दीपकं नामेति  
 भावः । अयं चातिचारः प्रमादाचरितलक्षणार्थदण्डभेदप्रतख<sup>८</sup>  
 प्रहसाकारादिनेति ॥ १ ॥ लुक्कुडए<sup>९</sup> ङि कौत्सुच्यमनेकप्रकारा मुख-

१ a c e वाण्ड्य २ e inserts स्वन्निदात्र before it. ३ e द्वाग्निदानम्  
 ४ c e • सचचो इत्ये • ५ • कुकुर ङि, rather an error for कुकुर ङि, or  
 shortened for कुकुर ङि ।

नेयनादिविकारपूर्विका परिहासादिजनिका<sup>१</sup> भाण्डानामिव विडम्बनक्रिया । अयमपि तथैव ॥ १ ॥ नोहरिण त्ति मौखर्यं धार्ष्ट्यप्रायः  
 मसत्या सम्बद्धप्रलापित्वमुच्यते । अयमतिचारः प्रमादव्रतस्य पाप-  
 कर्मोपदेशव्रतस्य वानाभोगादिनैव ॥ ३ ॥ मञ्जुत्तादिगुरौ त्ति संयुक्त-  
 मर्थक्रियाकरणवममधिकरणमुद्धृष्टंलमुसलादि । तदतिचारहेतुत्वा-  
 दतिचारो हिंस्रप्रदाननिवृत्तिविषयः, यतोऽसौ सावाच्यद्यपि हिंस्रं  
 शकटादिकं न समर्पयति परेषां, तथापि तेन संयुक्तेन ते चाचि-  
 त्वाण्यर्थक्रियां कुर्वन्ति, विमंयुक्ते तु तस्मिंस्तौ स्वत एव विनिवारिता  
 भवन्ति ॥ ४ ॥ उवभोगपरिभोगादरित्ते<sup>२</sup> त्ति उपभोगपरिभोगविषय-  
 भृतानि द्रव्याणि । स्नानप्रक्रमे उष्णोदकोद्वर्तमकामलकादीनि ।  
 भोजनप्रक्रमे अशनपानादीनि । तेषु यदतिरिक्तमधिकमात्मादी-  
 नामर्थक्रियासिद्धावप्यवशिष्यते तदुपभोगपरिभोगातिरिक्तम् । तदुप-  
 चारादतिचारः, तेन ह्यात्मोपभोगातिरिक्तेन परेषां स्नानभोजनादि-  
 भिरनर्थदण्डो भवति । अयं च प्रमादव्रतस्यैवातिचार इति ॥ ५ ॥

उक्ता गुणव्रतातिचाराः । अथ शिवाव्रतानां तानाह ॥

॥ ५३ ॥ सामारयस्य त्ति समो रागद्वेषवियुक्तो<sup>३</sup> यः सर्वभूता-  
 न्यात्मवत्पश्यति, तस्य<sup>४</sup> यः प्रतिचलमपूर्वापूर्वज्ञानदर्शनप्रारिचपयां-  
 ध्याणां निरूपमसुखहेतुभृतानामधःकृतपिन्तामणिकल्पद्रुमोपमामां<sup>५</sup>  
 लाभः समायः सः । प्रयोजनमस्थानुष्ठानस्येति सामायिकं, तस्य

१ c • जनिता । २ a c • परिभोगातिरिक्ते, n • परिभोग om. चररित्ते । ३ c  
 • विप्रमुक्तो । ४ a c तस्य । ५ c • भोपमानसाधः ।

सावद्ययोगनिषेधरूपस्य निरवद्ययोगप्रतिषेधास्वभावस्य<sup>१</sup> च ॥ मण्ड-  
 दुष्पणिहाणे त्ति मनभो दुष्टं प्रणिधानं प्रयोगो मनोदुःप्रणिधानम् ।  
 कृतसामायिकस्य गृहे ऽतिकर्तव्यतायां सुकृतदुःकृतपरिचिन्तनमिति<sup>२</sup>  
 भावः ॥ १ ॥ वयदुष्पणिहाणे<sup>३</sup> त्ति कृतसामायिकस्य निष्ठुरभावद्यवाक्-  
 प्रयोगः<sup>४</sup> ॥ २ ॥ कायदुष्पणिहाणे त्ति कृतसामायिकस्याप्रत्युपे-  
 क्षितादिभूतलादौ करचरणादीनां देहावयवानामनिभृतस्थापनमिति  
 ॥ ३ ॥ सामाद्यस्य सदश्रकरणय त्ति सामायिकस्य सम्बन्धिनी<sup>५</sup> या  
 सति “अस्यां वेलायां मया सामायिकं कर्तव्यं, तथा कृतं तत्र<sup>६</sup> वा<sup>७</sup>”  
 इत्येवंरूपं श्ररणं, तस्या<sup>८</sup> प्रवलप्रमादतयाकरणं<sup>९</sup> स्मृत्यकरणम् ॥ ४ ॥  
 अणवद्वियस्य करणय त्ति अनवस्थितस्थान्पकालीनस्थानियतस्य<sup>१०</sup> वा  
 सामायिकस्य करणमवस्थितकरणमल्पकालकरणानन्तरमेव<sup>११</sup> त्यजति-  
 यथाकथञ्चिदा तत्करोतीति<sup>१२</sup> भावः ॥ ५ ॥ इह चाद्यत्रयस्थाना-  
 भोगादिनातिचारत्वमितरदयस्य तु प्रमादवज्जलतयेति ॥

॥ ५४ ॥ देशवगामियस्य त्ति दिग्गतगृहीतदिक्परिमाणस्यैक-  
 देशो देशस्तम्भिन्नवकाशो गमनादिचेष्टास्थानं देशवकाशस्तोन निर्दत्तं  
 देशवकाशिकं, पूर्वगृहीतदिग्गतमङ्गेषरूपं सर्वगतमङ्गेषरूपं चेति ॥  
 आषवणप्यश्रोगे<sup>१३</sup> त्ति इह विगिष्टावधिके भूदेशाभिग्रहे<sup>१४</sup> परतः स्वयं-  
 गमनायोगाद्यदन्यः सचित्तादिद्रव्यानयने प्रयुज्यते, सन्देशकप्रदाना-

१० प्रतिषेधाभावस्य, ११ प्रतिषेधस्वभावस्य । १० दुःकृतचिन्तनम् । ११ अ-  
 वरदुः । १२ निष्ठुरः ; १३ वाक्ययोगः । (a c spelli निष्ठुरः) । १४ सम्बन्धिनी ।  
 १५ तत्रे, १६ तत्र । १७ च । १८ तस्य, १९ तस्या । २० अकरवाजातरमेव, २१ अकर-  
 वाजातरमेव । २२ eom तत् । २३ a c e पञ्चार । २४ चवयदे ।

दिना “त्वयेदं मानेयम्” इत्येतेनयनप्रयोगः ॥१॥ पौषवणप्यशौगे<sup>१</sup> त्ति  
 बलादिनिद्योज्यः प्रेथ्यन्तस्य प्रयोगो, यथाभिगृहीतप्रविचारदेशव्यति-  
 क्रमभयात्<sup>२</sup> “त्वयावश्यमेव<sup>३</sup> गत्वा मम गवाद्यान्नेयमिदं वा-तत्र  
 कर्तव्यम्” इत्येवंभूतः प्रेथ्यप्रयोगः ॥२॥ सद्वाणुवाए त्ति स्वगृहवृत्ति-  
 प्राकाराद्यवच्छिन्नभूतप्रदेशाभिग्रहे<sup>४</sup> वह्निः प्रयोजनोत्पत्तौ, तत्र स्वयं-  
 गमनायोगाद्गृत्तिप्राकारादिप्रत्यामश्रवर्तिनेो बुद्धिपूर्वकमभ्युक्तागिता-  
 दिशब्दकरणेन<sup>५</sup> समवसितकाम्बोधयतः<sup>६</sup> शब्दानुपातः शब्दस्वानुपा-  
 तनगुचारणं तादृशेन, परकीयश्रवणविवरमनुपतत्यसाविति ॥ ३ ॥  
 सद्वाणुवाए त्ति अभिगृहीतदेशाद्वह्निः प्रयोजनभावे, शब्दमनुचारयत  
 एव परेषां स्वममीपानयनार्थं स्वशरीररूपदर्शनं रूपानुपातः ॥ ४ ॥  
 महियापोग्लपखलेवे त्ति अभिगृहीतदेशाद्वह्निः प्रयोजनसङ्गावे  
 परेषां प्रबोधनाय लेष्टादिपुङ्गलप्रलेप इति भावना ॥ ५ ॥ इह चाद्य-  
 द्यस्यानाभोगादिनातिचारत्वं, इतरस्य तु त्रयस्य व्रतसापेक्षत्वादिति ॥  
 ॥ ५५ ॥ पोषधेयवामसु त्ति इह पोषधशब्दो ऽष्टम्यादिपूर्वसु  
 रूढः, तत्र पोषधे उपवामः पोषधोपवामः, स चाहारादिविषय-  
 भेदाच्चतुर्विध इति, तस्य ॥ अण्डिलैहियेत्यादि अत्रत्युपेक्षितो कौड-  
 र्त्तार्थं चक्षुषा न निरीक्षितः इं दुःप्रत्युपेक्षित उद्भ्रान्तचेतोवृत्तितया-  
 सम्यग्निरीक्षितः । शय्या शयनं तदर्थं संस्कारकः कुशकम्बलफलकादिः  
 शय्यासंस्कारकः । ततः पदत्रयस्य कर्मधारये भक्त्यप्रत्युपेक्षितदुःप्र-  
 त्युपेक्षितशय्यासंस्कारकः<sup>७</sup> । एतदुपभोगत्यातिचारहेतुत्वदयमतिचार

१ a c c c • पयोमे । २ a c c c • प्रवीचारः । ३ a c c c • अवश्यम् । ४ a • प्रकाराद्यः ।  
 ५ c • अभ्युक्तागिताः । ६ c • बोधयत् । ७ a o w. • दुःप्रत्युपेक्षितः ।

उक्तः ॥ १ ॥ एवमप्रमार्जितदुःप्रमार्जितशय्यासंस्कारकोऽपि, नवरं  
 प्रमार्जनं वसनाञ्चलादिना ॥ १ ॥ एवमितरौ द्वौ, नवरमुद्यारः पुरीषं,  
 प्रमवणं मूत्रं, तयोर्भूमिः<sup>१</sup> स्थण्डिलम् ॥ ३, ४ ॥ एते चत्वारोऽपि ।  
 प्रमादितयातिचाराः ॥ ॥ पोसहोववामसु ममां अणुपालणय नि  
 छतपोषधोपवासस्यास्त्रिचिन्तयाद्दरशरीरसत्काराब्रह्मव्यापाराणाम-  
 भिलषणादनतुपालना पोषधस्येति । अस्य चातिचारत्वं भावतो  
 विरतेर्वाधितत्वादिति<sup>२</sup> ॥

॥ ५६ ॥ अहामंविभागमा ति अह ति यथामिदुस्य स्वार्थे<sup>३</sup>  
 निर्वर्तितस्येत्यर्थः, अशनादेः समितिसङ्गतत्वेन पश्चात्कर्मादिदोषपरि-  
 हारेण विभजनं साधवे दानद्वारेण विभागकरणं यथामंविभागः ।  
 तस्य ॥ सचिन्तनिकखेवणयेत्यादि<sup>४</sup> सचित्तेषु ब्रौह्मादिषु निक्षेपण-  
 मन्नादेरदानबुद्ध्या मादृष्टानतः सचित्तिनिक्षेपणम् ॥ १ ॥ एवं सचित्तैर्न  
 फलादिना स्थगनं सचित्तपिधानम् ॥ २ ॥ कालातिक्रमः कालस्य  
 साधुभोजनकालस्यातिक्रम उल्लङ्घनं कालातिक्रमः ।<sup>५</sup> अथमभिप्रायः,  
 “कालमूनमधिकं वाञ्छात्वा<sup>६</sup> साधवो न ग्रहीष्यन्ति<sup>७</sup>; ज्ञास्यन्ति च यथायं  
 ददाति” एवं विकल्पतो दानार्थमभ्युत्थानमतिचार इति ॥ ३ ॥ तथा  
 परथपदेशः “परकीयमेतत्तेन साधुभ्यो न दीयते” इति साधुममत्वं  
 भणनं, “जानन्तु साधवो यद्यस्यैतद्भक्तादिकं भवेत्तदा कथममाभ्यं न  
 दद्याद्” इति साधुसम्पत्त्यर्थार्थम्<sup>८</sup> । अथवा “अन्नादानान्नाम मावादेः

१ c o insert मिमिर्ष after तयोर् । २ c बोधिताद् । ३ n स्वर्थे । ४ a  
 \*निकलविषयत्यादि, c r \*निकलेष्वेत्यादि । ५ u वाञ्छात्वा । ६ a ग्रहीष्यन्ते, c e ग्रही-  
 ष्यन्ति । ७ c \*ममपत्यपार्थम्यमम्



पुष्टमस्ति" इति भणनमिति ॥ ४ ॥ मत्सरिता<sup>१</sup> "अपरेणेदं दत्तं,  
किमहं तस्मादपि कृपणो हीनो वातो ऽहमपि ददामि" इत्येवंरूपे  
दानप्रवर्तकविकल्पो मत्सरिता ॥ ५ ॥ एते चातिचारा एव, न  
भङ्गा, दानार्थमभ्युत्थानपरिणतेषु<sup>२</sup> दूषितत्वाद्भङ्गस्वरूपस्य चेद्देवमभि-  
धानाद्, यथा ।

दाणन्तराय दोषा न देद, दिञ्जन्तयं च वारेद् ।

दिष्टे<sup>३</sup> वा परितप्पद् इति किवणत्ता भवे भङ्गो ॥

आवश्यकटीकायां हि न भङ्गातिचारयोर्विशेषो<sup>४</sup> ऽस्माभिरवबुद्धः,  
केवलमिह भङ्गाद्विवेकं कुर्वन्निरस्माभिरतिचारा व्याख्याताः । सम्प्र-  
दायान्नत्रपदादिषु तथा दर्शनात् ।

जारिसञ्चो जइभेञ्चो जह जायइ जह व तत्थ<sup>५</sup> दोसगुणा ।

जयणा जह अइयारा भङ्गा तह भावणा नेया ॥

इत्यस्या आवश्यकपूर्णं पूर्वगतगाथाया दर्शनादतिचारशब्दस्य  
सर्वभङ्गे प्रायो ऽप्रसिद्धत्वाच्च । ततो नेदं<sup>६</sup> शङ्कनीयं<sup>७</sup>, य एते ऽतिचारा  
उक्तास्ते भङ्गा एवेति । तथा<sup>८</sup> य<sup>९</sup> एते प्रतिव्रतं पञ्चपञ्चातिचारास्त<sup>१०</sup>  
उपलक्षणमतिचारान्तराणामवसेया, न त्वत्रधारणम् । यदाहुः पूज्याः ।

पञ्चपञ्चाइयारा ओ सुत्तमि जे पदंमिया ।

ते नावहारणट्ठाए किन्तु ते उवलक्खणं ॥

इति<sup>११</sup> । इदं चेह तत्त्वं । यत्र व्रतविषये ऽनाभोगादिनातिक्रमा-

१ c मत्सरिता, e मत्सरिता । २ c e दानार्थमभ्युत्थानं दानपरिणतेषु । ३ a c e  
दिष्टे । ४ c e नवभङ्गः । ५ c वरुण for व तत्थ । ६ c नीवं । ७ c c शङ्कनीये एते ।  
८ c e यथा । ९ c e हे, ते । १० a e ति, cum. ति ।

दिपदत्रयेण वा स्वबुद्धिकल्पनया वा व्रतभाषेत्तया व्रतविषयं परि-  
हरतः<sup>१</sup> प्रवृत्तिः सो ऽतिचारो, विपरीततायां तु भङ्ग इत्येवं  
सङ्कीर्णातिचारपदगमनिका कार्या। अथ सर्वविरतावेवातिचारा  
भवन्ति, देशविरतौ तु भङ्गा एव। यदाह।

सर्वे वि य अदयारा मञ्जलणाणं तु उदयत्रो ङ्गन्ति ।

मूलच्छेज्जं पुण हेइ वारसण्हं कसायाणं ॥

अत्रोच्यते इयं हि गाथा सर्वविरतावेवातिचारभङ्गोपदर्शनार्था<sup>१</sup>,  
न देशविरत्यादिभङ्गदर्शनार्था। तथैव वृत्तौ व्याख्यातत्वात्। तथा  
सञ्ज्वलनोदयविशेषे सर्वविरतिविशेषस्यातिचारा एव भवन्ति, न  
मूलच्छेद्यम्। प्रत्याख्यानानवरणादौनां हृदये पश्चानुपूर्व्यां सर्वविर-  
त्यादीनां मूलतः केदो भवतीत्येवभूतव्याख्यानान्तरे ऽपि न देश-  
विरत्यादवतिचाराभाव सिध्यति। यतो यथासंयतस्य चतुर्था-  
नामुदये यथाख्यातचारित्रं भ्रम्यति, इतरंचारित्रं<sup>२</sup> सम्यक्त्वं च साति-  
चारमुदयविशेषाच्चिरतिचारं<sup>३</sup> च<sup>४</sup> भवतीति। एव द्वितीयोदये सरा-  
गचरणं<sup>५</sup> भ्रम्यति, देशविरतिभ्रम्यक्ते सातिचारे निरतिचारे<sup>६</sup> च प्रत्येकं  
तथैव स्याताम्। द्वितीयोदये देशविरतिभ्रम्यति, सम्यक्त्वं तु तथैव  
द्विधा स्यात्। प्रथमोदये तु सम्यक्त्वं भ्रम्यतीति। एवं चैतत्,  
कथमन्यथा सम्यक्त्वातिचारेषु दैगिकेषु प्राच्यच्चित्तं तप एव निरूपितं,  
साविकेषु तु<sup>७</sup> भूनामिति। अथानन्तानुषन्ध्यादयो द्वादश कपायाः  
संघातिनः, सञ्ज्वलनान्तु देशघातिन इति। ततश्च संघातिना-

१. परिचारा। २. ०. दर्शनार्थं। ३. ०. इतरचारित्रं। ४. ०. om. च। ५. ०.  
गरागचरणं प्रथम्यति। ६. ०. निरतिचारेषु om. च। ७. ०. om. तु।

मुदये मूलमेव, देशघातिनां त्वन्तिचार इति मत्वं, किन्तु यदे-  
तत्सर्वघातिलं द्वादशानां कषायाणां, तत्सर्वविरत्यपेक्षमेव शतक-  
चूर्णिकारेण व्याख्यातं, न तु सम्यक्त्वाद्यपेक्षमिति । तथा हि तद्वाक्यं  
“भगवत्पणौषं<sup>१</sup> पञ्चमहव्ययमदयं अट्टारसवीलङ्गसहस्रकलियं चारित्तं  
घाएन्ति त्ति सञ्चघादणो” त्ति । किञ्च प्रागुपदर्शितायाः<sup>२</sup> “जारि-  
सत्रो” इत्यादि गाथायाः, सामर्थ्यादन्तिचारभङ्गौ देशविरतिषम्य-  
क्त्वयोः प्रतिपत्तव्याविति ॥

॥ ५७ ॥ अपश्चिमेत्यादि पश्चिमैवापश्चिमा, मरणं प्राणत्याग-  
लक्षणं, तदेवान्तो मरणान्तः, तत्रभवा मारणान्तिकी<sup>३</sup>, संलिख्यते  
कृशौक्रियते शरीरकषायाद्यनयेति संलेखना तपोविशेषलक्षणा, ततः  
पद्त्रयस्य कर्मधारयः, तस्या जौषणा<sup>४</sup> सेवना, तस्या आराधना  
अखण्डकालकरणमित्यर्थः, अपश्चिममारणान्तिकसंलेखनाजौषणारा-  
धना, तस्याः ॥ इहलोकेत्यादि इहलोको मनुष्यलोकः, तस्मिन्नाशंसा-  
भिलाषः, तस्याः प्रयोग इहलोकाशंसाप्रयोगः । “श्रेष्ठी स्यां जन्मान्तरे  
ऽमात्यो वा” इत्येवंरूपा<sup>५</sup> प्रार्थना ॥ १ ॥ एवं परलोकाशंसाप्रयोगो,  
“देवो ऽहं स्याम्” इत्यादि ॥ २ ॥ जीविताशंसाप्रयोगो जीवितं  
प्राणधारणं तदाशंसायास्तदभिलाषस्य प्रयोगो, “यदि वज्रकालमहं  
जीवेयम्” इति । अयं हि संलेखनवाक्कश्चिद्वस्त्रमाल्यपुस्तक-  
वाचनादिपूजादर्शनाद्वज्रपरिवारावलोकनासौकम्याद्याश्रवणाच्चैवं मन्येत,  
यथा “जीवितमेव श्रेयः, प्रतिपन्नानशनस्यापियत एवंविधा मनुद्देशेन

१ ऽ भगवत्पणौषं, २ ० भगवत्पणौषं । ३ ० अनुत्तं पिदर्मितायाः, ४ ० प्रागुक्तोप-  
र्मितायाः । ५ ० निका । ६ ० शोषणा । ७ ० एवंरूपप्रार्थना ।

विभृतिर्वर्तते” इति ॥३॥ मरणाशंसाप्रयोग उक्तस्वरूपपूजाद्यभावे  
भावयत्यसौ “यदि शीघ्रं द्वियेऽहम्” इति स्वरूप इति ॥४॥  
कामभोगाशंसाप्रयोगो, “यदि मे मानुष्यकामभोगादिव्यापाराः<sup>१</sup>  
सम्यद्यन्ते तदा साधु” इति विकल्परूपः<sup>२</sup> ॥ ५ ॥

॥५८॥ नो खलु इत्यादि नो खलु मम भदन्त भगवन्कल्पते युज्यते ।  
अद्यप्रवृत्ति इतः सम्यक्प्रतिपत्तिदिनादारभ्य निरतिचारसम्यक्-  
परिपालनार्थं तद्यतनामाश्रित्य । अन्नउद्यिए व त्ति जैनयूथाद्यदन्यदूयं  
सङ्गान्तरं तीर्थान्तरमित्यर्थः, तदस्ति चेपां तेऽन्येयुथिकाश्चरकादिकृ-  
तीर्थिकाः, तान् । अन्ययुथिकदेवतानि वा हरिहरादीनि । अन्ययुथिक-  
परिगृहीतानि वा चैत्यानि<sup>३</sup> अहंप्रतिमालक्षणानि, यथा भौतप-  
रिगृहीतानि वीरभद्रमहाकालादीनि । वन्दितुं वा अभिवादनं  
कर्तुम् । नमस्वितुं<sup>४</sup> वा प्रणामपूर्वकं प्रशस्त्वनिभिर्गुणोत्कीर्तनं  
कर्तुम् । तद्भक्तानां मिथ्यात्वम्यिरीकरणादिदोषसङ्गादित्यभिप्रायः ॥  
तथा पूर्वं प्रथमममालप्तेन सत्तः अन्यतीर्थिकैः, नानेव । आलपितुं वा  
संस्तुत्सम्भाषितुम् । संलपितुं वा पुनःपुनः संलापं कर्तुम् । यत्कौ  
तप्ततरायोगोलकन्पाः<sup>५</sup> खन्वासनादिक्रियायां नियुक्ता भवन्ति, तत्प्र-  
त्ययद्य कर्मबन्धः स्यात् । तथालापादेः सकाशात्परिचयेन तस्यैव  
तत्परिजनस्य वा मिथ्यात्वप्राप्तिरिति । प्रथमालप्तेन त्वमग्नमं लोका-  
पवादभयात् “कौट्टगस्तम्” इत्यादि वाच्यमिति ॥ तथा तेभ्योऽन्य-  
युथिकेभ्योऽगनादि दातुं वा सक्तु, अनुप्रदातुं वा पुनःपुनरित्यर्थः ॥

१ अ मानुष्यका कामभोगादिव्यावा सम्यद्यते । २ विकल्परूप, ० विकल्पकपा । ३  
० चरचैत्यानि । ४ नम स्मर्तुं, ० नमपितुं, ० नमस्मर्तुं । ५ ० ० ० यामोलककन्पा ।

अयं च निषेधो धर्मबुधैव, करुणया तु दद्यादपि ॥ किं सर्वथा न कल्पत इत्याह । नन्नत्य रायाभिन्नो गेणं ति न इति न कल्पत इति यो ऽयं निषेधः, सो ऽन्यत्र राजाभियोगात्, तृतीयायाः पञ्चम्यर्थत्वाद्राजाभियोगं वर्जयित्वात्यर्थः । राजाभियोगस्तु राजपरतन्त्रता । गणः समुदायस्तदभियोगो वश्यता गणाभियोगस्तस्मात् । बलाभियोगो नाम राजगणव्यतिरिक्तस्य बलवतः पारतन्त्र्यम् । देवताभियोगो देवपरतन्त्रता । गुरुनिग्रहो मातापितृपारवश्यं, गुरुणां वा चैत्यमाधूनां निग्रहः प्रत्यनीकस्ततोपद्रवो गुरुनिग्रहः, तत्रोपस्थिते तद्रक्षार्थमन्ययूथिकादिभ्यो दददपि<sup>१</sup> नातिक्रामति सम्यक्त्वमिति ॥ वित्तिकन्तारेणं<sup>२</sup> ति वृत्तिर्जीविका, तस्याः कान्तारमरणं तदिव कान्तारं ज्ञेयं कालो वा वृत्तिकान्तारं निर्वाहाभाव इत्यर्थः । तस्मादन्यत्र निषेधो दानप्रणामादेरिति प्रकृतमिति ॥ पडिग्गहंति पात्रम् । पीठंति पट्टादिकम् । फलगंति अवष्टम्भादिकं फलकम् । भेसज्जं<sup>३</sup> ति पथम् ॥ अट्टादं ति उत्तरभूतानर्थानाददाति ॥

॥५८॥ लउउकरण इत्यत्र यावत्करणलउउकरणजुत्तजोदयमित्यादिर्यानवर्णको व्याख्यास्यमानसप्तमाध्ययनवदवसेयः ॥

॥६६॥ महावीरस्तु अन्तिथंति अन्तेभवा अन्तिकी<sup>४</sup> महावीरसमीपाभ्युपगतेत्यर्थः<sup>५</sup> । तां धम्मपण्णित्तिं धर्मप्रज्ञापनामुपसम्पद्याङ्गीकृत्यामुष्ठानद्वारतः<sup>६</sup> । जहा पूरणो ज्जि भगवत्यभिहितो

१ a c f । ददपि । २ a c e वित्तिकन्तारेणं । ३ a भेसज्जंति । ४ c आन्तिकी । ५ a f • पाभ्युपगमेत्य • । ६ c प्रज्ञापनम् ।

बलतपस्वी<sup>१</sup> । स यथा स्वस्थाने पुत्रादिस्थापनमकरोत्, तथायं कृत-  
वानित्यर्थः । एवं चासौ कृतवान्, विउलं अमणपाणखादममादमं  
उवक्खडावित्ता, मित्तनादनियगसम्बन्धिपरिजणं आमन्तेत्ता, तं  
मित्तनादनियगसम्बन्धिपरिजणं विउलेणं ष वत्यगन्धमल्लालङ्कारेण यं  
सङ्कारेत्ता सम्माणेत्ता, तस्सेव मित्तनादनियगसम्बन्धिपरिजणस्स पुरओ  
जेड्डपुत्तं कुडुम्भे<sup>२</sup> ठावित्त त्ति ॥ नायकुलंमि त्ति खजनगट्ठे ॥

॥६८॥ उवक्खडेउ<sup>३</sup> त्ति उपस्सरोत् राधत्त । उवकरेउ त्ति  
उपकरोत्, सिद्धं सद्<sup>४</sup> द्रव्यान्तरेः कृतोपकारमाहितगुणान्तरं विद-  
धात् ॥

॥७०॥ पढमं ति एकादशानामाद्यामुपासकप्रतिमां श्रावकोचि-  
ताभिघटविशेषरूपामुपममद्य विहरति । तस्याद्येदं स्वरूपम् ।

सङ्कादिसल्लविरहियसमादंसणजुओ<sup>५</sup> उ<sup>६</sup> जो जन्नु<sup>७</sup> ।

सेसगुणविष्णुमुक्को, एसा खलु होद पढमा ओ<sup>८</sup> ॥

सम्यग्दर्शनप्रतिपत्तिय तस्य पूर्वमथासौत् । केवलमिह शङ्कादि-  
दोषराजाभियोगाद्यपवादवर्जितत्वेन तथाविधसम्यग्दर्शनाचारविशेष-  
पालनाभ्युपगमेन च प्रतिभालं सम्भाव्यते । कथमन्यथासावेकमात्रं  
प्रथमायाः प्रतिमायाः<sup>९</sup> पालनेन, द्वौ मासौ द्वितीयायाः पालनेन,  
एवं<sup>१०</sup> यावदेकादश मासानेकादश्याः पालनेन पञ्चसार्धानि वर्षाणि

१ c c पालनपस्वी । १ c om य । १ c कुडुम्भे, c कुडुम्भे । २ See footnote  
to the translation ३ a f सत्र (error for सत्र) c ठ, c य च । ४ a c e f h  
•विरहिय• । ७ c m य, see M. Chandrakāya, 203, 211, it is a shorter  
form of ओ (उच) । ८ c जुता, om जो । ९ a f उ, see footnote ७  
१० a f om ११ a om

पूरितवानित्यर्थतो<sup>१</sup> वक्ष्यतीति । न चायमर्थो दशाश्रुतस्कन्धादावुप-  
लभ्यते अद्भामात्ररूपायास्तत्र तस्याः प्रतिपादनात् ॥ अहासुचं ति  
सूत्रानतिक्रमेण । यथाकन्यं प्रतिमाचारानतिक्रमेण । यथामार्गं  
चायोपशमिकभावानतिक्रमेण । अहातचं ति यथातत्त्वं दर्शनप्रतिमेति  
ग्रन्थस्थान्वर्यानतिक्रमेण । फासेद् च्ति स्पृशति प्रतिपत्तिकाले विधिना  
प्रतिपत्तेः । पालेद् च्ति सततोपयोगप्रतिजागरणेन रचंति । सोहेद्  
च्ति शोभयति गुरुपूजापुरस्सरपारणकरणेन शोधयति वा निरति-  
चारतया । तीरेद् च्ति पूर्णं ऽपि कालावधानुबन्धात्यागात्<sup>२</sup> । कीर्त-  
यति तत्समाप्तौ “इदमिदं चेहादिमध्यावसानेषु कर्त्तव्यं तच्च मया  
कृतम्” इति कीर्तनात् । आराधयति एभिरेव प्रकारैः सम्पूर्णैर्निष्ठां  
नयतीति ॥ दोच्चं ति द्वितीयां व्रतप्रतिमाम् । इदं चास्याः स्वरूपम् ।

दंसणपडिमाजुत्तो पालेन्तो<sup>३</sup> ऽणुव्वए निरइयारे ।

अणुकम्पाइगुणजुओ जीवो<sup>४</sup>, इह होइ वयपडिमा ॥

तच्चं ति तृतीयां सामायिकप्रतिमाम् । तत्स्वरूपमिदम् ।

वरदंसणवयजुत्तो मामइयं<sup>५</sup> कुणइ जो उ सज्झासु ।

उक्कोसेण तिमासं, एसा मामाइयप्पडिमा ॥

चउत्थं ति चतुर्थी<sup>६</sup> पोषधप्रतिमामेवंरूपाम् ।

पुव्वोदियपडिमजुओ पालइ जो पोसहं तु सम्पुणं<sup>७</sup> ।

अट्ठमिचउइमाइसु चउरो मामे<sup>८</sup>, चउत्थी<sup>६</sup> सा ॥

१ e अर्थः ततो । २ a न्यायन । ३ c e h पालन्तो । ४ c अणुजुओ ।  
५ c e h मामाइयं । ६ e चतुर्थी पोषधप्रतिमैवंरूपा । ७ e सम्पत्तम् । ८ e मासा ।  
९ a f h चउत्थे ।

पञ्चमं ति पञ्चमीं प्रतिमाप्रतिमां<sup>१</sup> कायोत्सर्गप्रतिमामित्यर्थः । स्वरूपं चास्याः ।

सप्तमणुव्यगुणवयसिक्त्वावयवं थिरो थ नाणौ थ ।

अट्टमिचउट्टमीसुं पडिमं ठा एगराईयं<sup>२</sup> ॥

अमिणाणवियडभोई मउलिकडो<sup>३</sup> दिवसवभंयारौ थ ।

राइं परिमाणकडो पडिमावज्जेसु दियहेसु ॥

झायद पडिमाए ठिओ<sup>४</sup> तिलोयपुज्जे जिणे<sup>५</sup> जियकसाए ।

नियदोसपञ्चणीयं अणं वा पञ्च जा भासा ॥

अञ्चानो ऽराचिभोजी चेत्यर्थः । मुकुलकच्छ<sup>६</sup> इत्यर्थः ॥

कट्टं ति षठीं अन्नद्वारवर्जनप्रतिमाम् । एतत्स्वरूपं चैवम् ।

पुव्वोदियगुणजुत्तो विसेसओ विजियमोहणिज्जो<sup>७</sup> थ ।

वज्जद अवभमेगन्तओ उ राइं पि थिरचित्तो ॥

सिद्धारकक्षाविरओ इत्थीए समं रहमि<sup>८</sup> नो ठाद ।

चयद थ अदप्पसङ्गं तद्दा विभूमं च उक्कोसं ॥

एवं जा<sup>९</sup> क्खामा एसो हि गओ उ<sup>१०</sup> इयरहा दिट्ठं ।

जावज्जीवं पि इमं वज्जद एयमि लोगमि ॥

सप्तमंति सप्तमीं सचित्ताहारवर्जनप्रतिमामित्यर्थः । इयं चैवम् ।

सच्चित्तं आहारं वज्जद अमणादयं निरवसेमं ।

सेसपयसमाउत्तो<sup>११</sup> जा भासा सत्त विहिपुव्वं ॥

१ o has only प्रतिमा omitting प्रतिमा, e प्रतिमा प्रतिमां । २ । अरगरादयम् ।  
३ e मणुव्यगुणो । ४ a f h डिउ । ५ com जिणे । ६ a मुकुलकच्छ ; ce  
मुकुलकच्छ ; cf मुकुलकच्छ । ७ c c विजयं । ८ c रसं पि । ९ c c जावज्जीवा ।  
१० c e om, थ । ११ c c ययं ।



अष्टमं ति अष्टमीं खयमारम्भवर्जनप्रतिमाम् । तद्रूपमिदम् ।  
 वज्रद सयमारम्भं सावज्जं, कारवेद पेधेहिं ।  
 वित्तिनिमित्तं पुब्बद्यगुणजुत्तो अट्ट जा मामां ॥  
 नवमं ति नवमां न्हतकप्रेथ्यारम्भवर्जनप्रतिमाम् । सा चैयम् ।  
 पेधेहिं आरम्भं सावज्जं कारवेद नो गुरुयं ।  
 पुब्बोदियगुणजुत्तो नव मासा जाव विहिणा ओ<sup>१</sup> ॥  
 दसमं ति दशमीं उद्दिष्टभक्तवर्जनप्रतिमाम् । सा चैवम् ।  
 उद्दिष्टकडं भत्तं पि वज्जए किमुय नेममारम्भं ।  
 सो होइ थ<sup>१</sup> खुरमुण्डो सिद्धलिं वा धारए<sup>२</sup> कोइ ॥  
 दव्वं पुट्ठो जो<sup>३</sup> णं जाणेइ वयइ<sup>४</sup> नो वेइ (?) ।  
 पुब्बोदियगुणजुत्तो दस मासा कालमाणेण<sup>५</sup> ॥  
 एक्कारममं ति एकादशीं अमणभूतप्रतिमाम् । तत्स्वरूपं चैतत् ।  
 खुरमुण्डो लोए णं<sup>६</sup> रयहरणं<sup>७</sup> ओग्गहं<sup>८</sup> च घेत्तूणं ।  
 समणब्भओ विहरइ धम्मं काएण फामेत्तो<sup>९</sup> ॥  
 एवं उक्कोमेणं एक्कारम मास<sup>१०</sup> जाव विहरेइ ।  
 एक्काहाइपरेणं<sup>११</sup> एवं सव्वत्य पाएणं ॥

इति ॥

॥ ७२ ॥ उरालेणमित्यादिवर्णको मेघकुमारतपोवर्णक इव  
 व्याख्येयः । यावदनवकाङ्गन्विहरतीति ॥

१ The reading of this clause and verse is very corrupt in e.  
 १ a उ । २ o om. थ । ३ a e धारते कीति, c धारइ कीति । ४ c जा थ, e जाणे ।  
 ५ a रवयदनोवेति, c वयदनोवेति, e वयदनोवेति । ६ c भासिर्ण । ७ a ष थ,  
 c ष, o om. ८ e यरहरणं, c यथरहरण । ९ a c उग्गहं, c पडिग्गहं । १० c e  
 फामेत्तो । ११ a मासल जाव । १२ c रक्काहारण ।

॥ ८३ ॥ गिरुमञ्ज्या वमन्तास्तु त्ति मृदमध्यावसतः, गेहे वर्त-  
मानस्येत्यर्थः ॥

॥ ८५ ॥ मन्ताणमित्यादय<sup>१</sup> एकार्थाः शब्दाः ॥

॥ ८६ ॥ गोयमा इ त्ति हे गौतम इत्येवमामन्थ्येति ॥

निपखेवञ्चो त्ति निगमनं, यथा “एवं खलु जम्बू समणेणं जाव  
उवासगदमाणं पढमस्तु अञ्जयणस्तु अयमट्टे पणत्ते त्ति नेमि” ॥

॥ उपासकदशानां प्रथमाध्ययनं समाप्तम् ॥

द्वितीयमध्ययनम् ॥

अथ द्वितीये किमपि लिख्यते ॥

॥ ८७ ॥ पुष्यरत्तावरत्तकालममर्यसि त्ति पूर्वरात्रस्यासावपररात्रस्येति  
पूर्वरात्रापररात्रः<sup>१</sup>, स एव कालममर्यः<sup>२</sup> कालविशेषः ॥

॥ ८४ ॥ तत्र इमेयारूवे वषावासे पणत्ते त्ति वर्णकव्याप्तो वर्ण-  
कविस्तारः ॥ सौमं ति गिरः । से तस्य । गोकिलञ्ज<sup>३</sup> त्ति गर्वा  
शरणार्थं यदंशदलमय<sup>४</sup> महद्भाजनं, तद्गोकिलञ्जं उमे त्ति यदु-  
च्यते, तस्याधोमुखीकृतस्य यत्संन्यानं, तेन मंथितं तदाकारमित्यर्थः ॥  
पुस्तकान्तरे विशेषान्तरमुपलभ्यते । विगयकप्पयनिभं ति विहृतो

१ a सभायम् c सभायम् । २ o पूर्वरात्रापररात्र । ३ e काल समयः ।  
e a of गोकिलिञ्ज, but immediately afterwards गोकिलिञ्ज as in A B D  
E F, Skr गोकिलिञ्ज or गोकिलिञ्ज, cf Marāṭhī किलिञ्ज or किलिञ्ज ।  
४ o महद्भाजनं ।

घोऽलञ्जरादीनां<sup>१</sup> कल्प एव कल्पकः छेदः खण्डं कर्परमिति तात्पर्यं,  
 तन्निभं तत्सदृशमिति ॥ क्वचिन्नु वयडकोप्परनिभं ति दृश्यते, तद्यो-  
 पदेशगम्यम् ॥ मालिभमेलसरिमा त्रौहिकणिशूकसमाः<sup>२</sup> से तस्य  
 केसा वालाः । एतदेव व्यनक्ति, कविलतेएणं दिप्पमाणा<sup>३</sup> पिङ्गलदीप्या<sup>४</sup>  
 रोचमानाः ॥ उट्टियाकभल्लसंठाणसंठियं उट्टिकां मृण्णयो महा-  
 भाजनविशेषस्तस्याः कभल्लं कपालं, तस्य<sup>५</sup> यत्संस्थानं तत्संस्थितम् ।  
 निडालं ति ललाटम् ॥ पाठान्तरे । महल्लउट्टियाकभल्लसरिसोवमे<sup>६</sup>  
 महोदिकाकपालसदृशमित्येवमुल्लेखेनोपमा<sup>७</sup> उपमानवाक्यं यत्र त-  
 त्तथा ॥ सुगुंसुं<sup>८</sup> व भुजपरिसर्पविशेषो सुगुंसा, सा<sup>९</sup> च खाड-  
 द्दिल्ल ति सन्भाव्यते, तत्पुच्छवत् । तस्येति पिशाचरूपस्य भुम-  
 गाओ<sup>१०</sup> ति भुवो प्रस्ततोपमार्थमेव व्यनक्ति, फुग्गफुग्गाओ<sup>११</sup> ति  
 परस्परामन्डूरोमिके विकीर्णविकीर्णरोमिके<sup>१२</sup> इत्यर्थः ॥ पुस्तका-  
 न्तरे तु जडिल्लजडिलाओ<sup>१३</sup> ति प्रतीतम् ॥ विगयधीमच्छदंमणाओ  
 ति विहृतं बीभत्सं च दर्शनं रूपं ययोस्ते तथा ॥ सोमघडिविणिग्ग-  
 याणि शीर्षमेव घटी तदाकारत्वात् शीर्षघटी<sup>१४</sup>, तस्या विनि-  
 र्गते इव विनिर्गते शिरोघटीमतिक्रम्य व्यवस्थितत्वात् । अविणी  
 लोचने, विहृतबीभत्सदर्शने प्रतीतम् ॥ कणो<sup>१५</sup> अवणौ यथा शूर्प-

१ a e f अलञ्जरादीनां । २ e f त्रौहिकीः । ३ a f दिप्पमाणे, apparently  
 intended as a nom. plur. ending-in ए, see E. Müller's *Beiträge zur*  
*Jaina Grammatik*, p 50, Bhag., p. 418. ४ a f पिंपलः । ५ e तत्संस्थानं ।  
 ६ e सरिसः । ७ e सदृशमित्येव समुल्लेखेनोपमा । ८ e सुगुंसुं ।  
 ९ e om. सा । १० e भुजगाय, f भुजगाय । ११ a पुग्गाओ । १२ e om. one  
 विकीर्णे । १३ a f जडिल्लजडिलाउ, e जडिल्लजडिलाउ । १४ e सदिः ।

कर्त्तरमेव शूर्पखण्डमेव नान्यथाकारौ टप्पराकारावित्यर्थः । विठ्ठते-  
 त्यादि तथैव ॥ उरञ्जपुडमन्निभा उग्ध उरणस्तस्य<sup>१</sup> पुटं नासा-  
 पुटं, तत्सन्निभा तत्सदृशौ नासा नासिका ॥ पाठान्तरेण<sup>२</sup> ऊरञ्ज-  
 पुडमंठानमंठिया, तत्र ऊरञ्जा<sup>३</sup> वाद्यविशेषस्तस्याः पुटं पुष्करं  
 तत्संस्थानसंस्थिता<sup>४</sup> अतिचिपिटत्वेन<sup>५</sup> समत्वादिति ॥ झुमिर त्ति  
 महारन्धा, जमलचक्ष्मीमंठाणमंठिया यमलयोः समस्थितद्वयरूपयो  
 सुस्त्र्योर्धत्संस्थानं<sup>६</sup> तत्संस्थिते द्वे अपि तस्य नासापुटे नासिकाविवरे ॥  
 वाचनान्तरे महत्तकुच्चमंठिया<sup>७</sup> दो वि से<sup>८</sup> कवोला, तत्र लौण-  
 मांसत्वादुन्नतास्थित्वात्<sup>९</sup> कुच्चं<sup>१०</sup> ति निम्नं चामनित्यर्थः । तत्सं-  
 स्थितौ द्वावपि से तस्य कपोलौ गण्डौ ॥ तथा घोडय<sup>११</sup> त्ति  
 घोटकपुच्छवदयवालाधिवत्तस्य पिशाचरूपस्य ग्मश्रूणि<sup>१२</sup> कूर्चकेशाः ।  
 तथा कपिलकपिलानि अतिकडाराणि विठ्ठतानौत्यादि तथैव ॥  
 पाठान्तरेण घोडयपुंक्<sup>१३</sup> व तस्य कविलफरुमाश्रो उड्डलोमाश्रो<sup>१४</sup>  
 दाडियाश्रो<sup>१५</sup>, तत्र पर्ये<sup>१६</sup> कर्कशस्ये ऊर्ध्वरोमिके<sup>१७</sup> न तिर्यगव-  
 नते इत्यर्थः । दंष्ट्रिके उत्तरोष्ठरोमाणि<sup>१८</sup> ॥ ओष्ठौ<sup>१९</sup> दशनच्छदौ

उङ्गस्येव लम्बौ<sup>१</sup> प्रलम्बमानौ ॥ पाठान्तरेण उट्टा से घोड्गम्  
जहा दो वि लम्बमाणा ॥ तथा फाला<sup>२</sup> लोहमयकुशाः, तस-  
दृशा दीर्घत्वात्, से तस्य दन्ता दग्नाः<sup>३</sup> ॥ जिह्वा यथा शूर्पकर्त्तर-  
मेव नान्यथाकारा, विकृतेत्यादि तदेव ॥ पाठान्तरे हिङ्गुलुयधाउ-  
कन्दरविलं व<sup>४</sup> तस्य वयपं इति दृश्यते । तत्र हिङ्गुलुको वणं-  
द्रव्यं तद्रूपो धातुर्यत्र तत्, तथाविधं यत्कन्दरविलं गुहास्त्रक्षणं  
रम्भं तदिव तस्य वदनम् ॥ हलकुशाल<sup>५</sup> हलस्योपरि ततो  
भागः, तस्यस्थिते तदाकारे अतिवक्रदीर्घे से तस्य हण्युय न्ति दंष्ट्रा-  
विशेषौ<sup>६</sup> ॥ गणकडिभं च तस्य न्ति गण एव कपोल एव कडिभ  
मण्डकादिपचनभाजनं गणकडिभं, चः<sup>७</sup> समुच्चये, तस्य पिशा-  
चरूपस्य । खड्ग<sup>८</sup> ति गन्ताकारं<sup>९</sup> निखमथ्यभागमित्यर्थः । फुटं ति  
विदीर्घं, अनेनैव साधर्म्येण<sup>१०</sup> कडिभमित्युपमानं कृतम् । कविलं  
ति वर्णतः । फहसं ति स्थगंतः । महसं ति महत् ॥ तथा  
मृदङ्गाकारेण मर्दलाकृत्या उपमा यस्य स मृदङ्गाकारोपमः । से  
तस्य स्कन्धोऽंशदेशः ॥ पुरवरे<sup>११</sup> न्ति पुरवरकपाटोपमं से तस्य वत्  
उरःस्थलं विशीर्णत्वादिति ॥ तथा कोष्ठिका<sup>१२</sup> लोहादिधातुधमनाद्यं  
मृत्तिकामयी कुशूलिका<sup>१३</sup>, तस्या यत्संस्थानं तेन मंशितौ तस्य  
दावपि बाह्य भुजौ म्यूनावित्यर्थः ॥ तथा निमापाराणे न्ति सुद्गा-

१ c inserts प्रलंबौ । २ a f पाशाः । ३ a f दग्नाः । ४ a c f व । ५ a f  
• कुशा, c कुशाल नि । ६ c विशेषौ । ७ a b । ८ c खड्ग, Marīṭhi  
खड्ग । ९ c गन्ता रथाकारं । १० c f साधर्म्येण । ११ a f om. १२ a c f  
कोष्ठिका । १३ a c f कुशूलिका ।

दिदलनशिलां, तत्संस्थितौ पृथुलत्वमूलत्वाभ्यां, द्वावपि अग्रदक्षौ  
 भुजयोरग्रभूतौ करावित्यर्थः<sup>१</sup> । तथा निमालोढे<sup>२</sup> त्ति शिला-  
 पुत्रकः, तत्संस्थानसंस्थिता हस्तयोरङ्गुल्यः मूलत्वदीर्घत्वाभ्याम् ॥ तथा  
 सिष्पिपुडं ति शक्तिसम्पुटस्यैकं दलं, तत्संस्थितास्तस्य नक्षत्रं त्ति नखा  
 हन्ताङ्गुलिसम्बन्धिनः ॥ वाचनान्तरे तु इदमपरमधीयते । अड-  
 यालगसंठिओ<sup>३</sup> उरो तस्म रोमगुविलो<sup>४</sup> त्ति अत्र अडयास्रग<sup>५</sup> त्ति  
 अड्यालकः प्राकारावयवः<sup>६</sup> सन्भाव्यते तत्साधर्म्यं चोरसः सामत्वादि-  
 नेति ॥ तथा एहावियपसेवओ<sup>७</sup> व्वं त्ति नापितप्रसेवक<sup>८</sup> इव  
 नखश्लोघकक्षुरादिभाजनमिव, उरसि वक्षसि, लम्बेते<sup>९</sup> प्रलम्बमानौ  
 तिष्ठतः<sup>१०</sup>, द्वावपि तस्य स्तनकौ वञ्चोजौ ॥ तथा पोष्टं जठरं,  
 अयःकोष्ठकवश्लोहकुशूलवदृत्तं<sup>११</sup> वर्तुलम् ॥ तथा पानं धान्यरससंस्कृतं  
 कलं येन कुविन्दाश्चीवराणि पाययन्ति तस्य कलन्दं कुण्डं पान-  
 कलन्दं, तत्सदृशी गम्भीरतया मे तस्य नाभिर्जठरमध्यावयवः ॥  
 वाचनान्तरेऽधीतं भग्गकडी विगयवकपट्टी<sup>१२</sup> असरिमा दो  
 वि तस्म फिमगा । तत्र भग्गकटिर्विकृतवकपट्टः<sup>१३</sup>, फिमकौ<sup>१४</sup>  
 पुतौ ॥ तथा शिकक<sup>१५</sup> दध्यादिभाजनानां दोरकमयमाकाशे<sup>१६</sup>ऽव-  
 लम्बनं<sup>१७</sup> श्लोकप्रसिद्धं<sup>१८</sup>, तत्संस्थानसंस्थितं मे तस्य नेत्रं मथिदण्डा-

१ a f करो इत्यर्थः । २ e निमालोढी । ३ c अडयास्रग । ४ e रोम विलो ।  
 ५ a e f अडयास्र । ६ e प्रकारावयवः । ७ a f पसेवउ ल ति, e पसेवउ ति ।  
 ८ e नापित तरप्रसेवक । ९ c लम्बे ति । १० a f तिष्ठतः । ११ a e f कोष्ठकः ।  
 १२ e पट्टी (see Hem. I, 35, 129). १३ a f पट्टः, e प्रष्टिः । १४ Skr.  
 properly फिमको । १५ a f शिककी, e शिककी । १६ a e f दधरकमयम् । १७ a  
 f अवलम्बनं । १८ c श्लोकं प्रसिद्धं ।



विकारवत्यौ, भग्ने<sup>१</sup> विभङ्गुन्ततया<sup>२</sup>, भुग्ने<sup>३</sup> वक्त्रे भुवौ यस्य पित्राचरूपस्य  
 तत्तथा ॥ इहान्यदपि विशेषणचतुष्टयं वाचनान्तरे<sup>४</sup> ऽधीयते । मसि<sup>५</sup>  
 मूमगमक्षिमकालए<sup>६</sup> मपीमूपिकामहियवत्कालकम् । भरियमेहवक्षे<sup>७</sup>  
 जलभृतमेघवणं कालमेवेत्यर्थः । लम्बोद्रे निग्गयदन्ते प्रतीत-  
 सेव<sup>८</sup> तथा ॥ अवदारितं विवृतौकृतं वदमलक्षण विवरं येन तत्तथा ।  
 तथा निष्कालिता निष्कासिता<sup>९</sup> अपजिह्वा जिह्वाया अयभागे येन  
 तत्तथा । तत. कर्मधारयः ॥ तथा शरटै.<sup>१०</sup> ककलामैः कृता<sup>११</sup>  
 मासिका सक् मुण्डे वक्षसि वा येन तत्तथा ॥ तथा<sup>१२</sup> उन्दुरमा-  
 स्या<sup>१३</sup> मूषिकसना<sup>१४</sup> परिणद्ध परिगतं सुकृत सुष्टु<sup>१५</sup> रचित चिह्नं  
 सक्कौयलाञ्छनं येन तत्तथा ॥ तथा नकुलाभ्यां बभ्रुभ्यां कृते  
 कर्णपूरे आभरणविशेषौ येन तत्तथा ॥ तथा<sup>१६</sup> सर्पाभ्यां कृतं वैकल-  
 सुत्तरामङ्गो येन तत्तथा<sup>१७</sup> ॥ पाठान्तरेण मूमगकथचुमलए<sup>१८</sup> विच्छुय-  
 कयच्छे<sup>१९</sup> सम्पकथजशोवदए<sup>२०</sup>, तत्र चुमलए ति<sup>२१</sup> शेखर<sup>२२</sup>, विच्छुय  
 ति वयिका, यज्ञोपवीत ब्राह्मणकण्ठसूत्रम् । तथा अभिन्नमुह-  
 मयणनक्त्रवरवग्घचिक्तकत्तिनियंषण<sup>२३</sup> अभिन्ना. अविशीर्णा सुखनयन-

१० भुग्ने । १ a f विणष्टुलतया e विणष्टुलतया । २ e भुग्ने । ३ a f  
 \*तरे अधीयते, e \*तरे तु अधीयते । ४ a f यत्कार्यं । ५ e \*मूमगं (see  
 Item 1, 88), e \*माक्षिणं । ७ a f \*मेघे यत्र, e \*मेघवक्त्रे । ८ e प्रतीत  
 तत्तथा । ९ a f नि कासिता । १० a f शरटै । ११ a कृता मासिका सक् मुण्डे  
 वा वक्षसि वा, e कृतमासिकमुण्डे वक्षसि वा । १२ e on. १३ e उदरं, a f  
 \*माला । १४ e मूषकं । १५ a e f सुष्टु । १६ e on. १७ e on तत ।  
 १८ a f \*चुमलए, e \*भ्रुमलए but see afterwards, the Marāṭhi has  
 चुमल or चवल । १९ e विच्छुयच्छे । २० a e f \*जशोवदए । २१ a f चमलए  
 ति, e भ्रुमलए ति । २२ e \*शेखर । २३ e \*किति (see Nam 110)



नखा यस्यां सा तथा, सा चासौ वरव्याघ्रस्य चित्रा कर्बुरा कृत्तिश्च  
 चर्मैति कर्मधारयः, सा निवसनं परिधानं यस्य तत्तथा । मरु-  
 रुहिरमंसावलित्तगत्ते मरुमाभ्यां रुधिरमांसाभ्यामवलित्तं गात्रं यस्य  
 तत्तथा ॥ आस्फोटयन् करास्फोटं कुर्वन् । अभिगर्जन् घनध्वनिं  
 मुञ्चन् । भीमो मुक्तः कृतो ऽदृष्टहासो हामविशेषो येन तत्तथा ॥  
 नानाविधपञ्चवर्णैरोमभिरुपचित<sup>१</sup> एकं महन्नीलोत्पलगवलगुलि-  
 कातमीकुसुमप्रकाशमसिं चुरधारं गृहीत्वा, यत्र पोपधगाला<sup>२</sup> यत्र  
 कामदेवः श्रमणोपासकस्तत्रोपागच्छतिस्मेति । इह गवलं महिष-  
 शृङ्गं, गुलिका नीली, अतमी धान्यविशेषः, असि.<sup>३</sup> खड्गः, चुरस्येव  
 धारा यस्यांतिच्छेदकत्वादभौ चुरधारः ॥ आसुरत्ते रुद्रे कुविण  
 चण्डिक्रिए मिमिमिमौयमाणे<sup>४</sup> त्ति एकार्थाः शब्दाः कोपातिशय-  
 प्रदर्शनार्थाः ॥ अप्पत्तियपत्तिया अप्रार्थितप्रार्थिक<sup>५</sup> ॥ दुरन्तानि  
 दुष्टपर्यवमानानि प्रान्तान्यमुन्द्राणि लवणानि यस्य स तथा ॥  
 हीणपुण्यवत्तुदमिय<sup>६</sup> त्ति हीना अममूर्णा पुण्या चतुर्दशी तिथि-  
 जन्मकाले यस्य स हीनपुण्यचतुर्दशीकः, तदामन्त्रणं श्रीही-  
 धतिकीर्त्तिवर्जितेति व्यक्तम् ॥ तथा धर्मं श्रुतचारिचमचणं काम-  
 यतेऽभिज्ञापयति यः स धर्मकामः, तस्यामन्त्रणं हे धर्मकामया ।  
 एवं सर्वपदानि । नवरं पुण्यं शुभप्रकृतिरूपं कर्म, स्वर्गमात्फलं,  
 मोक्षो धर्मफलं, काङ्क्ष्य अभिजायातिरेकः<sup>७</sup>, पिपामा काङ्क्षाति-

१. १. उपचितं एक २. उपचितवर्णं । ३. ३. पोपधगालायां । ४. ४. अभिज्ञापयति ।  
 ५. ५. मिमिमिमौयमाणं । ६. ६. म. प्रायश्चित्तं, ७. प्रायश्चित्तं । ८. ८. म. प्रायश्चित्तं नि,  
 ९. ९. प्रायश्चित्तं ति । १०. १०. चरितरेकाः ।

रेकः<sup>१</sup> । एवमेतैः पदैस्त्तरोत्तरो<sup>२</sup> पक्षं एवोक्तः ॥ नो खलु  
 इत्यादि न खलु नैव कल्पन्ते मिति वस्तु-  
 स्थितिः<sup>३</sup> । केवलं यदि त्वं तान्-  
 खण्डं करोमीति वाक्या-  
 दिग्भ्रमादीनि, विरमणादि-  
 णादविरतयः, प्रत्याख्यानानि नम-  
 स्कारसहितादीनि, पोषधोपवासान् आहारादिभेदेन चतुर्विधान् ।  
 चालित्तए भङ्गकान्तरकरणतः, चोभयितु एतत्पालनविषयं चोभ  
 कर्तुं, खण्डयितुं देशतो, भङ्गं सर्वतः<sup>४</sup>, उज्झितुं सर्वस्या<sup>५</sup> देशविरते-  
 स्यागतः, परित्यक्तुं सम्यक्त्वापि त्यागादिति ॥ अष्टदुष्टदृष्टवदृष्टे नि  
 आर्तस्व ध्यानविशेषस्य यो दुष्टदृष्टि दुर्घटो दुःम्यागो<sup>६</sup> दुर्निरोधो  
 वशः पारतगव्य तेन च्छत. पौडितः आर्तदुर्घटवशार्तः । अथवा  
 आर्तेन दुःखार्तः आर्तदुःखार्तः, तथा वशेन<sup>७</sup> विषयपारतगव्येष  
 च्छत. परिगतो वशार्तः, ततः कर्मधारय इति ॥

॥ ८६ ॥ अभीते<sup>८</sup> इत्यादीन्येकार्पान्यभयप्रकर्षप्रदर्शनार्थानि<sup>९</sup> ॥

॥ ८८ ॥ तिवलियं ति त्रिवलीकां भूकुटि<sup>१०</sup> दृष्टिरचनावि-  
 शेषम् ॥ ललाटे मद्यत्य विधायेति ॥

१ e = अतिरेका । २ e उत्तरोत्तराभिलाषः । ३ Instead of वस्तुस्थितिः  
 e reads मेधितुं देशतो भङ्गु सर्वतः, which has probably wrongly  
 crept in here from the subsequent part of the comm. ३ a f सर्वत ।  
 उज्झितु, but e सर्वत उज्झितु, evidently, though wrongly, construct-  
 ing चवत with the preceding clause. ४ e सर्वस्य । ५ e दुःखगो ।  
 भयस्य adds च । ६ a f अभीते । ७ e अतिभय for अभय । १० ३ f भूकुटि,  
 ति, e भटी ।

॥१०१॥ चलयितुमन्यथा<sup>१</sup> कर्तुम् । चलनं च द्विधा मंग्रय-  
द्वारेण विपर्ययद्वारेण च । तत्र चोभयितुमिति मंग्रयतो, विपरि-  
णमयितुमिति<sup>२</sup> च विपर्ययनः ॥ आन्तादयः समानार्थाः ॥ मत्तङ्ग-  
पदद्वियं ति मत्ताङ्गानि चत्वारः पादाः करः पुच्छं शिर्षं<sup>३</sup> चेति,  
एतानि प्रतिष्ठितानि<sup>४</sup> भूमौ लग्नानि यस्य तत्तथा ॥ मङ्ग<sup>५</sup> मांसोप-  
चयात्संस्थितम् ॥ गजलक्षणोपेतमकलाङ्गोपाङ्गत्वात्सुजातमिव । सुजातं  
पूर्णदिनजातम् ॥ पुरतोऽयत्<sup>६</sup> उदयं उच्चं ममुच्छ्रितशिर इत्यर्थः ॥  
पृष्ठतः<sup>७</sup> पृष्ठदेशे<sup>८</sup> वराहः शूकरः, म इव वराहः । प्राकृतत्वान्नपुंसक-  
लिङ्गता ॥ अजाया इव कुचिर्यस्य<sup>९</sup> तदजाकुचि ॥ अलम्बकुचि<sup>१०</sup>  
मलधवने<sup>११</sup> ॥ प्रलम्बो दीर्घो, लम्बोदरस्येव गणपतेरिव, अधरः<sup>१२</sup>  
ओष्ठः, करस्य हस्तो यस्य तत्प्रलम्बलम्बोदराधरकरम् ॥ अभ्युद्गतमुकुला  
आयातकुम्भला या<sup>१३</sup> मल्लिका विचकिलस्तदत्, विमलधवलौ<sup>१४</sup>  
दन्तौ । अत्र<sup>१५</sup> वा प्रकृतत्वान्मल्लिकामुकुलवदभ्युद्गतावुद्गती विमल-  
धवलौ<sup>१६</sup> च दन्तौ यस्य तदभ्युद्गतमुकुलमल्लिकाविमलधवलदन्तम् ॥  
काञ्चनकोशीप्रविष्टदन्तं,<sup>१७</sup> कोशी<sup>१८</sup> प्रतिमा ॥ आनामितमौपद्मामितं  
यथापं धनुस्तदद्या ललिता च विलापवती, मंवेक्षिता च वेक्षणी  
मङ्गोचिता वा, अग्रशृण्डा शृण्डार्थं यस्य तत्तथा ॥ शूर्मवन्कूर्माकाराः  
प्रतिपूर्णाद्यरणा यस्य तत्तथा ॥ विंशतिनखम् ॥ आम्नीनपमाणयुक्त-  
पुच्छमिति क थम् ॥

१० चास्यपिगुम् । १० विपरिणामपिगुम् । ११ मिष्टं ० मिष्ट । ११ इ  
प्रतिष्ठितानि । १२ ० चर्म । १३ पुरतो । १४ अग्रतः । १५ इतिदेशे ।  
१६ ० कुचो यस्य । १७ ० चर्मवकुली । १८ - प्रसंभमना । १९ ० चपरीष्टः ।  
२० ० वे । २१ ० विमलोधवलौ । २२ ० अदरा for चव वा । २३ ०  
विमलधवलदन्तौ । २४ ० प्रतिष्ठ । २५ ० बाणोति ।

॥१०७॥ उग्रविमं इत्यादीनि सर्परूपविशेषाणि क्वचिद्या-  
 वच्छब्दोपात्तानि, क्वचित्साक्षादुक्तानि<sup>१</sup> दृग्ग्रन्ते ॥ तत्र उग्रविषं  
 दुरधिसङ्घविषम् । चण्डविषं अल्पकालेनैव ददृशरीरव्यापकविषत्वात् ।  
 घोरविषं मारकत्वात् । महाकायं महाशरीरम् । मयीमूपाकालकम् ।  
 नयनविषेण दृष्टिविषेण रोषेण च पूर्णं नयनविषरोषपूर्णम् । अञ्जन-  
 पुञ्जाणां कञ्जलोत्करणां यो निकरः समूहस्तद्वत्प्रकाशो यस्य  
 तदञ्जनपुञ्जनिकरप्रकाशम् । रक्ताक्षं लोहितलोचनम् । यमलयोः  
 समस्ययोर्युगलं दयं चञ्चलं चलन्योरत्यर्थं चपलयोर्जिह्वयोर्यस्य  
 तद्यमलयुगलचञ्चलजिह्वम् । धरणीतलस्य वेणीव, केशबन्धविशेष इव  
 कृष्णत्वदीर्घत्वाभ्यामिति धरणीतलवेणिभूतम् । उत्कटो ऽनभिभव-  
 नीयत्वात्, स्फुटो व्यक्तो भासुरतया दृग्ग्रत्वात्, कुटिलो वक्रत्वात्,  
 जटिलः केशमटायोगात्, कर्कशी निष्ठुरो<sup>२</sup> नव्रताया अभावात्,  
 विकटो विस्तीर्णो यः स्फुटाटोपः फणाडम्बरं तत्करणे दत्तं उत्कट-  
 स्फुटकुटिलजटिलकर्कशविकटस्फुटाटोपकरणदत्तम् ॥

॥१०८॥ तथा लोहागरधम्ममाणधमधमेत्तघोमं<sup>३</sup> लोहाकरस्येव  
 भायमानस्य भस्त्राका<sup>४</sup> तेनोद्दीप्यमानस्य धमधमायमानस्य धम-  
 धमेत्येवं शब्दायमानस्य घोषः शब्दो यस्य तत्तथा । इह च विशेष्यस्य<sup>५</sup>  
 पूर्वनिपातः प्राकृतत्वादिति ॥ अणागलियतिव्यपयण्डरोमं अनाकलितो  
 ऽपरिमितो<sup>६</sup> ऽनर्गलितो वा निरोद्गुमशक्यस्तीव्रः प्रचण्डो ऽतिप्रकृष्टो  
 रोषो यस्य तत्तथा ॥ सरसरस्स नि लौकिकानुकरणमापा ॥ पच्छि-

१ a f om. क्वचित्साक्षादुक्तानि । २ e f चञ्चलंयोः । ३ a f निष्ठुरो । ४ a f  
 •धमधमधमेत्त० । ५ a f भस्त्रावा, c चवावा । ६ c विशेष्यस्य । ७ f अप्रिमितो ।

नेणं भाणं<sup>१</sup> ति पुच्छेनेत्यर्थः ॥ निकुट्टेति त्ति निकुट्ट्यामि  
प्रहण्मि ॥

॥ १११ ॥ उज्जलं ति उज्वलां विपत्रलेनेनाप्यकलङ्किताम् ।  
विपुलां शरीरव्यापकत्वात् । कर्कशां कर्कशद्रव्यमित्रानिष्टाम् । प्रगाढां  
प्रकर्षवतीम् । चण्डां रौद्राम् । दुःखां<sup>२</sup> दुःखरूपां, न सुखामित्यर्थः ।  
किमुक्तं भवति, दुरहियामं ति दुरधिस्रष्ट्यामिति ॥

॥ ११२ ॥ धारविरादयवच्छमित्यादौ<sup>३</sup> यावत्करणदिदं दृश्यम्<sup>४</sup> ।  
कडगतुडियथभियभुयं<sup>५</sup> अङ्गदकुण्डलमट्टगण्डतलकणपीठधारिं [वि-  
चित्तहत्याभरणं<sup>६</sup>] विचित्तमालामउलिं कल्लाणगपवरवत्यपरिहियं  
[कंभाणगपवरममाणुलेवणधरं<sup>७</sup>] भामुरवोन्दिं<sup>८</sup> पलम्बवणमालाधरं<sup>९</sup>  
दिव्हेणं वणेणं दिव्हेणं गन्धेणं दिव्हेणं फासेणं दिव्हेणं मङ्गयणेणं  
दिव्हेणं मंठाणेणं दिव्वाए इड्डीए दिव्वाए गुईए दिव्वाए पभाए<sup>१०</sup>  
दिव्वाए हायाए दिव्वाए अघीए दिव्हेणं तेणं दिव्वाए लेषाए  
त्ति कणथम् । नवरं कटकानि कङ्कणविशेषामुट्टितानि वाङ्गरस-  
काम्नाभिरतिवड्ढत्वात्साम्भितौ<sup>११</sup> सन्धीकृतौ भुजौ यस्य तत्तथा ।  
अङ्गदे च केयूरे, कुण्डले च प्रतीते<sup>१२</sup>, मट्टगण्डतले घृष्टगण्डे<sup>१३</sup> ये  
कर्णपीठाभिधाने कर्णाभरणे ते च धारयति यत्तत्तथा । तथा<sup>१४</sup>

१ a f भाषिणं । २ c दुःखा । ३ a c •यवच्छम् । ४ Compare Or. § 31 on  
this passage. ५ a f भुयं । ६ Probably an interpolation, as it is  
omitted in the following interpretation. ७ Possibly an interpolation,  
as it is omitted in the version of the interpretation given by MS. F,  
see below, note १ on pg. ४१ । ८ a f भाषुरवेदि । ९ c पहाए । १० a f  
•रदिहाः । ११ c प्रतीते । १२ c reads घृष्टगण्डतले कर्णे । १३ c नथ ।

विचित्रमालाप्रधानो मौलिर्मुकुटं मस्तकं वा यस्य तत्तथा । कल्याण-  
कमनुपहृतं<sup>१</sup> प्रवरं वस्त्रं परिहितं येन तत्तथा । [कल्याणकानि  
प्रवराणि मान्यानि कुसुमानि अतुलेपनानि च धारयति यत्तत्तथा] ।  
भास्वरबोन्दीकं<sup>२</sup> दीप्तशरीरम् । प्रलम्बा या वनमाला आभरण-  
विशेषस्तां धारयति यत्तत्तथा । दिव्येन वर्णेन युक्तमिति गम्यते ।  
एवं सवत्र, नवरं ऋध्या विमानवस्त्रभूषणादिकया । युक्त्या इष्ट-  
परिवारादियोगेन । प्रभया प्रभावेन । क्लायया प्रतिबिम्बेन । अर्चिषा  
दीप्तिज्वालयया । तेजसा कान्त्या । लेश्यया आत्मपरिणामेन ॥ उद्यो-  
तयत्प्रकाशयच्छोभयदिति ॥ प्राभादीयं चित्ताह्लादकं, दर्शनीयं  
द्योतयश्चक्षुर्न आम्यति, अभिरूपं मनोज्ञं, प्रतिरूपं दृष्टारं २ प्रति-  
रूपं यस्य ॥

॥११३॥ विकुर्व्य वैक्रियं कृत्वा ॥ अन्तरिक्षप्रतिपन्न आकाश-  
स्थितः ॥ सकिङ्किणीकानिं लुद्रघण्टिकोपेतानि ॥ सक्ते देविन्दे इत्यादौ  
थावत्करणदिदं दृश्यम्<sup>३</sup> । वज्रपाणी पुरन्दरे मयक्कज सहस्रसुक्वे  
मधवं पागसासणे दाक्षिणङ्गुलोगार्धिवर्दे वत्तीसविमाणसयसहस्रा-  
क्षिवर्दे एरावणवाहणे सुरिन्दे<sup>४</sup> अरयम्बरक्त्यधरे<sup>५</sup> आलइयमालम-  
उडे नवष्टेमषाहचिन्नचक्षलकुण्डलविलिहिज्जमाणगण्डे भासुरबोन्दी<sup>६</sup>  
पलम्बवणमास्त्रे<sup>७</sup> सोहम्भे कप्ये सोहम्भवडिंसए<sup>८</sup> विमाणे सभाए  
सोहम्भाए त्ति शक्रादिशब्दानां च व्युत्पत्यर्थभेदेन भिन्नार्थता द्रष्ट-

१ a f अनुपहृतं । २ f omits this passage entirely. ३ a बोदीकं ।  
४ Compare Kap. § 14. ५ a f सुरेन्दे । ६ c अघरन्व । ७ a f भासरबोदी ।  
८ e मालधरे । ९ a f यहेसर ।

द्या । तथाहि । शक्तियोगाच्छकः । देवानां परमेश्वरत्वाद्देवेन्द्रः ।  
 देवानां मध्ये राजमानत्वाच्छोभमानत्वाद्देवराजः<sup>१</sup> । वज्रपाणिः कुलि-  
 शकरः । पुरोऽसुरादिनगरविशेषस्तस्य दारणात्पुरन्दरः । तथा क्रतु-  
 शब्देनेह<sup>२</sup> प्रतिमा विवक्षितामृतः कार्त्तिकश्रैष्ठ्ये शतं ऋतूनामभि-  
 यष्टविशेषाणां यष्टामौ शतक्रतुरिति चूर्णिकारव्याख्या । तथा पञ्चानां  
 मन्त्रिशतानां सहस्रमन्त्रां भवतीति तद्योगादमौ सहस्राक्षः । तथा  
 मघशब्देनेह मेघा विवक्षितास्ते यस्य वयवर्त्तिनः सन्ति स मघवान् ।  
 तथा पांको नाम वलवांस्तस्य रिपुस्तच्छामनात्पाकशासनः । लोक-  
 स्याद्धर्मर्द्धलोको, दविणो योऽर्द्धलोकः, तस्य<sup>३</sup> योऽधिपतिः स तथा ।  
 एरावणः ऐरावनो<sup>४</sup> हस्ती, स वाहनं यस्य स तथा । सुष्टु<sup>५</sup> राजन्ते  
 ये<sup>६</sup> ते सुराक्षेधामिन्द्रः प्रभुः सुरेन्द्रः, सुराणां देवीनां वा इन्द्रः  
 सुरेन्द्रः । पूर्वत्र देवेन्द्रत्वेन प्रतिपादितत्वादन्यथा वा पुनरुक्तपरिहारः  
 कार्यः । अरजांमि निर्मलानि, अम्बरमाकाशं, तददच्छत्वेन यानि  
 तान्यम्बराणि तानि वल्ताणि, तानि<sup>७</sup> धारयति यः स तथा ।  
 आलिङ्गितमालमारोपितस्त्रग्मुकुटं<sup>८</sup> यस्य स तथा । नवे इव नवे-  
 हेधः सुवर्णस्य मम्बन्धिनौ चारुणी शोभने चित्र चित्रवती चञ्चले  
 ये कुण्डले<sup>९</sup> ताभ्यां विलिख्यमानौ गण्डौ यस्य स तथा । शेषं  
 प्राग्वेति ॥ सामापियथाहस्तीणमिह<sup>१०</sup> यावत्करणादिदं दृग्गम् ।  
 तायत्तीमाए<sup>११</sup> तायत्तीमगाणं<sup>१२</sup> चउण्हं लोमपालाणं अट्टण्हं अग्ग-

१ a f राजमानाश्चो । २ c d मत्रगु । ३ e om. ४ c f रावणः । ५ a e f सुष्टु । ६ c f ते for ये ने । ७ e om. ८ c सुकुटो । ९ c नव । १० a f कुण्डलो । ११ Compare Kap. ५ ११. १२ a f तायत्तीमगं ।

महिमीणं सपरिवाराणं तिहं परिमाणं सत्तण्हं अणियाणं सत्तण्हं  
 अणियाह्विद्वणं चउण्हं चउरामीणं<sup>१</sup> आयरखदेवमाहस्सीणं<sup>२</sup> ति<sup>३</sup>  
 तत्र चायत्तिंशाः पूज्या महत्तरकस्याः । लोकपालाः पूर्वादिदिगं-  
 धिपतयः सोमयमवरुणवैश्रवणाख्याः<sup>४</sup> । अथमहियः प्रधानभार्याः,  
 तत्परिवारः प्रत्येकं पञ्चसहस्राणि, सर्वमीलने<sup>५</sup> चत्वारिंशत्सहस्राणि ।  
 तिस्रः परिषदोऽभ्यन्तरा मध्यमा बह्या च । सप्तानौकानि पदाति-  
 गजाश्वरथदृषभभेदात्पञ्चषाङ्गामिकाणि गन्धर्वानीकं नाय्यानीकं चेति  
 सप्त । अनीकाधिपतयश्च सप्तैवं, प्रधानः पत्तिः प्रधानो गज एव-  
 मन्येऽपि ॥ आत्मरत्वा<sup>६</sup> अङ्गरत्वास्तेषां चतस्रः सहस्राणां चतुरशीत्यः ॥  
 आख्याति संमान्यते, भाषते विशेषतः, एतदेव प्रज्ञापयति  
 ग्रहपयतीति पदद्वयेन क्रमेणोच्यत इति ॥ देवेण वेत्यादौ यावत्क-  
 रणादेवं द्रष्टव्यम् । जक्खेण वा रक्खसेण वा किन्नरेण वा  
 किम्पुरिसेण<sup>७</sup> वा महोरगेण वा गन्धर्वेण वा इति ॥ इट्ठी इत्यादि  
 यावत्करणादिदं दृश्यम् । जुई जसो धलं वीरियं पुरिसक्कारपरक्कमे  
 त्ति ॥ नादं<sup>८</sup> मुज्जो करणयाए, न<sup>९</sup> नैव, आदं<sup>१०</sup> ति निपाती  
 वाक्यालङ्कारे ऽवधारणे वा, भूयः करणतायां पुनराचरणे न  
 प्रवर्त्तिये इति गम्यते ॥

॥ ११६ ॥ जहा सङ्घी ति यथा सङ्घः श्रावको भगवत्याम-  
 भिहितस्तथायमपि वक्तव्यः । अथमभिप्रायः<sup>११</sup> । अन्ते, पञ्चविधमभिगमं

१ Kap. § 14 has चउरासिईए as well as var. loc. चउरामीणं । १.०  
 •साहस्सीणं । २ e om. ३ e वियमणा । ४ a f om पञ्च सर्वे । ५ e  
 आत्मरत्वास्तेषां । ७ e किम्पुरिसेण । ८ e नैव । ९ e om. १० e आर्थ ।  
 ११ a c f •प्रायेऽप्ये ।



सच्चित्तद्रव्यव्युत्सर्गादिकं ममवसरणप्रवेशे विदधति शङ्खः, पुनः पोष-  
धिकत्वेन<sup>१</sup> सचेतनादिद्रव्याणामभावात्तत्र कृतवानयमपि<sup>२</sup> पोषधिक<sup>३</sup>  
इति शङ्खेनोपमितः ॥ यावन्करणादिदं द्रष्टव्यम् । जेणेव समणे भगवं  
महावीरे तेणेव उवागच्छद, २त्ता समणं भगवं महावीरं तिक्खुत्तो  
आयाहिणं पयाहिणं करेद, २त्ता वन्दद नममद, २त्ता<sup>४</sup> नवामन्ने  
नाददूरे सुसुसमाणे<sup>५</sup> नमंसमाणे<sup>६</sup> अभिसुहे पञ्जलिउडे<sup>७</sup> पञ्जुवामद  
त्ति ॥

॥११७॥ तए णं समणे इ कामदेवस्स समणोवामयस्स तीसे  
य<sup>८</sup> इत आरभ्य औपपातिकाधीतं<sup>९</sup> सृचं तावदकथं यावद्धर्मकथा  
समाप्ता परिषच्च<sup>१०</sup> प्रतिगता । तच्चैवं सविशेषमुपदर्शते<sup>११</sup> । तए णं  
समणे भगवं महावीरे कामदेवस्स समणोवामयस्स तीसे य महद-  
महालीयाए,<sup>१२</sup> तास्याच्च महतिमहत्या<sup>१३</sup> इत्यर्थः । इमिपरिमाए सुणिं-  
परिमाए जइपरिमाए, तत्र पग्गन्तीति ष्टपयो उवध्यादिज्ञानवन्तः,  
सुनयो वाचंयमाः, यतयो धर्मक्रियासु प्रयतमानाः अणेगसयाए अणे-  
गसयवन्दपरिवाराए,<sup>१४</sup> अनेकशतप्रमाणानि यानि वृन्दानि तानि<sup>१५</sup>  
परिवारो यास्याः सा<sup>१६</sup> तथा । तस्या धर्मं परिकथयतीति मन्वन्थः ।  
किम्भूतो भगवान्, ओइयले अइयले<sup>१७</sup> महप्पले, ओघवलोऽयव-

१ a f पोषधिकः, e पोषधः । २ a f भाषार्तनूकृतवान् । ३ a f पोषधिकः ।  
४ a f एवं २ for १ ता । ५ e सुसुसमाणे । ६ e om. ७ a f पञ्जलिउडे । = After  
this, e adds महदमहालीयाए परिवारः । ८ See Or. § 56 १० a e only परि-  
षत् ११ e मन्वन्थम् । १२ a f महदालयाः । १३ e महालीः । १४ a f अण-  
गसयवन्दः । १५ e om. १६ The reading of e is confused ओइयले ओइयले  
यावन्करणादिदं द्रष्टव्यम् ।

च्छिन्नबलः, अतिबलो ऽतिक्रान्ताः<sup>१</sup> शेषपुरुषाः, मरति तिर्यग्बलः;  
 महाबलो ऽप्रमितबलः । एतदेव प्रपञ्चते । <sup>१</sup>अपरिमियबलविरियते-  
 यमाहृष्यकंतिजुत्ते, [अपरिमितानि<sup>२</sup> यानि बलादीनि तैर्युक्तोऽथः  
 स तथा, तत्र] बलं शरीरः प्राणः, वीर्यं जीवप्रभवः, तेजो दौष्टिः,  
 माहात्म्यं महानुभावता, कान्तिः कान्त्यता । सारयनवठणियमङ्ग-  
 रनिग्धोमदुन्दुभिमरे<sup>३</sup> शरत्कालप्रभवाभिन्वमेघशब्दवद्गधुरो निर्घोषो  
 यस्य दुन्दुभेग्वि च<sup>४</sup> खरो यस्य स तथा । उरे वित्यडाए<sup>५</sup> सरखत्येति  
 मन्वन्धः । कण्ठे<sup>६</sup> पवट्टियाए<sup>७</sup> [गलविधरस्य<sup>८</sup> वर्तुलत्वात् । मिरे सङ्कि-  
 लाए मूर्धनि सङ्कीर्णया आयामस्य मूर्धां स्वलितत्वात्], अग्रलाए<sup>९</sup>  
 व्यक्तवर्णवैत्यर्थः<sup>१०</sup>, अममणाए<sup>११</sup> अनवरवच्यमानचेत्यर्थः<sup>१२</sup> । मन्वक्खर-  
 सन्निवाइयाए<sup>१३</sup> सर्वाक्षरसंयोगवत्या । पुष्परत्ताए परिपूर्णमधुरयो ।  
 मन्वभामाणुंगामिणीए सरस्सुईए भणित्य । जोयणनौघारिणा मरेणं  
 योजनातिकामिणा शब्देन ॥ अद्धमागहाए भासाए भासद अरहा  
 धम्मं परिकहेद । अर्धमागधी भाषा यस्यां रसोर्लशौ मागध्यामि-  
 त्यादिकं मागधभाषालक्षणं<sup>१४</sup> परिपूर्णं नास्ति । भाषते सामान्येन

१ a e f अतिक्रान्ता (e अतिक्रान्ता) शेषपुरुषा मरति (f मरति) तिर्यग्बलः ।  
 २ From here the text of a e f is exceedingly confused and incor-  
 rect; I have restored it, as well as possible, according to the text  
 of Or. § 56. ३ The portion in brackets in omitted is a and f. ४ e ० घ-  
 षिन्नायर०, f ० वणिय० for ० टणिय० । ५ e om. च । ६ After this e inserts  
 wrongly the portion मलविधरस्य etc. in brackets. ७ a f कंड, e कंड ।  
 ८ e पीवट्टीयाए (Skr. प्रवेष्टित) । ९ a f आगरलाए, e अग्रभाए । १० e व्यक्त-  
 वधेधोमेत्यर्थः । ११ a e f अममणाए । १२ ० अनवरवच्यमान०, f अनवरवच्यमा-  
 न० । १३ a e f ० सन्निवायाए । १४ e भागधी० (See Hem. IV, 268) ।

भणति<sup>१</sup> । किंविधो भगवान्, अर्हन् पूजितो<sup>२</sup> पूजोचितः<sup>३</sup>, अरहस्यो  
 वा सर्वज्ञत्वात् । कं धम्मं अद्धेयजोयानुष्ठेयवस्तु<sup>४</sup> अद्धानज्ञानानुष्ठान-  
 रूपम्<sup>५</sup> । तथा परिकथयति अशेषविशेषं कथनेनेति । तथा तेषिं  
 मञ्जेसिं आरियमणारियाणं<sup>६</sup> अगिलाए धम्ममाइक्खइ । न केवलं  
 अपिपर्यदादीनां ये वन्दनाद्यर्थमागतास्तेषां च सर्वेषामार्याणा-  
 मार्यदेशोत्पन्नानामनार्याणां म्हेच्छानामालान्या अखेदेनेति ॥ मा  
 वि य णं अद्दमागहा भासा तेषिं आरियमणारियाणं<sup>७</sup> अप्पणो  
 भासाए परिणामेणं परिणमइ<sup>८</sup> । सुभाषापरिणामेनेत्यर्थः<sup>९</sup> । धमे-  
 कथामेव दर्शयति ॥ अत्यि लोए अत्यि अलोए, एवं जीवा अजीवा,  
 चन्हे मोक्खे, पुष्से पावे, आसवे संवरे, वेयणा<sup>१०</sup> निञ्जरा<sup>११</sup> । एतेपा-  
 ममित्त्वदर्शनेन शून्यज्ञाननिरात्माद्वैतैकान्तक्षणिकमित्यवादिनाप्तिका-  
 दिकुदर्शननिराकरणात् परिणामिवस्तुप्रतिपादनेन<sup>१२</sup> सकलैहिकासु-  
 मिकक्रियाणामनवद्यत्वमावेदितम् ॥ तथा अत्यि अरहन्ता<sup>१३</sup> चक्खवट्ठी,  
 वम्मदेवा वामुदेवा, नरगा<sup>१४</sup> नेरइया, तिरिक्खजोणिया तिरिक्ख-  
 जोणणीओ, मायापिया रिमओ, देवा देवल्लोया, मिद्धी मिद्धा,  
 परिणिन्नाणे<sup>१५</sup> परिणिन्नुया<sup>१६</sup> । मिद्धिः<sup>१७</sup> कृतकृत्यता, परिनिर्वाणं  
 सकलकर्मकृतविकारविरहादतिस्त्राभ्यमेव, मिद्धुपरिनिर्द्यतानामपि

१ न भवतमिति । २ अर्हन् पूजितपूजो । ३ न पूजोचितः । ४ अर्हपु, अर्ह-  
 ज्ञान । ५ अर्हपु, अर्हपु, अर्हपु, अर्हपु । ६ अर्हपु, अर्हपु, अर्हपु, अर्हपु ।  
 ७ अर्हपु, अर्हपु, अर्हपु, अर्हपु । ८ अर्हपु, अर्हपु, अर्हपु, अर्हपु ।  
 ९ अर्हपु, अर्हपु, अर्हपु, अर्हपु । १० अर्हपु, अर्हपु, अर्हपु, अर्हपु ।  
 ११ अर्हपु, अर्हपु, अर्हपु, अर्हपु । १२ अर्हपु, अर्हपु, अर्हपु, अर्हपु ।  
 १३ अर्हपु, अर्हपु, अर्हपु, अर्हपु । १४ अर्हपु, अर्हपु, अर्हपु, अर्हपु ।  
 १५ अर्हपु, अर्हपु, अर्हपु, अर्हपु । १६ अर्हपु, अर्हपु, अर्हपु, अर्हपु ।  
 १७ अर्हपु, अर्हपु, अर्हपु, अर्हपु ।

विशेषो ऽवसेयः। तथा अत्यि पाणादवाए सुमावाए अदिष्वादाणे<sup>१</sup>  
 मेङ्गणे परिगृहे, अत्यि<sup>२</sup> कोहे<sup>३</sup> माणे<sup>४</sup> माया लोभे पेजे<sup>५</sup> दोसे  
 कलहे अग्भक्वाणे अरदरई पेसुन्ने परपरिवाए मायामोसे<sup>६</sup> मिच्छा-  
 दंसणमल्ले, अत्यि पाणादवायवेरमणे जाव<sup>७</sup> कोहविवेगे जाव मिच्छा-  
 दंसणमल्लविवेगे। किं बज्जना<sup>८</sup>। सत्त्वं अत्यिभावं अत्यि त्ति वयद,  
 सत्त्वं नत्यिभावं नत्यि त्ति वयद। सुचिष्वा कम्मा सुचिष्णफला भवन्ति,  
 सुचरिताः क्रियादानादिकाः सुचीर्णफलाः पुण्यफला भवन्तीत्यर्थः।  
 दुचिष्वा<sup>९</sup> कम्मा दुचिष्णफला<sup>१०</sup> भवन्ति। फुसद पुसपावे, बध्मात्यात्मा  
 शुभाशुभकर्मणी न पुनः साह्ममतेनैव न बध्दते। पचायन्ति  
 जीवा, प्रत्यायन्ते<sup>११</sup> उत्पद्यन्ते इत्यर्थः। सफले कल्लाणपावए, इष्टानिष्ट-  
 फलं शुभाशुभं कर्मेत्यर्थः॥ धम्ममादक्खद, अनन्तरोक्तं ज्ञेयअङ्गे-  
 यज्ञानअङ्गानरूपमाचष्टे<sup>१२</sup> इत्यर्थः॥ तथा इणमेव<sup>१३</sup> निगग्ये पावयणे  
 सचे, इदमेव प्रत्यक्षं नैयन्थं प्रवचनं जिनशासनं सत्त्वं सङ्गुतं  
 कपायादिशुद्धत्वात्सुवर्णवत्<sup>१४</sup>। अणुत्तरे अविद्यमार्णप्रधानतरम्<sup>१५</sup>।  
 केवलिए अदितीयम्। संसुद्धे<sup>१६</sup> निर्दापम्। पडिपुणे सङ्गुणहतम्।  
 नेयाउए नैयायिकं न्यायनिष्टम्। सल्लगतणे<sup>१७</sup> मायादिशल्यकर्त्तनम्।  
 सिद्धिमग्गे<sup>१८</sup> हितप्राप्तिपथः। सुत्तिमग्गे अहितविच्युतेरुपायः<sup>१९</sup>।

१ a f अदिष्वादाणे, ० अदिष्वादाणे। २ f om. ३ a f om. ४ e विजे। ५ a f  
 om. ६ a e f om, but required by Ov. § 56. ७ e बज्जणा, as if it were  
 part of the Prakrit quotation. ८ a f दुचिष्वा। ९ a f प्रत्यायन्ते। १० e om.  
 ११ बध्दते। १२ a f इणमेव। १३ a f कपादि०। १४ e ० मार्ण प्रधान०। १५ a e  
 f संसुद्धे। १६ a f सल्लगतणे। १७ e सिद्धिमग्गे। १८ e ० विच्युतेर।

निष्वाणमग्ने<sup>१</sup> मिद्धिचेत्रावाग्निपथः । परिनिष्वाणमग्ने कर्माभावप्रभ-  
 वसुखोपायः । सञ्चदुक्त्वप्पहीणमग्ने, सकलदुःखचयोपायः, इदमेव  
 प्रवचनं फलतः प्ररूपयति ॥ इत्थं<sup>२</sup> ठिया जीवा मिज्जन्ति, निष्ठि-  
 तार्थतया, वुज्जन्ति केवलितया<sup>३</sup>, मुचन्ति कर्मभिः, परिणिव्वाथन्ति<sup>४</sup>  
 स्वस्थीभवन्ति । किमुक्तं भवति<sup>५</sup> । सञ्चदुक्खाणमन्नं करेन्ति<sup>६</sup> । एगच्चा  
 पुण एगे<sup>७</sup> भयन्तारो, एकाच्चां अद्वितीयपूज्याः<sup>८</sup> संयमानुष्ठाने<sup>९</sup> वा  
 अमदृशी अर्चां शरीरं येषं ते एकाच्चां, ते पुनरेकैकेन<sup>१०</sup> वायेन  
 सिध्यन्ति, ते भक्तारो नियन्वप्रवचनसेवका भदन्ता वा भट्टारका  
 भयत्रातारो वा ॥ पुव्वकम्मावसेषेणं अन्नतरेसु देवलोगेसु देवत्ताए  
 उववत्तारो भवन्ति महिद्धिएसु महज्जुइएसु<sup>११</sup> महाजसेसु महाबलेसु  
 महाणुभावेसु महामुक्खेसु .दुरङ्गएसु चिरट्टिएसु<sup>१२</sup> । ते णं तत्थ देवा  
 भवन्ति महिद्धिया<sup>१३</sup> जाव चिरट्टिइया हारविराइयवच्चा<sup>१४</sup> कडगतु-  
 डिययम्भियभुया<sup>१५</sup> अह्मदकुण्डलमट्टगण्डतलकखपीठधारी<sup>१६</sup> विचि-  
 त्तहत्याभरणा विदत्तमालामउली,<sup>१७</sup> विदीप्तानि विचिवाणि वा  
 मउलि त्ति मुकुटविशेषः, [कम्माणपवगवत्यपरिहिया<sup>१८</sup>], कम्माणगपव-  
 रममाणुलेवणधरा<sup>१९</sup> भासुरवोन्दी<sup>२०</sup> . पलम्बवणमालाधरा दिव्येणं

१ a | निष्वाणः । २ a | इत्थं । ३ c | केवलितया । ४ a | परिनिष्वाणं, c परि-  
 निष्वायते । ५ c | भवतीति । ६ c | करेत् । ७ c | एगे । ८ a | अद्वितीयाः पू- ।  
 ९ c | अनुष्ठानं । १० a | पुनरेके केचन ये न सिध्यन्ति । ११ c | महाज्जुइसु । १२ a  
 चिरट्टिइसु । १३ a | एगे । १४ a | वच्चा । १५ Compare the commentary  
 to § 112. १६ a | वट्टिइया । १७ c | विदत्तः ; १८ c | मउलिमउला । १९ c | मउलि ।  
 २० a | एगे । २१ a | वट्टिइया । २२ c | वट्टिइया । २३ a | भासुरवोन्दी ।

वक्षेणं दिव्येणं गन्धेणं दिव्येणं फामेणं दिव्येणं सङ्घयणेणं, दिव्येणं  
 मंठाणेणं दिव्याए इड्डीए दिव्याए जुईए दिव्याए<sup>१</sup> पभाए<sup>१</sup> दिव्याए  
 छायाए दिव्याए अचीए दिव्येणं तेएणं दिव्याए लेसाए दमदिमाओ<sup>१</sup>  
 उज्जोएमाणा पभासेमाणा गइकळाणा<sup>१</sup> ठिइकळाणा आगमेसिभद्दा  
 पामार्दिया दरमणिज्जा अभिरूवा पडिछ्वा ॥ तमाइक्खइ, यदिह  
 धर्मफलं तदाख्याति ॥ तथा एवं खलु चउच्चिं ठाणेच्चिं जीवा  
 नेरइयत्ताए कम्मं पकरेन्ति । एवमिति वच्च्यमाणप्रकारेणेति । नेरइ-  
 यत्ताए कम्मं पकरेत्ता नेरइएसु उववज्जन्ति । तं जहा । महारम्भ-  
 याए महापरिग्गहयाए<sup>४</sup> पञ्चेन्द्रियवहेणं कुणिमाहारेणं, कुणिमं ति  
 मांसम् ॥ एवं च एएणं अभिल्लावेणं, तिरिक्खजोणिएसु, माइल्लयाए  
 अल्लियवयणेणं उक्कच्चणयाए वच्चणयाए । तत्र भाया वच्चनबुद्धिः,  
 उक्कच्चनं सुग्धवच्चनप्रवृत्तस्स<sup>५</sup> समीपवर्त्ति विदग्धचित्तरक्षणार्थं<sup>६</sup>  
 चणमय्यापारतया अवस्यानं, वच्चनं प्रतारणम्<sup>७</sup> ॥ मणूसेसु<sup>८</sup>, पगरभद्द-  
 याए पगदविणीययाए साणुक्कोमयाए अमच्चरियाए । प्रकृतिभद्द-  
 कता खभावत एवापरोपतापिता, अनुक्कोशो दया ॥ देवेसु, सराग-  
 संजमेणं संजमासंजमेणं अकामनिज्जराए बलतवोकमेणं ॥ तंमाइ-  
 क्खइ । यदेवमुक्करूपं नारकत्वादिनिबन्धनं तदाख्यातीत्यर्थः ॥ तथा

जह नरया गम्मन्ती<sup>९</sup> जे नरया जायवेयणा नरए ।

सारीरमाणसाइं दुक्खाइ<sup>१०</sup> तिरिक्खजोणीए । १ ।

१ e om. २ e ० दिमार । ३ १ of जई । ४ e परिग्गहार । ५ e सुग्धवच्चनं  
 प्र । ६ e om. चित्त । ७ c विप्रतारणं । ८ So a e f for the usual मणुसंसु ।  
 ९ e गमन्ती । १० a f दुक्खाइ, c दुक्खार ।

माणुसं च अणिघं वाहिजरामरणवेयणापउरं ।

देवे<sup>१</sup> य देवलोए देवेहि देवमोक्खाइं । २ ।

देवांसु देवलोकान्देवेषु देवसौख्यान्याख्यातीति ।

नरग तिरिक्खजोणिं माणुमभावं च देवलोगं च ।

मिद्धिं च मिद्धवमहि<sup>२</sup> क्खञ्जीवणियं परिकहेइ । ३ ।

जह जीवा भज्जन्ती मुच्चन्ती जह य मङ्गलिसुन्ति ।

जह दुक्खाणं अन्नं करेन्ति केइ अपडिवद्धा । ४ ।

अट्टा<sup>३</sup> अट्टियचित्ता<sup>४</sup> जह जीवा दुक्खमागरमुवेन्ति ।

जह वेरगमुवगया कम्मममुग्गं<sup>५</sup> विहाडेन्ति । ५ ।

आर्त्ताः शरीरतो दुःखिनाः, आर्त्तितचित्ताः शोकादिपौडिताः,  
आर्त्तादाध्यानविशेषादार्त्तितचित्ता इति ॥

जह, रागेण कडाणं कम्पाणं पावओ फनविवागो ।

जह य परिहीणकम्मा मिद्धा मिद्धालयमुवेन्ति । ६ ।

अयानुष्ठेयानुष्ठानलक्षण धर्ममाह ॥ तमेव धम्म दुविहमादक्खियं  
येन धर्मेण मिद्धाः मिद्धालयमुपयान्ति<sup>६</sup> स एव धर्मा द्विविध  
आस्यात इत्यर्थः ॥ त जहा । अगारधम्मं<sup>७</sup> च<sup>८</sup> अणगारधम्मं च<sup>९</sup> ।  
अणगारधम्मो । इह यन्नु मव्वओ, मवांन्धनधान्यादिप्रकारानाशित्तय,  
मव्वत्ताए मवांत्तमना मव्वेरात्तमपग्णिणामैरित्यर्थः । अगाराओ<sup>१०</sup> अण-

१ = देवा । २ = निद्विवमहि । ३ = अट्टा । ४ = चट्टा । ५ = अट्टिय, ६ =  
अट्टिय । ७ = अणगारधम्मं । ८ = अणगारधम्मं । ९ = अणगारधम्मं । १० = अण-

गारियं पञ्चदशसु<sup>१</sup> सन्नाश्रो पाणाद्वाद्याश्रो वेरमणं, एवं सुमावाय-  
 अदिष्ठादाणमेङ्गणपरिग्गहरार्द्रभोयणाश्रो<sup>२</sup> वेरमणम् ॥ एवं अयमा-  
 उशो<sup>३</sup> अणगारसामादए धम्मो पणत्ते । एयस्स धम्मस्स सिक्खाए उव-  
 ड्डिए निग्गन्थे वा निग्गन्थी वा<sup>४</sup> विहरमाणे<sup>५</sup> आणाए<sup>६</sup> आराहए<sup>७</sup>  
 भवइ ॥ अगारधम्मं<sup>८</sup> दुवाल्लसविहं आइक्खइ । तं जहा । पञ्चाणुव्वयाइं  
 तिष्णि गुणव्वयाइं चत्तारि सिक्खावयाइं । पञ्ज अणुव्वयाइं<sup>९</sup> । तं जहा ।  
 थूलाश्रो पाणाद्वाद्याश्रो वेरमणं, एवं सुमावायाश्रो<sup>१०</sup> अदिष्ठा-  
 दाणाश्रो<sup>११</sup> सदारमन्तोसे इक्कापरिमाणे । तिष्णि गुणव्वयाइं । तं  
 जहा । अणट्टादण्डवेरमणं दिमिब्वयं उवभोगपरिभोगे<sup>१२</sup> परिमाणं ।  
 चत्तारि सिक्खावयाइं । तं जहा । सामादयं देसावगासियं पोम-  
 होववासो अतिहिंसंविभागो<sup>१३</sup> । अपच्छिममारणन्तियसंलेहणाद्भूमणा-  
 आराहणा ॥ अयमाउशो अगारसामादये धम्मो पणत्ते । एयस्स  
 धम्मस्स सिक्खाए<sup>१४</sup> उवड्डिए समणोवासए समणोवासिया वा विहर-  
 माणे आणाए आराहए भवइ ॥ तए णं सा<sup>१५</sup> महइमहाल्लिया मणू-  
 सपरिमा समणस्स भगवश्रो महावीरस्स अन्तिए धम्मं सोच्चा निसम्म  
 इट्टुट्ट<sup>१६</sup> जाव हियया उट्टाए उट्टेइ, २त्ता समणं भगवं महावीरं  
 तिक्खुत्तो आयाहिणपयाहिणं करेइ, २त्ता वन्दइ नमंसइ, २त्ता

१ e पञ्चदशसुंति । २ e सुमावायाश्रो वेरमणं अदिष्ठादाणाश्रो वेरमणं मेङ्ग-  
 णाश्रो वेरमणं परिग्गहरार्द्रभोयणाश्रो वेरमणं । ३ a अयमाश्रोशो । ४ e adds  
 १ after वा । ५ a विहरमाणा । ६ f om. ७ a f आराहए । ८ e अगार० ।  
 ९ e add ति after अणुव्वयाइं । १० e adds वेरमणं । ११ a f परिभोगमायं ।  
 १२ a f अक्षरविभागो । १३ f सिक्खावए । १४ a e f से । १५ a f इट्टुट्टा ।



अत्येगदया मुण्डा<sup>१</sup> भवित्ता अगाराओ अणगारियं पव्वदया,  
 अत्येगदया पञ्चाणुव्वदयं सत्तमिक्खावदयं दुवालमविहं गिहिधम्मं  
 पडिबन्ना ॥ अवसेमा णं<sup>२</sup> परिमा समणं भगवं<sup>३</sup> महावीरं<sup>४</sup> वन्दित्ता  
 नमंसित्ता<sup>५</sup> एवं वयामी । “सुयक्खाए णं, भन्ते, निग्गत्थे पावयणे;  
 एवं सुपण्णत्ते, भेदतः, सुभाविए, वचनव्यक्तितः, सुविणीए, सुधु  
 शिख्येपु विनियोजनात्, सुभाविए तत्त्वभणनात्, अणुत्तरे, भन्ते,  
 निग्गत्थे पावयणे । धम्मं<sup>६</sup> तं आदक्खमाणा<sup>७</sup> उपममं<sup>८</sup> आदक्खह,  
 क्रोधादिनियहमित्यर्थः, उपममं आदक्खमाणा विवेगं आदक्खह,  
 माह्यपन्यत्यागमित्यर्थः, विवेगं आदक्खमाणा वेरमणं आदक्खह,  
 मग्गेनिवृत्तिमित्यर्थः, वेरमणं आदक्खमाणा अकरणं पावाणं कयाणं  
 आदक्खह, धर्मसुपणमादिरूपं भूयेति<sup>९</sup> द्दयम्<sup>१०</sup> । नत्थि णं अन्ने केद  
 ममणे वा माहणे वा जे एरिसं धम्ममादक्खित्तए, प्रभुरिति शेषः ।  
 किमङ्ग पुण एत्तो उत्तरतरं” । एवं वन्दित्ता जामेव दिमं<sup>११</sup> पा-  
 उञ्जूया, तामेव दिमं<sup>१२</sup> पडिगय त्ति ॥

॥ ११८ ॥ अट्टे<sup>१३</sup> ममट्टे त्ति । अस्येपो ऽर्थ इत्यर्थः, अथवा अर्थः<sup>१४</sup>  
 मयोदितवन्मुसमर्थः सङ्गतः ॥ इत्ता इति कोमलामन्त्रणवचनम् ॥

॥ ११९ ॥ अण्णो त्ति आयां<sup>१५</sup> इत्येवमामन्त्रैवमवादीदिति ॥  
 पडन्ति त्ति पावत्करणादिदं दृश्यम् । समन्ति तिदपत्तन्ति ।

१ a f मुण्डा १ e om. २ a f only ३। ३ a f only ४। ५ e ५। ६  
 एवं सुपण्णो before धम्मं। ७ e अदक्खमाणा। ८ e ५। ९ नं after उपममं।  
 १० e इयेति। ११ a f इत्तं। १२ e दिमं। १३ a अट्टे ममट्टे। १४ e ५।  
 १५ a f आयां। इति ११५०, ० आयां इति ११५० ।

एकार्थाश्चिते विशेषव्याख्यानमण्येधामस्ति, तदन्यतो ऽवसेधमिति ॥

निकलेवत्रो ित्ति निगमनवाक्यं वाच्यम् । तच्चेदं “एवं खलु, जन्तू, समणेणं जाव सन्पत्तेणं दोचस्स अज्झयणस्स अयमट्ठे पणत्ते ित्ति वेमि” ॥

॥ इति उपसकदशानां द्वितीयाध्ययनविवरणं समाप्तम् ॥

### द्वितीयमध्ययनम् ॥

अथ द्वितीयं व्याख्यायते । तत्सुगममेव ॥ नवरं उपलेवो<sup>१</sup> ित्ति उपसेप उपोद्घातः द्वितीयाध्ययनस्य वाच्यः । स चायम् । “जइ णं, भन्ते, समणेणं भगवया जाव सन्पत्तेणं उवाभगदसाणं दोचस्स अज्झयणस्स अयमट्ठे पणत्ते, तच्चस्स<sup>२</sup> णं, भन्ते, के अट्ठे पणत्ते” इति कण्यश्चायम् ॥

॥ १२६ ॥ तथा<sup>३</sup> क्वचित्कोष्टकं चैत्यमधीतं, क्वचिन्महाकामवन-  
मिति<sup>४</sup> ॥

॥ १२७ ॥ श्यामा<sup>५</sup> नाम भार्या ॥

॥ १२८ ॥ तथो मंससोले<sup>६</sup> ित्ति त्रीणि मांसशूल्यानि, शूले पच्यन्ते इति शूल्यानि, त्रीणि मांसखण्डानीत्यर्थः ॥ आदाणभरि-

१ a f उपलेवउ, e उपलेवो । २ a f om from तच्चस्से up to पणत्ते । ३ e adds कोष्टर ित्ति । ४ a e f \*धनस, the error is due to the great similarity of the old Nagari signs for dh and e । ५ e prefixes धामा नाम ित्ति । ६ a f सोले ।

यंसि त्ति आदाणमाद्र्हणं', यदुदकतैलादिकमन्यतरद्रव्यपाकाया-  
 भावुत्ताप्यते<sup>१</sup> तद्भृते ॥ कडाहंसि त्ति कटाहे लोहमयभाजनविशेषे ॥  
 आद्र्हयाम्मुत्काथयामि<sup>२</sup> ॥ आद्र्हशामि त्ति आसिञ्चामि ॥

॥ १४१ ॥ एष एं तए<sup>३</sup> विदरिमणे दिट्ठे त्ति एतच्च त्वया  
 विदर्शनं विहूपाकारं<sup>४</sup> विभीषिकादि दृष्टमवलोकितमिति ॥ भग्ग-  
 व्वए<sup>५</sup> त्ति भग्नव्रतः, मूलप्राणातिपातविरतेर्भावतो भग्नत्वात्, तदि-  
 नाशार्थं कोपेनोद्धावनात्, सापराधस्यापि व्रतविषयौक्यत्वात् ॥  
 भग्ननियमः कोपोदयेनोत्तरगुणस्य क्रोधाभिग्रहरूपस्य भग्नत्वात् ॥  
 भग्नपोषधो ऽव्यापारपोषधभङ्गत्वात् ॥ एयस्सु त्ति द्वितीयार्थत्वात्  
 पष्ठयाः, एतमर्थमालोचय गुरुभ्यो निवेदय । यावत्करणात्पडि-  
 क्कमाहि निवत्तस्स, निन्दाहि आत्मसात्तिकां कुत्सां कुरु, गरिहाहि  
 ऽ। कुत्सां विधेहि, विउट्टाहि विचोटय तद्भावानुबन्धच्छेदं  
 , विषोहेहि अतिचारमनञ्जालनेन, अकरणयाए अद्भुट्ठेहि  
 करणाभ्युपगमं कुरु, अहारिहं तवोकमं पायच्छित्तं पडिवज्जाहि  
 त्ति प्रतीतम् । एतेन<sup>६</sup> च निम्मीयादिपु<sup>७</sup> गृह्णिणः प्रतिप्रायश्चित्तस्या-  
 प्रतिपादनान्न तेषां प्रायश्चित्तमस्तीति ये प्रतिपद्यन्ते, तन्मतम-  
 पास्तां<sup>८</sup> माधूद्देणेन गृह्णिप्रायश्चित्तस्य जीवितव्यवहारानुपातित्वात्<sup>९</sup> ॥

॥ इति उपामकदगानां<sup>१०</sup> द्वितीयाध्ययनस्य<sup>११</sup> विवरणं समाप्तम्<sup>१२</sup> ॥

१ अ ८ ६ = माद्र्हणं । २ अ ८ = पाकायानां वृत्ताप्यते, ३ = पाकायानां वृत्ताप्यते । ४ अ ६  
 चान्नपयाम्मु, ५ चान्नपयाम्मु । ६ ० तु, १-२१ तुमे (Hem III, ५१). ७ ६ नि-  
 क्कपाकारं । ८ ० भयवद । ९ ० ६ एतेनिय । १० ० निवेदया । ११ ० यपासं ।  
 १२ ० जीवितव्यव, १ जीवितव्यव, ३ जीवितव्यव । ११ अ ६ = दण । १२ अ ६  
 = यपय । ११ अ ६ ८ म

## चतुर्थमध्ययनम् ॥

॥ १४५ ॥ अथ चतुर्थमारभ्यते<sup>१</sup> । तदपि सुगमम् ॥ नवरं चैत्यं  
कोष्ठकं, पुस्तकान्तरे काममहावनम्<sup>२</sup> । धन्या च भार्या ॥

॥ १४८ ॥ जमगसमगं ति यौगपद्येनेत्यर्थः ॥ सासे इत्यादौ  
यावत्करणादिद् दृश्यम् । सासे १, कासे २, जरे ३, दाहे ४,  
कुच्छिदले ५, भगन्दरे ६, अरिसा ७, अजीरए<sup>३</sup> ८, दिष्टी ९,  
सुदुसले १०, अकारए ११, अक्खिवेयणा १२, कणवेयणा १३,  
कण्डू १४, उदरे १५, कौटे १६ । अकारकः अरोचकः ॥

॥ इति चतुर्थमध्ययनविवरणं समाप्तम् ॥

## पञ्चममध्ययनम् ॥

पञ्चमं कण्ठम् ॥

## षष्ठममध्ययनम् ॥

षष्ठे किमपि लिप्यते ॥

॥ १६६ ॥ धम्मपणत्ति ति श्रुतधर्मप्ररूपणादशेनं मतं सिद्धान्त  
इत्यर्थः ॥ उत्थानं उपविष्ट. सन् यदूर्ध्वं भवति ॥ धर्मं गमनादि-  
कम् ॥ यत्नं शारीरम् ॥ वीर्यं जौवप्रभवम् ॥ पुरुषकारः<sup>४</sup> पुरुषत्वा-  
भिमानः, पराक्रमः स एव ॥ सन्पादितस्त्रप्रयोजनः इति उपदर्शनैवा-

१० चतुर्थमध्ययनमारभ्यते । १० f ० धनम् । १० e अजीरसे । ४ १ f चतुर्थं ।  
५. २ E om १० पुस्तकाकारः ।

विकल्पे<sup>१</sup>, नास्त्येतदुत्यानादि जीवानां, एतस्य पुरुषार्थप्रसाधक-  
त्वात्<sup>२</sup>, तदसाधकत्वं<sup>३</sup> च पुरुषकारसद्भावे ऽपि पुरुषार्थमिथ्यनुप-  
लम्भात् ॥ एवं च नियताः सर्वभावाः । धैर्यया भवितव्यं, ते तथैव  
भवन्ति, न पुरुषकारवलादन्यथा<sup>४</sup> कर्तुं शक्यन्त<sup>५</sup> इति । आह च ।

प्राप्तयो नियतिवलाश्रयेण योऽर्थः

सो ऽवश्यं भवति नृणां शुभो ऽशुभो वा ।

भूतानां महति कृते ऽपि हि प्रयत्ने

नाभावं भवति न भाविनो ऽस्ति नाशः ॥

तथा ।

नहि भवति यन्नभावं, भवति च भावं विनापि यत्नेन ।

करतलगतमपि<sup>६</sup> नश्यति यद्य तु भवितव्यता नास्ति ॥

इति ॥ मङ्गुस्ति<sup>७</sup> च्छि असुन्दरा धर्मप्रजग्निः श्रुतधर्मप्ररूपणा ।  
किंस्वरूपामावित्याह अस्तीत्यादि ॥ अनियताः सर्वभावाः उत्या-  
नादेर्भवन्ति, तदभावान्न भवन्तीति कृत्वेत्येवंस्वरूपा ॥

॥ १६७-१६८ ॥ ततो ऽसौ कुण्डकोलिकः तं देवमेवमवा-  
दीत् । यदि गोशालकस्य<sup>८</sup> सुन्दरो धर्मो, “नास्ति कर्मादीत्यतो  
नियताः सर्वभावा” इत्येवंरूपो, मङ्गुन्वय मघावीरधर्मो “ऽस्ति  
कर्मादीत्यनियताः सर्वभावा” इत्येवं स्वरूपः, इत्येवं तन्मातमनूय

१ अ इतिपदपरमेत्याविकल्पे । २ अ • हेतुमात्रेण । ३ अ तदसाधकं च । ४ अ  
पुरुषकारात् । ५ अ कर्तव्ये इति । ६ अ तल • हेतु करतलगतमित्यत्र न पश्यति यत्न  
तु भवति ना • । ७ अ इ मङ्गु • ति । ८ अ इ दि • नाशकस्य ।

कुण्डकोलिकस्तन्मतदूषणाय विकल्पद्वयं कुर्वन्नाह । तुमे एमित्यादिपूर्ववाक्ये<sup>१</sup> यदीति पदोपादानादेतस्य वाक्यस्यादौ तदेति पदं द्रष्टव्यं इति । त्वयायं दिव्यो देवर्धादिगुणः केन हेतुना लभ्यः, किमुत्यानादिना, उदाहृत्ति अहोश्चित्<sup>२</sup> अनुत्यानादिना तपोब्रह्मचर्यादीनामकरणेनेति भावः । यद्युत्यानादेरभावेनेति पत्रो गोशालकमताश्रितत्वाद् भवतः, तथा येषां जीवानां नास्त्युत्यानादि तपश्चरणकरणमित्यर्थः, ते इति जीवाः किं न देवाः ? प्रच्छन्तो ऽयमभिप्रायः । यथा त्वं पुरुषकारं विना देवः संवृत्स्वकीयान्मुपगमतः, एवं सर्वजीवा ये उत्त्यानादिवर्जितास्ते देवाः प्राप्नुवन्ति, न चैतदेवमिष्टमित्युत्यानाद्यपलापपत्ते दूषणम् । अथ त्वयेयं ऋधिरुत्यानादिना<sup>३</sup> लभ्या । ततो यद्दक्षि “सुन्दरा गोशालकप्रज्ञप्तिरसुन्दरा<sup>४</sup> महावीरप्रज्ञप्तिः” इति, तत्ते तव मित्यावचनं भवति<sup>५</sup> तस्य व्यभिचारादिति ॥

॥ १७० ॥ ततो ऽसौ देवस्तेनैवमुक्तः सन् शङ्कितः मंशयवान् जातः, “किं गोशालकमतं सत्यमुत महावीरमतम्” ? । महावीरमतस्य<sup>६</sup> युक्तितो ऽनेन प्रतिष्ठितत्वादेवविधविकल्पवान् संवृत्त इत्यर्थः ॥ काङ्क्षितो महावीरमतमपि<sup>७</sup> साध्येतद्युक्त्युपेतत्वादिति<sup>८</sup> विकल्पवान् संवृत्त इत्यर्थः ॥ यावत्करणाङ्गेदमापन्नो<sup>९</sup> मतिभेदमुपागतो गोशालकमतमेव<sup>१०</sup> साध्विति निश्चयादपोढत्वात् ॥ तथा कल्पं समापन्नः

१ १। एमित्यादौ पू० । २ ०। ० चित् । ३ १। ऋधिरुत्यानादिना । ४ ८ गोशालकः । ५ १। १ भवतः । ६ ० महावीरस्य, om मतः । ७ ० समापि । ८ १। १ तपुपपेतत्वादिति । ९ ८ ० भेदमुपापन्नो ।

प्राक्तननिश्चयविपर्ययलक्षणं गोशालमतानुसारिणां मतेन मिथ्यात्वं  
प्राप्तं इत्यर्थः । अथवा कल्पभावं जितो ब्रह्मनेनेति खेदरूपमापन्न  
इति ॥ नो संचाएद<sup>१</sup> त्ति न शक्नोति । पामोक्तं<sup>२</sup> ति प्रमोक्षमुत्तर-  
तुं भणितुमिति ॥

१०४ ॥ निष्पद्यन्त्यावसन्ता<sup>३</sup> णं ति गृहं<sup>४</sup> अध्यावसन्तो, एमिति  
तद्वारे<sup>५</sup> । अन्ययूयिकान् अर्थैर्जीवादिभिः सूत्राभिधेयैर्वा ।  
शाम्बयव्यतिरेकलक्षणेः । प्रश्नेश्च परप्रश्ननीयपदार्थैः<sup>६</sup> । कारणे-

तमात्ररूपैः । व्याकरणीश्च परेण प्रश्नितस्योत्तरदानरूपैः ॥  
निष्पद्यपक्षिणवामरणे<sup>७</sup> त्ति निरस्तानि स्पष्टानि व्यक्तानि<sup>८</sup> प्रश्नव्याक-  
रणानि येषां, ते निःस्पष्टप्रश्नव्याकरणाः<sup>९</sup>, प्राक्तनत्वाद्वा निष्पष्ट-  
प्रश्नव्याकरणास्तान् कुर्वन्ति ॥ सद्यः पुण त्ति शक्या एव ॥ हे  
शार्थाः अमणैरन्वययूयिका निःस्पष्टप्रश्नव्याकरणाः कर्तुम् ॥

॥ इति षष्ठं विवरणतः समाप्तम् ॥

सप्तममध्ययनम् ।

॥ १०५ ॥ सप्तमं सुगममेव, नवरं आजीवित्रीवामण त्ति  
आजीविका गोशालकग्रिव्याः, तेषामुपामक आजीविकोपामकः ॥  
सप्तमार्थः अणतो, गृहीतार्थो बोधतः, षष्ठ्यर्थः मंगये मति, विनि-  
दितार्थं उत्तरत्वाभे मति ॥

१ अं संचारण । २ इतिदिमप्रश्ना । ३ अद्यमप्यावसन्ती । ४ अ f om.  
वाक्य । ५ अ • प्रयोग • । ६ निष्पष्टपक्षिण • । ७ अ adds वावरसामि  
अत्ति व्यक्तानि । ८ निष्पष्ट • ।

॥ १८४ ॥ दिष्टभक्ष्यवयस्य<sup>१</sup> त्ति दत्तं भृतिभक्त्युपै<sup>२</sup> द्रव्य-  
भोजनलक्षणं<sup>३</sup> वेतनं मूल्यं येषां ते तथा ॥ कक्षाकक्षि<sup>४</sup> ति प्रति-  
प्रभातम् ॥ चङ्गकंरकांनार्घटिकाः, वारकांश्च गडुकान्, पिठरका-  
न्ध्यालीः, घटकाप्रतीतान्, अर्द्धघटकांश्च घटाद्धमानान्, कलम-  
कानाकारविशेषवती<sup>५</sup> वृहद्वटकान्, अलिक्षराणि<sup>६</sup> च महदुदक-  
भाजनविशेषान्, मसूलकांश्च लोकहृदयवसेधान्,<sup>७</sup> उद्विकाश्च<sup>८</sup> सुरा-  
तैलादिभाजनविशेषान् ॥

॥ १८० ॥ एहिद त्ति<sup>९</sup> एयति ॥ १८० इहं ति अस्मिन्नगरे ॥  
महामाहणे त्ति 'मा' हन्ति' न हन्तीत्यर्थः; आत्मना वा हनननि-  
वृत्तः परं प्रति 'मा हन' इत्येवमाचष्टे यः सं माहनः । स एव  
मनःप्रभृतिकरणादिभिराजन्म सूक्ष्मादिभेदभिन्नजीवहनननिवृत्तत्वा-  
द्गहान्माहनो महामाहनः ॥ उत्पन्ने आवरणचयेणाविर्भूते ज्ञानदे-  
र्शने धारयति यः स तथा ॥ अत एवातीतप्रत्युत्पन्नानागतज्ञापकः<sup>१०</sup> ॥  
अरश्च त्ति अर्हन्महाप्रातिहार्यं ह्यपूजार्हत्वात्,<sup>११</sup> अविद्यमानं वा रश्च<sup>१२</sup>  
एकान्तः सर्वज्ञत्वाद्यस्य सो ऽरश्चः<sup>१३</sup> ॥ जिनो रागादिनेत्यत्वात् ॥  
केवलानि परिपूर्णानि शुद्धान्यनन्तानि वा ज्ञानादीनि यस्य मन्ति  
स, केवली ॥ अतीतादिज्ञानेऽपि सर्वज्ञानं प्रतिगृह्य स्यादित्याह,  
सर्वज्ञः साकारोपयोगसामर्थ्यात्, सर्वदर्शी, अनाकारोपयोगसाम-

१ a e f दिष्टः । २ e d र्भोजनः । ३ a f कक्षि ति, c कक्षि ति । ४ a o  
f कक्षकान् । ५ a f अरजरादि । ६ o कक्षवसेधान् । ७ o उद्विकांश्च । ८  
a e f रश्च ति । ९ a f om. from मा हन्ति down to साजम् incl., beginning  
with वृहदादिः । १० a f प्रत्युत्पन्नानाम् ; a e f ज्ञापकः । ११ o reads  
अर्हन्महाप्रातिहार्यं ह्यपूजा अर्हत्वात् । १२ o रश्च । १३ o ऽरश्च ।



र्यादिति ॥ तथा तेनोद्धवहियमहियपूइए ति चैलोक्तेन त्रिलो-  
कवासिना जनेन, वहिय ति समप्रैशर्यायतिग्रयमन्दोहदग्रानसमा-  
कुलचेतसा<sup>१</sup> हर्षभरनिर्भरेण प्रबलकुट्टेहखवस्तादनिमिपलोचनेनाव-  
लोकितः, महिय ति सेव्यतया वाञ्छितः, पूजितय पुप्यादिभिर्यः  
स तथा ॥ एतदेव व्यनक्ति । सदेवा<sup>२</sup> मनुजासुरा<sup>३</sup> यस्मिन्स सदेव-  
मनुजासुरस्त्वस्य लोकस्य प्रजायाः, अर्चनीयः पुप्यादिभिः,<sup>४</sup> वन्दनीयः  
श्रुतिभिः, सत्करणीय<sup>५</sup> आदरणीयः, सम्माननीयोऽभ्युत्थानादिप्रति-  
पत्तिभिः, कन्यापं मद्रसं दैवतं चैत्यमित्येवं बुद्ध्या पर्युपामनीय  
इति ॥ तद्यकम्<sup>६</sup> ति तथ्यानि सत्कलाव्यभिचारतया<sup>७</sup> यानि<sup>८</sup>  
कर्माणि क्रियास्तत्त्वम्पदा तत्त्वमृच्छां चैः सम्प्रयुक्ते<sup>९</sup> युक्तः स  
तथा ॥

॥ १८८ ॥ कथमित्यत्र यावत्करणत्पाउष्पभायाए रयणीए  
इत्यादिर्जलन्ते<sup>१०</sup> सूरिए इत्येतदन्तः प्रभातवर्णको<sup>११</sup> दृग्गः, स चो-  
त्तिवप्रज्ञानबुद्ध्याख्येयः<sup>१२</sup> ॥

॥ १८५ ॥ वायाहयग<sup>१३</sup> ति वाताहतं वायुनेपक्षोपमानीतमि-

१ e समप रेहदां । २ e सदेवमनुजाः । ३ a f मनुजासुराः । ४ e inserts  
पूजनीयः गी-ए पुप्यादिभिः । ५ e सत्करणीयः । ६ a f तत्त्वकम् । ७ e reads  
सत्कलाव्यभिचारितया । ८ e om. ९ e मद्रसं, om. युक्तः । १० e इत्यादि  
जलन्ते । ११ The conclusion of the varṇaka, as here indicated, presup-  
poses a somewhat different conclusion from that usually found in  
Jain works, e. g. in Kap. § 59, Nāy. § 34, where the conclusion runs  
thus. १२ चरे भरहृदिष्टिभि दिपदने वेदसा जलन्ते । १३ a f वायावह्या, e  
वायावह्याः । १४ a वाहयदं. c वायावहयः ।

त्यर्थः ॥ कोलालभण्डं ति कुलालाः कुम्भकाराः, तेषामिदं कौ-  
लालं, तच्च तद्भाण्डं च पण्यं भाजनं वा कौलालभाण्डम्<sup>१</sup> ॥

॥ १८८, १८९ ॥ “एतत्किं पुरुषकारेणैतरथा वा क्रियते”  
इति भगवता पृष्टे, स गोशालकमतेन नियतिवादलक्षणेन भावि-  
तत्वात्पुरुषकारेणेत्युत्तरदाने च स्वमतक्षतिपरमताभ्यनुज्ञानलक्षणं  
दोषमाकलयन् “अपुरुषकारेण” इत्युवाच ॥

॥ २०० ॥ ततस्तदभ्युपगतनियतिमतनिरासाय पुनः प्रश्नश्चाह  
“यद्वाहलपुत्त” इत्यादि । यदि तव कश्चित्पुरुषो वाताहतं वा  
आममित्यर्थः, पक्षेऽप्यं व त्ति पक्षं वा अग्निना हृतपाकं अप-  
हरेदा<sup>१</sup> चोरयेत्, विकिरेदा<sup>२</sup> इतस्ततो विचिपेत्, भिन्द्यादा<sup>३</sup>  
काण्ताकरणेन, आहिन्द्यादा<sup>४</sup> हस्तादुद्वालनेन, पाठान्तरेण विच्छि-  
न्द्यादा विविधप्रकारैश्चेदं कुर्यादित्यर्थः, परिष्ठापयेदा वह्निर्नीला  
त्यजेदिति । वत्तेष्वासि<sup>५</sup> त्ति निर्वर्त्तयसि ॥ आओशेष्जा<sup>६</sup> व त्ति  
अकोशयामि वा ‘मृतोऽसि लम्’ इत्यादिभिः शापैरभिशापामि,  
हग्नि वा दृण्डादिना, यभ्नामि वा रज्ज्वादिना, तर्जयामि<sup>७</sup> वा  
‘जास्यसि रे दुष्टापर’ इत्यादिभिर्वचनविशेषैः, ताडयामि वा  
चपेटादिना, निःशोषयामि<sup>८</sup> वा धनादित्याजनेन, निर्भक्षयामि  
वा पक्षवचनैः<sup>९</sup> अकाल एव च जीवितादा व्यपरोपयामि मार-

१ a f कोलालं भाण्ड । २ c नियतपाद । ३ c अपहरेदा । ४ conjectural  
(or विकिरेदु), a e f विकिरेदा । ५ e pref. भिन्दिष्य ति । ६ e pref.  
विच्छिन्द्य ति । ७ c निर्वर्त्तयामि । ८ a o f निःशोषयामि । ९ a f तार्जयामि ।  
१० a e f निर्भक्षयामि । ११ c परपक्ष ।

यामौत्यर्थः ॥ इत्येवं भगवांस्तं सद्दालपुत्रं स्ववचनेन पुरुषकाराभ्यु-  
पगमं<sup>१</sup> याद्वयित्वा तन्मतविघटनायाह “सद्दालपुत्र” इत्यादि । न  
खनु तव भाण्डं कश्चिदपहरति, न च त्वं तमाक्रोगयसि, यदि  
सत्यत<sup>२</sup> एव नास्स्युत्यानादि । अथ कश्चित्तदपहरति, त्वं च तमा-  
क्रोगयसि । तत एवमभ्युपगमे सति यद्वदसि “नास्स्युत्यानादि”  
इति<sup>३</sup>, तत्ते मिथ्या असत्यमित्यर्थः ॥

॥ २०५, २०८ ॥ तए षं सा अग्निमित्रा इत्यादि । ततः सा  
अग्निमित्रा भार्या सद्दालपुत्रस्य अमणोपासकस्य तथेति एतमर्थे<sup>४</sup>  
विनयेन प्रतिशृणोति । श्रुत्वा च घाता । हतवलिकर्मा<sup>५</sup> वलिकर्म  
लोककूटम् । हतकौतुकमङ्गलप्रायश्चित्ता कौतुकं मषीपुण्ड्रादि मङ्गलं  
दध्यक्षतचन्दनादि, एते एव<sup>६</sup> प्रायश्चित्तमिव<sup>७</sup> प्रायश्चित्तं दुःखप्रादि-  
प्रतिघातकत्वेनावगमं कार्यत्वादिति । शृङ्गात्मा वैषिकाणि<sup>८</sup> वैषाहाणि  
मङ्गल्याणि प्रवरवस्त्राणि परिहिता । अल्पमहार्धाभरणालङ्कृतग्ररीरा ॥  
चेटिकाचक्रवासापरिकीर्णा ॥ पुस्तकान्तरे यागवर्णको दृश्यते । स  
चैवं सव्याख्यानोऽवमेयः । लङ्कारणजुक्तजोदयं-लघुकरणेन दक्षत्वेन  
ये युक्ताः पुरुषास्तैर्योजितं यन्त्रयूपादिभिः<sup>९</sup> सम्बन्धितं यत्तत्तथा ।  
तथा समखुरवालिहाणमलिहियसिद्धएहिं<sup>१०</sup> समखुरवालिधानौ  
तुन्द्रग्रफपुच्छौ समे लिखिते चोल्लिखिते<sup>११</sup> गृह्णे ययोस्तौ तथा<sup>१२</sup>

१ e पुषपाकारः । २ e सत्यमेव । ३ e om. इति । ४ e एतदर्थं । ५ a  
f om. ६ e च । ७ a e f प्रायश्चित्तमिव । ८ e वैषिकाणि । ९ e यन्त्रयूपा-  
दिभिः । १० o इवोल्लिखिते । ११ e a J J s मो च यो नो after तथा ।

ताभ्यां गोयुवभ्यामिति<sup>१</sup> सम्वन्धः । ण्मूणयामयकलावजीत्तपइवि-  
सिद्धएहिं<sup>२</sup> जाम्बूनदमयौ कलापौ श्रीवाभरणविशेषौ योक्ते च  
कण्ठबन्धनरज्जू<sup>३</sup> प्रतिविशिष्टे शोभने ययोस्तौ तथा ताभ्याम् । रय-  
यामयघण्टसुत्तरज्जुगवरकञ्चणखट्वनत्यापगहोगहियएहिं<sup>४</sup> रजत-  
मय्यौ रूष्यविकारौ घण्टे ययोस्तौ तथा, सूचरज्जुके कार्पाणिक-  
सूचमय्यौ ये वरकाञ्चनखचिते नस्ते नासारज्जू तयोः प्रब्रहेण  
रश्मिनावगृहीतकौ च बद्धौ योःतौ तथा ताभ्याम् । नीलुष्प-  
सकयामेक्षएहिं<sup>५</sup> नीलोत्पलकृतशेखराभ्याम् । पवरगोणजुवाणएहिं ।  
नाणामणिकणगघण्टियाजालपरिगयम् । सुजायजुगजुक्तज्जुगपस-  
त्यसुविरदयनिग्नियं<sup>६</sup> सुजातं<sup>७</sup> सुजातदारुमयं युगं यूपः युक्तं  
सङ्गतं च्चजुकं सरलं सुविरचितं सुघटितं निर्मितं निवेगितं यत्र  
तत्तथा । जुत्तामेव धग्निं जाणप्पवरं उवट्टवेद्य युक्तमेव सम्बद्ध-  
मेव<sup>८</sup> गोयुवभ्यामिति<sup>९</sup> सम्वन्ध इति ॥

॥ ११८ ॥ महागोवेत्यादि गोपो गोरक्षकः, स चैतरगोरक्ष-  
केभ्यो ऽतिविशिष्टत्वान्महानिति महागोपः ॥ नय्यत इति सन्ना-  
गांश्चगमानान् । विनय्यत इत्यनेकगो विद्यमानान् । खाद्य-  
मानान् गृगादिभावे व्याघ्रादिभिः । छिद्यमानान् मनुष्यादिभावे

१ c a f d e गोषाद्युवभ्यामिति । २ a f \* प्रतिविशिष्टं । ३ c r ज्जुगतिः । ४ a  
o f \* खचितमय्य ( = च्चन् ) पय्यहोगहियएहिं । ५ a c f \* मेक्षएहिं । ६ c \* निग्नियं ।  
७ c [ ref. सुजाय ] ८ c \* संबंधमेव । ९ a c f गोयुवभ्यामिति ।

खद्गादिना १० भिद्यमानान् १ कुन्तादिना १ । लुप्यमानान् कर्षणा-  
 सादिह्येदनेन २ । विलुप्यमानान् वाह्योपध्यपहारतः ३ १) गोः ४ इवेति  
 गम्यते ॥ निव्वाणमहावाङ् ५ ति सिद्धिमहागोस्त्रानविशेषम् ॥ ६ सा-  
 हत्ये त्ति स्वहस्तेनेव ७, स्वहस्तेन साक्षादित्यर्थः ८ ॥ महासार्थवाहा-  
 लापकानन्तरं पुस्तकान्तरे इदमपरमधीयते । “आगए एं, देवा-  
 णुप्पिया, इहं महाधम्मकही ९” । “के एं, देवाणुप्पिया, महा-  
 धम्मकही १० ?” । “समणे भगवं महावीरे महाधम्मकही ११” । “से  
 केणट्टेणं समणे भगवं महावीरे महाधम्मकही १२ ?” । “एवं खलु  
 सद्दालपुत्ता, समणे भगवं महावीरे महद्दमहालयंसि १३, संसारं  
 वद्धवे जीवे १४ - नम्मसुमाणे जाव विलुप्पमाणे उम्मगंपडिवन्नेः सप्प-  
 हविप्पणट्टे मिच्छत्तवलाभिभूए अट्टविहकम्मतमपडलपडोच्छन्ने १५  
 अट्टेहि य हेउहि य पसिणेहि य कारणेहि १६ य वागरणेहि १७ य  
 चाउरन्ताओ संसारकन्ताराओ साहत्थिं नित्थारेद । से तेणट्टेणं,  
 सद्दालपुत्ता, समणे भगवं महावीरे महाधम्मकहि १८” त्ति । कथो  
 ऽयम्, नवरं जीवानां नग्गदादिविशेषणहेतुदर्शनायाह १९ उम्मगे-  
 त्यादि । तचोन्मार्गप्रतिपन्नानाश्रितकुट्टिग्रासनात्, सत्पथविप्रनष्टा-  
 न्यनजिनग्रासनात् २० । एतदेव कथमित्याह । मिथ्यालपलाभिभू-  
 तान्, तथाएविधकमेव तमः, पडलमन्धकारममूहः, तेन प्रत्यवच्छ-

१० भिद्यमानान् । १० adds भिद्यमानान् । १० कर्षणागादि० । ४०  
 वाह्योपध्यपहारतः । ५ a f ना, e गोः । ६० महावाङ् । ७० स्वहस्तेनेव ।  
 ८० धम्मकही । ९० महालयंसि । १० a f om. जीवे । ११० पडाह्वये ।  
 १२ a f करणेहि । १३० धम्मकही । १४० हेतुं दर्श० । १५ a न्युत्तजिन० ।

ज्ञानिति<sup>१</sup> ॥ तथा निर्यामकालापके बुद्धभाषे चि निमज्जतः ।  
निबुद्धभाषे चि नितरां निमज्जतः, जन्ममरणादिजले इति गम्यते ।  
उच्यमाने चि उत्प्लावमानान् ॥

॥ २१६ ॥ पशु चि प्रभवः समर्थाः ॥ इतिष्टिकाः इत्येवमुप-  
सम्भमानाद्भुतप्रकारेण, एवमन्यत्रापि । क्लिकाः प्रस्तावज्ञाः<sup>२</sup> कला-  
पण्डिता इति वृद्धा व्याचक्षते ॥ तथा इतिदत्ताः कार्याणामविल-  
म्बितकारिणः ॥ तथा इतिप्रष्टाः<sup>३</sup> दक्षाणां प्रधाना वाग्मिन इति  
वृद्धैरुक्तम् ॥ क्वचित्पुत्रद्वया इत्यधीयते<sup>४</sup> । तत्र प्राप्ताः कृतप्रयो-  
जनाः ॥ तथा इतिनिपुणाः सूक्ष्मदर्शिनः कुशला इति च वृद्धोक्तम् ॥  
इतिनयवादिनो नीतिवक्तारः<sup>५</sup> ॥ तथा इत्युपदेशसन्धाः, सन्धा-  
शोपदेशा ॥ वचनान्तरे इतिसेधाविनः अपूर्वदृश्यदृष्टिप्रतिमन्तः ॥  
इतिविज्ञानप्राप्ताः अत्राप्तसद्बोधाः ॥ ये कश्चेत्यादि अथ यथानाम  
कश्चित्पुरुषः ॥ तरुणे चि वर्धमानवयाः<sup>६</sup> वर्णादिगुणोपचित इत्यन्ये ॥  
यावत्करणादिदं दृश्यम् । यत्नवं सामर्थ्यवान् । जुगवं युगं<sup>७</sup> काल-  
विशेषः, तत्राश्रयमस्तीति युगवान् । दुष्टकालख्यं बलहानिकर-  
त्वान्तद्भवच्छेदार्यमिदं विशेषणम् । जुवाणे चि युवा वयःप्राप्तः<sup>८</sup> ।  
अप्यामहे<sup>९</sup> चि नीरोगः । धिरगहत्ये<sup>१०</sup> चि सुलेखकवदधिरागहसो  
हि<sup>११</sup> न गाढग्रहो भवतीति विशेषणमिदम् । दृढपाणिपाए<sup>१२</sup> चि

१० प्रत्यवच्छिन्नानिति । २० prof. प्रशस्तका । ३०० प्रष्टाः । ४० इत्य-  
भिधियते । ५० नीतिवैक्ताः । ६० प्रवर्द्धमानः । ७० युगं, ८० जुगं ।  
८० prof. न दुष्टकालवती (दुष्टकालवान्?) । ९० युवावय. प्राय (nc)  
१० Skr. अप्यामहे । ११ धिरगहते । १२ अदिप्रवाटं । १३ ० दृष्टं ।

प्रतीतम् । पाषपिडुक्तरोरुपरिणए त्ति पार्थो च पृष्ठान्तरे च तद्धि-  
 भागौ जह्<sup>१</sup> च परिणतौ निष्यत्तिप्रकषां वखां गंतौ यस्य स तथा,  
 उत्तममंहनन इत्यर्थः । तलजमलजुचलपरिघनिभवाङ्ग त्ति तलयो-  
 स्त्रालाभिधानवृचविशेषयोः यमलयोः<sup>२</sup> समश्रेणीकयोर्थद्युगलं, परि-  
 घश्यागला तन्निभौ<sup>३</sup> तत्सदृशौ बाह्व यस्य स तथा, आयतवाङ्गरित्यर्थः ।  
 घणनिचयवृष्टपालिखन्धे त्ति घननिचितोऽत्यर्थं निविडो दृढश्च दृ-  
 त्तय<sup>४</sup> वर्तुलः, पालिवत्तडागादिपालीव<sup>५</sup> स्तन्धो ऽंगद्रेगो यस्य स  
 तथा । चम्पेद्वगदुहणमोद्वियसमाहयनिचियगायकाए<sup>६</sup> त्ति चर्मैष्टका  
 इष्टका<sup>७</sup> शकलादिभृतचर्मकुतपहृपा<sup>८</sup>, यदाकर्षणेन धतुर्धरा ध्यायामं  
 कुर्वन्ति, द्रुषणो<sup>९</sup> सुद्धरो भौष्टिको सुष्टिप्रमाणः प्रोतचर्मरञ्जुकः  
 पायाणगोलकस्तैः समाहृतानि व्यायामकरणप्रवृत्तौ सत्यां ताडितानि  
 निचितानि<sup>१०</sup> गाचाण्डानि<sup>११</sup> तत्र स तथा, स एवंविधः काचो  
 यस्य स तथा, अनेनाभ्यासजनितं सामर्थ्यमुक्तम् । लहणपवणजइण-  
 वायामसमत्वे त्ति लहणं चानिक्रमणं श्वनं चोत्सवणं जविनव्याया-  
 मस्य तदन्यः शीघ्रव्यापारस्तेषु समर्थो यः स तथा । उरस्तुवलसमागए  
 त्ति अन्तरोत्साहवौर्ययुक्त<sup>१२</sup> इत्यर्थः । केए<sup>१३</sup> त्ति प्रयोगज्ञः<sup>१४</sup> । दक्खे

१ षङ् । २ अ ई यमलयोः । ३ अ ई परिघ श्येला । ४ अ ई om. ५ e  
 •पालीवत्सन्धो । ६ अ ई चम्पेदुहण ; ७ e •निचियगाय । ८ ० ० रटिका ।  
 ९ ० ० कुतुप । १० e श्वनको । ११ a f have only स for निचितानि ।  
 १२ अ ई दाचापोमानि, e गाचान्दानि । १३ a अन्तरोत्साहसार्थ्ययुक्त । १४ a f  
 च, e केर । १५ a f प्रयोगज्ञा ।

त्ति शीघ्रकारी<sup>१</sup> । पत्तद्वे<sup>२</sup> त्ति अधिष्ठतकर्मणि निष्ठाङ्गतः प्राप्तायः,  
 प्रज्ञ इत्यन्ये । कुसले त्ति आलोचितकारी । मेहावि<sup>३</sup> त्ति महद्दृष्ट-  
 श्रुतकर्मज्ञः<sup>४</sup> । निउणे त्ति उपायारम्भकः । निउणसिष्योवगए त्ति  
 सूक्ष्मशिल्पसमन्वित इति ॥ अशं वा क्कगलं,<sup>५</sup> एलकं वा उरभं,<sup>६</sup>  
 शूकरं<sup>७</sup> वा वराहं,<sup>८</sup> कुक्कुटित्तिरवर्तकलावकपोतकपिञ्जलपायस-  
 श्येनकाः<sup>९</sup> पञ्चविशेषा लोकप्रसिद्धाः ॥ हृत्यंमि व त्ति यद्यथजा-  
 दीनां हस्तो न विद्यते, तथाप्यपेतनपादो<sup>१०</sup> हस्त इव, हस्त<sup>११</sup> इति  
 क्कवा हस्ते<sup>१२</sup> वेत्युक्तम् । यद्यासम्भवं चेष्वां हस्तपादखुरपिच्छगृह-  
 विपाणरोमाणि योजनीयानि । पिच्छं पञ्चावयवविशेषः । गृह-  
 मिहाजैडकयोः प्रतिपत्तव्यम् । विपाणशब्दो यद्यपि गजदन्ते रूढ-  
 स्तथापीड शूकरदन्ते<sup>१३</sup> प्रतिपत्तव्यः साधर्म्यविशेषादिति ॥ निद्वल-  
 मधलं सामान्यतो, निप्यन्दं किञ्चिच्चलनेनापि रक्षितम् ॥

॥ २२९ ॥ आयवणादि य त्ति आख्यानैः<sup>१४</sup> । प्रज्ञापनाभि-  
 र्भेदतो<sup>१५</sup> वस्तुप्ररूपणाभिः । सञ्ज्ञापनाभिः सञ्ज्ञानजननैः । विज्ञा-  
 पनाभिरनुकूलभणितैः ॥

इति सप्तमाध्ययनविवरणं<sup>१६</sup> समाप्तम्<sup>१७</sup> ॥

१ a शीघ्रकारा, f शीघ्रकारी । २ o f पत्तद्वि । ३ Skr. मेहाविम् । ४ a o  
 om. शुभ । ५ c चायजं । ६ n f शूकरं । ७ c वाराहं । ८ a f कर्बिजल० ;  
 a f वेन्दुका, o वेन्दुका । ९ o पादो । १० c दक्षे । ११ c हस्त एतेत्युक्तं ।  
 १२ a f शूकर० । १३ c वाप्यादितैः । १४ c प्रज्ञापनादिभिर् । १५ a f सप्तमे  
 अध्ययन०, o सप्तममध्ययन० । १६ a f om.



अष्टममध्ययनम् ॥

अष्टममपि सुगमं, तथापि किमपि तत्र लिख्यते ॥

॥ २३२ ॥ सर्कमाश्रौ त्ति सह कांक्षेन द्रव्यमानविशेषेण यास्ताः सर्कास्थाः<sup>१</sup> ॥

॥ २३३ ॥ कोलपरियाश्रौ त्ति कुलगटहात्पिहृगटहादागताः कौलगटहिकाः<sup>२</sup> ॥

॥ २३८ ॥ अन्तराणि य त्ति अवसरान्<sup>३</sup> । छिद्राणि विरलपरिवारत्वानि । विरहान् एकान्तानिति ॥

॥ २४० ॥ मंसलोलेत्यादि मांसलोला मांसलम्पटा । एतदेव विगिष्यते । मांसमूर्च्छिता तद्दोषानभिज्ञत्वेन मूढेत्यर्थः । मांसप्रथिता मांसानुरागतन्तुभिः सन्दर्भिता । मांसगट्टा तद्दोषे ऽप्यजातकाङ्गाविच्छेदा । मांसाधुपपन्ना मांसैकाग्रचित्ता ॥ ततश्च बज्रविधैर्मांसैश्च<sup>४</sup> सामान्यैस्तद्विशेषैश्च । तथा चाह<sup>५</sup> । मोक्षिणश्चि य त्ति शूलकैश्च<sup>६</sup> शूलसंछातकैः, तलितैश्च<sup>७</sup> घृतादिनाम्नै संछातैः, भर्जितेशाग्निमात्रपक्वैः । सहेति गम्यते ॥ सुरां च काष्ठपिष्टनिष्यन्नाम् । मधु च क्षौद्रम् । मेरुकं च मद्यविशेषम् । मद्यं च गुडघातकीभवम्<sup>८</sup> । मीधु<sup>९</sup> च तद्विशेषम्<sup>१०</sup> । प्रसव्नां<sup>११</sup> च सुराविशेषम् ॥ आस्तादयन्ती इपत्स्तादयन्ती । कदाचिद्विस्तादयन्ती<sup>१२</sup> विविध-

१ सर्कास्थाः । २ अट्टहिकाः । ३ अन्तराणि य त्ति । ४ ० मोक्षैः om. च । ५ अह । ६ अहृत्तयैश्च । ७ छलिभिश्च । ८ ० प्रभव । ९ ० मीधुश्च । १० ० च । ११ ० प्रथमार्था, १ प्रथमार्था । १२ ० कदाचित्स्तादयन्ती, but the following explanation of the term, as well as the form of the standing phrase (see footnote † on p. १४६) show that the correct reading must be विस्तादयन्ती ।

प्रकारैर्विशेषेण वा स्वाद्यन्तीति । कदाचिदेव परिभाजयन्ती  
स्वपरिवारस्य । परिमुञ्जाना सामस्त्वेन विवक्षिततद्विशेषान् ॥

॥ २४१ ॥ अमाघातो हृदिशब्दत्वात्<sup>१</sup>, अमारिरित्यर्थः ॥

॥ २४२ ॥ कौलपरिण त्ति कुलगृहसम्बन्धिनः ॥

॥ २४६ ॥ गोणपोतकौ गौपुत्रकौ ॥ उद्वेह त्ति विनाश-  
यत ॥ मत्त त्ति सुरादिमदवती ॥ लुलिता मदवशेन घूर्णिता  
स्वल्पत्पदेत्यर्थः ॥ विकीर्णाः विचिन्नाः केशा यस्याः सा तथा ॥  
उत्तरीयकं उपरितनवसनं विकर्षयन्ती ॥ मोक्षोन्मादजनकान्<sup>२</sup>  
कामोद्दीपकान्<sup>३</sup> । शृङ्गारिकान् शृङ्गाररसवतः । स्त्रीभावान्<sup>४</sup>  
कटाक्षसन्दर्शनादीन्, उपसन्दर्शयन्ती ॥ हं भो त्ति आमन्त्रणम् ॥  
महासयया इत्यादेर्विहरसीति पर्यवसानस्य रेवतीवाक्यस्यायमभि-  
प्रायो, इयमेवास्व स्वर्गो मोक्षो वा चक्ष्मया सह विषयसुखादुभयनं,<sup>५</sup>  
धर्मानुष्ठानं हि विधीयते स्वर्गाद्यर्थं, स्वर्गादिदृश्यते सुखार्थं, सुखं  
चैतावदेव तावदृष्टं यत्कामासेवनमिति । भणन्ति च ।

जइ नत्थि तत्थि सीमंतिणीउ<sup>६</sup> मणहरपियज्जुवणाओ ।

सिद्धं तियवन्धणं खु मोपलो, न<sup>७</sup> सो मोपलो ॥

तथा ।

मत्थं वन्धि हितं वन्धि सारं वन्धि पुनः पुनः ।

अस्मिन्नसारे संसारे सारं सारं लोचना ॥

१ ० ५४० । १ a (श्रीश्रीकद) । २ f (कामोद्दीपकान्) ; a c add वक्ष्मन् ।  
३ ० जोषभवात् । ४ c adds चर्मानुभवम् । ५ a f विहरतिपाओ, c, r. ० a f  
p. f. सा । ६ ० om. न ही मोपलो ; the second line does not scan, it is  
short by four mātrā.

तथा ।

द्विरष्टवर्षां योपित्पञ्चविंशत्यादिकः<sup>१</sup> पुमान् ।

अनयोर्निरन्तरा<sup>२</sup> प्रीतिः स्वर्गं इत्यभिधीयते ॥

॥ २५५ ॥ अल्लसणं ति विपूचिका<sup>३</sup> विग्रेषलक्षणेन । तद्गुणं  
चेदम् ।

नोर्ध्वं व्रजति नाधस्तादाहारो न च पथ्यते ।

आमाशये<sup>४</sup> ऽलसीभूतस्तेन सो ऽलसकः स्ततः ॥

इति ॥

॥ २५६ ॥ क्षीणे<sup>५</sup> त्ति प्रीत्या क्षीनः त्यक्तः ॥ अवञ्जाय त्ति  
अपधाता<sup>६</sup> दुर्धानविषयीकृता ॥ कुमारेण<sup>७</sup> ति दुःखमृत्युना ॥

॥ २५८ ॥ नो खलु कप्पद् गोयमेत्यादि । मन्नेष्टिं ति स-  
ङ्घिर्विद्यमानार्थः । तच्चेष्टिं ति तथैस्तत्त्वरूपैर्वानुपचारिकैः<sup>८</sup> । तच्चे-  
ष्टिं ति तमेवोक्तं<sup>९</sup> प्रकारमापन्नैर्न मात्रयापि न्यूनाधिकैः किमुक्तं  
भवति । षड्भूतैरिति । अनिष्टैरवाञ्छितैः । अकान्तैः स्वरूपेणाक-  
मनीयैः । अभिष्टैरप्रीतिकारकैः । अमनोर्गैर्मनसा न शायन्ते नाभि-  
ल्यन्ते<sup>१०</sup> वक्तुमपि यानि तैः । अमनश्चापैर्न मनसा आप्यन्ते प्राप्यन्ते  
चिन्तयापि यानि तैः, वचने चिन्तने<sup>११</sup> च येषां मनो नोत्सहत<sup>१२</sup>  
इत्यर्थः ॥ व्याकरणेर्वचनविशेषैः ॥

इति अष्टममध्ययनमुपामकद्गानां विवरणतः<sup>१३</sup>

ममाप्तम् ॥

१ f विंशतिकः । २ अनयोर् does not scan; तयोर् might do. ३ a e e  
विपूचिका । ४ a विनाशये । ५ a e f शीघ्र । ६ a विषयार्थी । ७ e कुमारेण ।  
८ f अनुपचारिकैः । ९ e अज्ञानकारं । १० e places नाभिलष्यन्ते न शायन्ते । ११ f  
only वचनेऽपि, om. चिन्तने । १२ e विवद, om. शो । १३ e विवरणममाप्तम् ।

नवमदशमे षध्यने ॥

नवमदशमे च कण्ठे<sup>१</sup> एवेति । प्रत्यध्ययनमपक्षेपनिक्षेपावभ्यूह  
वाच्यौ । तथा । “एवं खलु जम्बू” इत्यादि उपासकदशानिगमन-  
वाक्यमध्येयमिति तथा ॥

पुस्तकान्तरे सङ्ग्रहगाथा<sup>२</sup> उपलभ्यन्ते । ताश्चैमाः ।

वाणियगामे चम्पा दुवे य वाणारसौए नयरौए ।

आलभिया<sup>३</sup> य पुरवरी कम्मिलपुरं च बोधवं ॥१॥

पोलामं रायगिहं सावत्थीए पुरीए दोन्नि भवे ।

एए उवासगाणं नथरा खलु होन्ति<sup>४</sup> बोधव्वा ॥२॥

सिवनन्द-भद्-सामा धन्न<sup>५</sup>-वङ्गल<sup>६</sup>-पूम<sup>७</sup>-अग्गिमित्ता य ।

रेवद-अस्मिणि तद्द फग्गुणी<sup>८</sup> य भज्जाण नामादं ॥३॥

ओहिणाण<sup>९</sup>-पिमाए माया वाहि-धण-उत्तरिज्जे य ।

भज्जा य सुव्वया दुव्वया<sup>१०</sup> निरुवमग्गया दोन्नि<sup>११</sup> ॥४॥

अरुणे अरुणामे सानु अरुणप्पह-अरुणकन्त-मिट्ठे य ।

अरुणज्जए य कट्ठे भूय-वडिंमे गवे कीले ॥५॥

१ ० कण्ठे । २ These *gāthā* verses are found at the end of MSS. B and F. They do not occur in MSS. D E G ; and MS. A, which probably would have had them, is defective at the end. ३ आलभिया (आलभिया), ४ ल होन्ति । ५ नो धन । ६ नो वङ्गला ७ नो पूम । ८ नो फग्गुणी । ९ नो पिमाए । १० नो सुव्वया । ११ नो दोन्नि ।

शिष्टादिनामान्यरूपदपूर्वाणि दृश्यानि अरुणशिष्टमित्यादि ॥  
 एताश्च पूर्वोक्तानुसारेणावसेयाः ॥ यदिह न व्याख्यातं तत्सर्वं ज्ञाता-  
 धर्मकथाव्याख्यानमुपयुक्तेन निरूप्यावसेयमिति । सर्वस्यापि स्वकीयं  
 वचनमभिमतं प्रायशः<sup>१</sup> स्याज्जनस्य । यत्तु स्वस्यापि सम्यग्रहि वि-  
 हितरुचिः स्यात्, कथं तत्परेषाम् ? । चित्तोन्मासात्कुतश्चिद्रूपि<sup>२</sup>  
 निगदितम् । किञ्चिदेवं मयैतद्युक्तं यदत्र<sup>३</sup>, तस्य ग्रहममलधियः  
 कुर्वतां प्रीतये मे ॥

॥ समाप्तमुपासकदशाविवरणम्<sup>४</sup> ॥

१ न न प्रायशः । २ अ यत्र सम्य, ३ यत्रात्र सम्य (त एव सम्य), ४ e n!!  
 मकारं मङ्गलम् ।

## अकारादिवर्णक्रमेण शब्दसूची ।

अक्षिन् सूचीपत्रे व्यवहृतानि चिह्नानि ।

|                             |    |                             |   |
|-----------------------------|----|-----------------------------|---|
| प्रत्ययम् इति पदस्य सङ्केपः | इ" | समासाद्व्युत्पत्तकं चिह्नम् | • |
| श्लेषे इति पदस्य सङ्केपः    | इ" | सङ्केपव्युत्पत्तकं चिह्नम्  | " |
| धातुसूचकं चिह्नम्           | ✓  |                             |   |

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अ (अ, अभावसूचको ज्ययगद्व्युत्पत्तस्य च  
याजनं संभ्रुतरीत्येव, व्यञ्जने परे अ,  
सरे परे तु अच् इति भवति), अ०  
§ १५५ (समासाद्विपत्ता इति पदे),  
इत्यादि; अच्० § ८१ (अचमि-  
शोरणं इति पदे), इत्यादि ।

अद्वयम् (अतिक्रम), ०"मे § ४०,  
४८, ५१ ।

अद्वयम् (अतिदूर), ०"रे § १०८ ।

अद्वयम् (अतिभार), "रे § ४५ ।

अद्वयम् (अतिचार), "रा § ४४-५० ।

अद्वयम् (अतिरिक्त), ०"ने § ५१ ।

अद्वयम् (अतिपात), ०"वाच० § ४५;  
०"वाचं § १६ ।

अद्वयम् (अकाल), "नेचिं, § १५८ ।

अकम्प (अकर्म), "नेचं § १६० ।

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अमणाम (अ मन् आप), "मेदि" § १५८ ।

अमणुण (अ मनीष), "मेदि" § १५८ ।

अमा (अ मा), अमा० § १४१ ।

अमाघाय (अ मा घात), "घार" § १४१ ।

अमया वा अमगा (अम्बिका), "य" §  
१४०, "गार" § १४१ ।

अम्ब (आघ), "म्ब०" § १६९, १८० ।

अम्मा (अम्मा), "म्मा (मन्मथने)" § १४० ।

अय (अय), अय० § ८४ (अ" ४८) ।

अय (अय), "य" § १२८ ।

अय (अयय), § ९, ७६, ८०, ८१,  
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अयसी (अयसी), "सि०" § ८५ (अ" ५०) ।

अया (अया), अया० § १०१ ।

अरहा (अरहन्), § १८० ।

अरुण (अरुण), "रे" § ६९, ८८,  
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१६६; "यवदिये" § १००;

"यसिडे" § १६९, १००; "यामे" §  
१२४, १०० ।

✓ अरुह (अरुह), "रुनि" § ११९ (अ"  
६९) । पाठान्तरं तु अरुह वा अरुह ॥

अलक्षिय (अलक्षित), "य०" § १०,  
१८०, १०८ ।

अलिञ्जरय (अलिञ्जरक), "र" § १८४ ।

अलम्ब (अ लम्ब), "म्ब०" § १०१ ।

अलसय (अलसक), "सय" § १५५,  
१५० ।

अल्ल (आल्ल), अल्ल० § १२ ।

अलीण (आलीन), "ण" § १०१ ।

अंय (अय), "य०" § ४०; "वेदि" § ४० ।

अवगामिय (अवगामिक), "यस" § ५४ ।

अवज्ज्ञाण (अवज्ज्ञान), "ण०" § ४२ ।

अवज्ज्ञाय (अवज्ज्ञान), "या" § १५६ ।

अवदालिय (अवदालित), "य०" §  
८५ (अ" ४८) ।

अवर (अवर), "र०" § ६६, ८९, ११८,  
१४६, १५६, १६४, १०९, १८५,  
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अवसम (अवसम), "मेण" § १५६ ।

अवसेस (अवसेस), "स" § १६ ४९,  
१९५, "माण" § १९४ ।

✓ अवहर (अवहर), "र" § १०० (अ"  
११०); "रेणा" § १०० (अ" ११६) ।

अवि (अपि, शक्ति इति समाये ष्व),  
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अवितह (अवितथ), "तचं § ११ ।  
 अविरक्त (अविरक्त), "ता § ६ ।  
 ✓ अस् (अस्), अयि च सि च आसी  
 च समाप इति ड्र" ।  
 असई (असती), "ई० § ५१ ।  
 अमण (अमन), "ण० § ५८; ०णं §  
 ५८, ६६, ६८ ।  
 असद्दुमाण (असदधान), "वे § ११२ ।  
 असमाधिपत्त (असमाधि-प्राप्त), "ता  
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 असम्भन्त (असम्भान), "न्ते § ७७,  
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 असि (असि), "सिं § ८५, ११८,  
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 ११४; "मिषा § ८५, ८८ ।  
 असौई (असौति), § १००<sup>१</sup>; अमिई  
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 अस् (अस्), "स्त्त § १८० ।  
 असोम (असोक), "ग० § १६४, १७२,  
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 अस्मिणी (अस्मिनी), § १६८; अस्मिणि  
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 अहं (अहम्), § १९, ६६, ७२, ८१,  
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 १५९, १५६ ।  
 अहलं (अहलम्), § १९, १६८, ११० ।

अहड (अहड), "डे § ४७ ।  
 अहरी (अधरी), "री० § ८४ (४"  
 ४८) ।  
 अहा (पथा, समाधि एव), अहापञ्जमं §  
 ७८; अरिचं § १६२ (अहारिचं  
 इति ड्र"); ०संविभागस्त § ५६;  
 ०स्यमं § ७०, १४२ १५०;  
 ०स्यं § १९, ७७, ११० ।  
 अहिगरण (अधिकरण), "रणे § ५९ ।  
 अहिज्जमाण (अधीयान), "माणेदिं §  
 ११८, १३४ ।  
 ✓ अहियाम (अभिवामम् वा अधि-  
 वामम्), "वेर § १००, १०६, १११,  
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 अहियाम (अधिवाम वा अध्याम),  
 ०"यामं § १०० ।  
 अहीण (अहीन), "व० § ६, १२२ ।  
 अहे (अधः), § ७४, १०९, १०४,  
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 अहो (अधः, समाधि एव), अहोदिमि०  
 § ४० ।  
 अहो (आमलणे) § ११७, १३८,  
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 ✓ आदुक्ख (आ-धुक्ख), "क्खट  
 § ७८, ११२, १६९; "क्खिभण §  
 १०० ।

✓आदश्च (आ तश्च), पाठान्तरे,  
✓आयस इति ३" ।

आडिकवृथ० (आद्युप लघ), "कलरण §  
८०, ११५ ।

आडुमी (आयुगन्त, मन्त्रोपनी), § १८१ ।

✓आओम (आ कुम् वा आ क्रोशय),  
"मेमि § १०००; "वेळ्ळसि § १०००;  
"वेळ्ळा § १००० ।

आकार (आकार), "र० § ८४ (३"  
४८) ।

✓आगच्छ (आ गम्), "चिखर §  
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आगमण (आगमन), "ये § ४८;  
"पाप § ८६ ।

आगय (आगत), "गण § ६६, ८६,  
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आगर (आकर), "र० § १०८ ।

आगार (आगार), "राखी § ११ ।

आगास (आकार), "ये § ११८,  
१४०, १५१ ।

आघवणा (आघ्नान वा आघ्न्यापन,  
लीङ्गिन्), "पादि § १११ ।

आजीविय (आजीविक), "विय० §  
१८१, ११४; "विण्दि § ११४ ।

आजीविओवासय (आजीविकोपासक),  
"सर § १८१, १८५, १८०,  
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१०१; "मप § १८०, १८१, १८१,

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१८१, १८६, १८४, १८६, १८८,  
१८१, १८४, १०१; "मपस §  
१८१ ।

आडोव (आडोप), "व० § १००, १

✓आढा (अर्धय), "दारी (अर्धयति)  
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आणनिया (आञ्जिका), "नियं §  
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आणन्द्र (आनन्द्र), "द० § १००;  
"द्वे § १, २, ५, १०, ११, ११,  
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८४; "द्वे § ४४, ८०, ८४, ८६,  
८०; "द्वेण § ६, ५६, ८६; "द्वेण  
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०१, ०४, ८६, ८६ ।

आणवण (आजापन वा अजपन), "वष०  
§ ५४ ।

आणामिय (आनामित), "मिय० §  
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आदाण (आदान), "व० § ४०;  
"व § १५; "पाह § ५१ ।

आदाण (आर्धय वा आर्धयण), "व० §  
११६, १०१, ११५, १४०, ११० ।

✓ आदिय (आ-दा), "यद (आददाति),  
 § ४८ (इ" १४), १२१, १०६।

आदिय (आदिक), "दिनिचं § १९,  
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आधार (आधार), "दि § १६ (इ" १८);  
 आचार इति इ"।

✓ आमुच्छ (आ-प्रच्छ), "च्छ § १९;  
 "च्छ § १८; "निगा § १६ (इ"  
 १८), ८९; "वपिजे § ५।

आभक्ताण (आभ्याख्यान), "णे § ४६।

आभरण (आभरण), "ण § ३१;  
 "ण § १०, १८०, २०८; "ण"  
 § २००।

✓ आभोय (आभोग, नामधातुः विलो-  
 कने), आभोरद § १४५, १४८  
 (इ" १४५)।

✓ आमन्त (आ-मन्त), "निगा §  
 १०४; "नेमा § ११८।

आमलय (आमलक), "करणं § १४।

आयङ्क (आयङ्क), "का § १४१;  
 "के § १४८, १४९।

✓ आयङ्क (आ-यङ्क), "चर § १२९,  
 १२८ (इ" ७०), १४०, १४१,  
 १६१, २२५, २२०; "वामि §  
 १२८, १२५, १४०, १४६, २२०।

आयरिय (आचरित), "रियं § ४३।

आयरिय (आचार्य), "रि § ०२,  
 १८८; "रिण § ११८ (इ"

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आयव (आयव), "वसि § १८५।

आयाहिण (आदक्षिण), "क्षिणं § १०,  
 १८०।

आरम्भ (आरम्भ), "भ § १००"।

✓ आराह (आ-राह), "हेड § ३०,  
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आराहणा (आराधना), "वाण § ५०।

✓ आरोह (आ-रोह), "विक्कर (आरो-  
 यते) § १८०।

आलभिया (आलभिका आठविका वा,  
 नगरस्य नाम), § १४४, २००;  
 "वाण § १४८, १६१।

आलम्बण (आलम्बन), "बं § ५, ६६  
 (इ" १८)।

✓ आलव (आ-लव), "वित्त § ५८  
 (इ" २२)।

आलावग (आलापक), "गा § ११८  
 (इ" ६६) पाठान्तरे।

आलोय (आ लोय, निवेदने), "रद §  
 ८६ (इ" ४१), ८०, १४९, २६९;  
 "रदि § ८४, ८६ (इ" ४१),  
 १४१, २५८ (इ" १४६), २६९;  
 "रद § ४८; "रज्जद § ८५;  
 "रय § ८८, १६४, २६९;  
 "रयस § ८६ (इ" ४१)।

आवण (आवण), "व § १२४, १८९,  
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आवरणिक (आवरणीय), "आवर्ण" § ७४ ।

आसंसा (आससा), "आसंस" (समासे) § ५० ।

आसण (आसन), "आसि" § ११२ (इ" ११) ।

आसादय (आसादित), "आस" § १२८ (इ" ७८), १४० (इ" ८१), १५१ ।

आसाएराणी (आसादयणी), § १४०, १४४ ।

आसी (आसीत्, √ आस), § १२० ।

आसुरन्त (आसुरन्त), "आसे" § २५ (इ" ५०), २६, १०५, १२०, १२८, १२९, १४० (इ" ७६), १५५, १५६ (इ" १५५) ।

आहय (आपत), "आह" § १०० (इ" १६६) ।

आहयय (आपतक), "आह" § १२५ ।

आहार (आघार), "आह" § ५, आघार इति ऋ" ।

आहार (आघार), "आह" § ५१ ।

इ (इति), § ४४, ८१, ११६, ११९, ११०, ११६, १०५, १०५, १२९, १२६, १००, १५६, १००" । इत्, इत्, ति, ति इति ऋ" ।

इ (अपि चिन्त् वा), "इ" § १३, १६, १००, १४, ८८, ११७ (इ" १९),

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इद् (इति), § १२४ । इ इति ऋ" । इत्प्रो (इत्प्रो), § ८१ ।

इकारस (एकादश), § १००" । इगवीस (एकविंशति), "इ" § १००" ।

इङ्गाल (अङ्गार), "इ" § ५९ । √ इच्छ (इच्छ), "इच्छ" § १२८, १४० (इ" ८१), १५१, १६१, १६० ;

"इच्छामि" § ७०, ९०१ । इच्छा (इच्छा), इच्छा० § १०, ४६ ।

इच्छाकार (इच्छाकार), "इच्छ" § ८१ । इच्छिय (इच्छ), "इच्छ" § १९ ; "इच्छिय" § ५८ (इ" १४) ; "इच्छिये" § १९ ।

इट्ट (इट्ट), इट्टा § ९ । इट्टि (इट्टि), § १२२ (इ" १२) ; इट्टी ११०, ११८, ११६ ।

इत्तरिय (इत्तर इत्तरिक वा), "इत्त" § ४८ ।

इत्थी (स्त्री), "इत्थि० (समासे) § १४६ । इदाणि (इदानीम्), § १६ (इ" १६) ।

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✓उट्ट (उत्था), "उट्ट (उत्तिष्ठति) §  
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✓उद्विष्ट (उद्व दिष्ट), "उद्विष्टानि  
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उद्विष्ट (उद्विष्ट), "उद्वे § ११८ (४"  
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उरुणिया (आर्द्रयणिका, जललूण-  
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✓ उवकर (उप-क), "रु (उपकरोतु)

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✓ उवकतुड (उप-मू-क), "रे (उपक-

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उवचिय (उपचित), "चिर § ९४

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✓ उवदुव (उप-ध्यापय), "वे § १०६।

✓ उवण (उप-मो), "बेनि § २४२।

उवदंसेमाण (उपदंशयण), "बी § १४६।

✓ उवनिमन्त (उप-नि-मन्त), "निमि

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✓ उववज्ज (उप-पद्), "ज्जिचिर § १२, ९०, १२५; "ज्जिचिमि § २५५, २५९ (इ" १४५)।

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उववेय (उपपेत), "य § ००६।

उवसग्ग (उपसग्ग), "ग § १४१, १५२, २२५; "गा § ११८; "गे § १२९।

✓ उवसम्पज्ज (उप-सम्-पद्), "ज्जिणाथ § ६६ (इ" ६८), ६९, ७०, ९१, ११२ (इ" ६२), १२०, १२०, १४२, १४४, २२२, २२८।

✓ उवागच्छ (उप-वा-गच्छ), "च्छ § १०, ४८ (इ" १४), ६९, ७०, ७८, ८०, ८२, ८६ (इ" ४१), ९२, ९४

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उव्वट्टण (उव्वर्तन), "ब० § १६; "वे  
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उव्विग्ग (उव्विग), "गा § १५६ ।

✓ उव्विह (उव्विह), "अर § १०५;  
"दामि § १०१ ।

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इति द्र" ।

ऊह (ऊह), "क § ८४ (इ" ४८) ।

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✓ ए (र), एव § ८१; एदिह § १०० ।

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"कार § १६; एग इति द्र" ।

एकसरग (एकसरक एकसर्ग वा), "मा  
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एगमेग (एकैक), "मे § १२४; "गा §  
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✓ एज्ज (एज्ज वा ईय, ✓ इज्ज), एज्ज-  
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सम्भिन), "रिय § २४९; "रिय § २९८; "रियायो § २९४; "रिया § २९४, २४९; "रिय-  
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कोलाल (कोलाल), "ल० § १८५, १८९, १८८, २०० (इ" १२९, १२०)।

कोलाहल (कोलाहल), "ल० § १९८; "ले § १२८, १२८, १४० (इ" ८१), १५१, १५२, "ल § १५२, २९०।

कोलाय (कोलाय), "भाय § ०, ९८, ८०; "यस्य § ७८; "भाय § ८, ९९ (इ" ९८)।

कोसी (कोशी), "वी० § २०१।

खड्डय (खचित), "य० § २०९।

खभ्रोवसमेणं, खय इति इ"।

खक्खमाण (खायमान), "खे § १९८ (इ" १९८)।

खज्जय (खायक), • "कार्ष्णिं § १४।  
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 ✓ खण्ड (खण्), "खितर § ८५  
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 ✓ खम (खम्), खमेर (खमयति) § ८०,  
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 • "खम § ००।  
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 खम (खम), "मे § ११८, १४०  
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 पदे) § ०४, १४१, "यं § ८०,  
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 खादम (खादम), • "म० § ३८  
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खामेद, "मेभि, "मेचि, समुधातो-  
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 खिङ्घिणिय (खिङ्घिणीक), • "घां §  
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 खिङ्घिणी (खिङ्घिणी), • "धिं §  
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 खुर (खुर), • "र० § १०६, "रंभि §  
 ११८ (ख" १११)।  
 खेत्त (खेत्त), "म० § १८, ४८, ५०,  
 "मं § ०४, १४२।  
 खोभित्तए, समुधातोऽखिञ्जले, ✓ खुभ  
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 खोम (खोम, कापांभिक इति खभ-  
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 द्र"।

गण (गण), "ण० § ५८ (घ" ११) ;

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गणि (गणि गणिन् वा), "णि० § ११६,

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गन्ध (गन्ध), "न्ध० § ११, १६ ।

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६१) ।

√गम् (गम), "मिद्धिद § ११५ ;

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गम (गम), ०"मेण § १०४ ।

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गल (गल), "ल० § ६४ (घ" ४८) ।

गव (गव), "वे § १००" ।

०"वे § १०१ ।

गवल (गवल), ०"ल० § ६५ (घ"

५०) ।

गहाय (गह्वीला), √गिष्ह इति ऋ" ।

गहिय (गह्वीत), "य० § १८१ ।

गाय (गात्र), "घ § ११६, १११,

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गाहावद (गह्वपति), "वर० § १ ;

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गाहावदणी (गह्वपती), "दणी §

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√गिष्ह वा गेष्ह (गह्व), गिष्हद §

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गिद्ध (गह्व), "वे § ५८ (घ" १४),

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गिद्धि (गह्विन), "धि० § ११, ५८

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८५ ; "धिषो ११६, १०४ ।

गीवा (गीवा), "वं" § १०८, ११०।

गुड्ड (गुड्ड वा), "ङ्" § ८४ (घ" ४८); पाठान्तरे गुण्ड।

गुण (गुण), "ण०" § ११ (घ" १०), १०१; "ण०" १११, ११०, १११; "णे" § ०१।

गुणमिल (गुण-मिल), "ले" § १११।

गुरू (गुरू), "द०" § ११५, ११८; "द०" § ५८ (घ" ११), १४०, (घ" ८०)।

गुलगुल (गुलगुल, गर्जनी), "लेनां" § १०१।

गुलिया (गुलिका गुडिका वा), "य०" § ८५ (घ" ५०)।

✓गोपह च मेष्वाव च, ✓गिष्वाव रति  
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गो (गो), "गो०" § ४, १८, ८१, ८४, ११०, १४५, १५५, १६१, १८१, १०४, १११, ११४, ११८, १०१; गो० § १०, ८४ (घ" ४०)।

गोण (गोण), "ण०" § १४१, १४४, १४४; "ण०" § १०१।

गोत्त (गोत्त), "जे" § ०१।

गोयम (गोयम), "म०" § ०६, ११०; "मे" § ००, ०८, ०८, ८१, ८४, ८६, ८०, १६०, १६१, १६४;

"मा" § ११, ८६, ८०, ११५,

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गौर (गौर), "र" § ०६।

गोमाल (गोमाल), "ले" § १८८, ११४, ११६, ११८ (घ" ११०), १११, १११; "लं" § १८१, ११५, ११०, ११०; "लस" § १६६, १६०, १६८, १८५।

घडय (घटक), "डर" § १८४; "डरि" § १०।

घडी (घटी), "डि०" § ८४ (घ" ४०)।

घण्टा (घण्टा), "ण्ट०" § १०६।

घण्टिया (घण्टिका), "या०" § १०६।

घय (घत), "य०" § १४; "य०" १०; "वर" § १००<sup>६</sup>।

घर (घर), "र०" § ००, ०८।

✓घाए (घातए, चन्धातोर्धिजन्ते), "र" § १११, ११८, १४१, ११५; "रि" § ११८, ११४, ११५, १४०, ११०; "रर" § ११८, १४० (घ" ८१), ११०।

घाय (घात), "वार" § १४१।

घुङ् (घुङ्), "ङ्" § १४१।

- घोडय (घोटक), "घ० § ८४ (घ" ४०)।
- घोर (घोर), "र० § ७६, २०७।
- घोस (घोष), "घ० § १०८।
- घ (घ), § १४ ४६, ४५-५०, ६६ (घ" ६८), ८६, ८४ (घ" ४८), ११६ (घ" ६९), ११८, ११४, १६६, १७०, १७२, १२५, १४०, १५६ (घ" १५६), १६२, १७०, यचेव इति द्र"।
- घइत्ता, ✓ वय इति द्र"।
- घउ (घुर), "उ० § १८, ४२, १००, १००"; "उ० § ४६; "उच्चि § १०, १८, ११; चत्तारि § ४, ६९, ८६, ११४, १४४, १५४, १६९, १६६, १६८, १७२, १७४।
- घउत्य (घुर्थ), "लं § ७१, १२५, १४० (घ" ८०), १४५, १४८, १५८, १९०; "यस्य § १४५।
- घउप्यय (घुप्यय), "घ० § १८; "घ० § ४६।
- घउपलिय (घुप्यल), "घा § १००";
- घउरंस (घुरस), "घ० § ७६।
- घउरामीद (घुरमीति), "मीर० § ७४, १५२, १५५, १५७, "मीरं § ११२ (घ" ६९)।
- चउत्रीस (चतुर्विंशति), "सं § १००"।
- चउव्विहि (चतुर्विध), "चिं § ४६।
- चक (चक), "के § १६७।
- चकवाल (चक्रपाल), "ल० § १०८।
- चकु (चकु), "कु § ५।
- चञ्जल (चञ्जल), "ल० § १००।
- चण्ड (चण्ड), "ण० § १००; "ण० १०८।
- चण्डिक्खिय (चण्डीकृत), "किर § ८५ (घ" ५०)।
- चत्ता (चत्तारिंशत), § १००; चाली इति द्र"।
- चन्दण (चन्दन), "च० § १६।
- चम्पा (चम्पा), "म्पा § १, ६२, १००; "म्य § ११६; "म्पाण § ११२ (घ" ६९); "म्पाञ्ची § ११६।
- ✓ चय (चु), चरता (चुना) § ६०, १२५।
- चय (चक चवन ना), "यं § ६०, १२५; ✓ चय इति द्र"।
- चय (चय), चर § १००"।
- चलणं (चलन), "चं § १०१।
- चाउदूमिय (चातुदंशिक), "घा (सम्मी-धने) § ८५ (घ" ५०)।
- चाउरन्ता (चातुरन्त), "न्ताञ्ची § ११८ (घ" १३१)।
- चार (चार), "रेण § १०।
- ✓ चाल (चालय), "लिचर § ८५

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घाली (घालादिन्त), § १००<sup>१</sup>; घगा  
इति ३" ।

घाव (घाप), •"व० § १०१ ।

चिंध (चिन्ध), •"धे § ८५ (४" ४८) ।

✓चिन्त (चिन्त), "नोर § ११८,  
१६१, ११० ।

चिन्ता (चिन्ता), § १०५ ।

चिन्तिय (चिन्तित), "निर § ६६  
(४" १०); "नियं § ६६ (४"  
१८) ।

घुमणोपिय (घुमणोपिष्ट), "या §  
१, ११०, ११०, ११२, ११६,  
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१६०, "या (सम्बोधने) § ११८,  
११९, १२४, १२५, १२०, १४०  
(४" ०८, ८०); "यं § ११८,  
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११८, १२१, १२८, १४०, १४१,  
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घुम (घुम घुम वा), "म० § १, ०४,  
१४५, १४६; घुमपद व घुम-  
दिमवन्त व इति ३" ।

घुममयग वा घुममयय (घुम मयय),  
"यः § १, १४५, १४०, १४८, १

"यगा § १५८; "यगं § १५८,  
१६०; "यगस § १५६, १६१ ।

घुमदिमवन्त (घुम-दिमवन्त), "मं §  
०४, १४६ ।

घुम्ली (घुम्ली), •"ली० § ८४ (४"  
४०) ।

चेदय (चेत्त), "इर § १, १, १०,  
८६, ८९, ११६, ११६, १४५,  
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१८०; "इयाद्यो § ५८ (४" १४),  
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चेडिय (चेडिका), "या० § १०८ ।

चेव (चेव), § ८१, ८४, ८६, ८६  
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 ११५; तष्ठा (तनः) § ११६,  
 ११०, ११५, १८०, ११०,  
 १६०, समान्निवाक्येऽपि; तए (तनः,  
 वाक्योपन्यासे एव) § १०, ११,  
 १२, १२, ५८-६१, ६४-७४,  
 ७०-८८, ८१, इत्यादि; तस्सा  
 (तस्सात्) § १, ४, ६, ७, ६६  
 (इ" १०), ७१, ७४, ८०, ८६,  
 ८०, ८२, ८४ (इ" ४६, ४७,  
 ४८, ४८), ११८, इत्यादि;  
 तस्सेव (तस्सा एव) § ६६ (इ" १८),  
 ६८; तौसे (तस्साः) § ११, ६०,  
 ११०, १८१, १०१, १०८,  
 ११८; से (तस्सा तस्सा वा) § ८४  
 (इ" ४०, ४८, ४८), १८४;  
 तसिं (तस्मिन्) § ११८ (इ"  
 ११६); ताडे (तस्मिन्) § १०१,  
 १११, १११; ते (ते) § १५१,  
 १६८, १००, १४१; ताष्ठा (ता)  
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 ५८ (इ" ११), तासिं (तासाम्)  
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तद्भ्य (तत्तौ), "यं § ११६, १४४  
 (समान्निवाक्ये); "यस्स § ११६;  
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तए (तनः), न इति द्र"।

तद्यो (ततः वा चय), त य ति च इ" ।

तद्धर (तद्धर), § ४० ।

तद्य (तद्य), "य० § १८०, १८८,  
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•"यं § ००, "येति" § ११०,  
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तद्य (द्वितीय), "यं § ०१, ८०,

८८, १०४, १०८, १११, ११४,  
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१९९ (य" १९९) ।

✓तज्ज (तज्ज), "जेज्ज" § १०० (य"  
११०) ।

तज्ज (तज्ज), "ज० § ०९ ।

तज्य (तज्य), "ज्या § १५९ । तज्यि  
इति चतस्र इत्यपि च इ" ।

तज्य (तज्य), § १, ८, ५१, ६९,  
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तज्ज (तज्ज), "जे § १०१, १११ ।

तज्ज (तज्ज), •"ज० § ११८ (य"  
११०) ।

तज्जो (तज्जो), "जे § १००,  
"जेच" § ४९ ।

तज्या (तज्या), "जा० § १४०-४० ।

तज्य (तज्य), "जे § ११८ (य"  
१११) ।

तज्ज (तज्ज), •"जमि" § १०१, १०४ ।

तज्जवर (तज्जवर), •"र० § ११ ।

तज्जाव (तज्जाव), •"य० § ५१ ।

तज्यि (तज्यि), "जिर्जि" § १४० ।

तज्ज (तज्ज), "जो० § ०९, ०९,  
८४, ८५, •"जे § ०९, "ज्या §  
०९, ११४ ।

तज्जि (तज्जि), •"जो § ०९ ।

तज्यि (तज्यि), "जा § १५९ । तज्य  
इति इ" ।

तज्ज (तज्या), § १०, ८०, ११०,  
१४१, १०४, १०५, १४१, १६०,  
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(तज्या चय) § ३९ (य" १८), ८९,

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८०, ८१), १४४, १४०, इत्यादि ।

तज्ज (तज्या, तज्जमेय इति चरे), § ११ ।

तज्या (तज्या), § ८, १९, ०८, ८९,  
११०, ११८, इत्यादि ।

तज्जि, त इति इ" ।

तज्यि (तज्यि), "जाचं § ८५, "जि-  
इति" § ११०, १५८ (य" १११) ।

तज्ये, तज्य इति इ" ।

ता (ताज्य), § ०९ ।

ताद्यो (ताज्य वा ताः), त इति इ" ।

✓ताज्ज (तज्ज), "जेज्ज" § १००  
(य" ११०) ।

ताव (तावत्), § ०९, ११८, १०४।

तासिं, न इति द्व"।

ताद्दे, न इति द्व"।

ति (वि), ति० § १०, ५८ (इ"

९४), ८१, ८२, ८८, १०९,

१०५, १०८, ११०, ११२, १८०,

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(चीषि) § ११८।

ति (इति), ति इति द्व"।

तिक्ख (तीक्ष्ण), "क्खेहिं § १०२,

१०५; "क्खाहिं § १०८, ११०।

तिक्खुत्तो (विकल्पः वा विष्कृत्वः) §

१०, ५८ (इ", ९४), ८१, ८२,

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तिण वा तिणा, न इति द्व"।

तिण्ठे (तेन अर्थः वा सोऽर्थः) § ६९,

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तिषि, ति (वि) इति द्व"।

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तिदिमिं (विदिम), § १००"।

तिरिक्ख (तिरिक्ख), "क्खं § ११८,

तिरिय इति द्व"।

तिरिय (तिरिय), "यं § ५०;

तिरिक्ख इति द्व"।

तिवसिय (विपलिक), "यं § ८८।

तिविह (विविह), "हं § १००";

"विहं § १२, १४, १५।

तिव्व (तीव्र), "व्वं § ४८; "व्वं

१०८।

तीय (अतीत), "यं § १८०।

✓तीर (तीर), "रं § ००।

तीर (तीर), "रं § ११८ (इ"

११९)।

तीसे, न इति द्व"।

तुच्छ (तुष्ण), "च्छं § ५१।

तुट्ट (तुट्ट), "ट्टं § १९, १०४;

"ट्टा § ५८, ११०।

तुमं (लम्), § ५८ (इ" ९४), ६८,

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(इ" ८५, ८६), १०९, १००,

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तुम्भं (तव) § ११८, १५२, १०२ (पाठान्तरे), १८२, १०० (इ" ११६), २०० (इ" ११०, पाठान्तरे), २४६; तुम्भे (तव) § १५२, २०२, १८२, २४६ (चतुर्थं स्थलेषु पाठान्तरे); तुमं (तव) § ११८, १८२, २०० (इ" ११६) (विधु. स्थलेषु पाठान्तरे); तव (तव) § ८५ (इ" ५९), ११२ (इ" ६१), १२८, १२४, १२५, १४१, ११८ (इ" १२२), २२०; ते (तव) § ८५ (इ" ५९), २०२, २०८, १२४, १२५, १२५, १४० (इ" ८०), १४०, १४८, १५६, १५८, १६८, २०० (इ" ११८), २२०; तुम्भे (युष्मत्) § १२, ८८, ८९, ८५, १८२, २१०, २१८ (इ" १२२), २२०, २४२; तुम्भे (युष्मान्) § १४० (इ" ८१), २२०; तुम्भेचि (युष्माभिः) § ००, ८६, १५२; तुम्भं (युष्माकम्) § २०२।

तुरुक्क (तुरुक्क), "क्" § २२।

तुल्ल (तुल्ला नील वा), "ल" § ४०।

तुसिणौय (तुष्णीक), "षी" § ८६, २१५, २४०।

ते (ते वा तव), त व तुम व इ"।

तेल्ल (तेल), "व" § ४०।

तेय (तेजस), "नेज" § ०१; "नेय" § ८४ (इ" ४०)।

तेरस (वयोदशन), "स" § २२२; "सदि" § २२५।

तेसोक्क (वैलीक्य), "क्" § १८०।

तेल्ल (तेल), "ल" § २५।

तेसिं, न इति इ"।

तेदिं, न इति इ"।

तो (ततः, तस्यो इति प्राकृतशब्दरूपस्य सङ्क्षेपः, अत तो इत्येतौ वाक्यसंबन्ध-लक्षणे प्रयुज्यते); § ८५ (इ" ५९), २०२, २०८, १२८, १२४, १४० (इ" ८०), १४०, १४८, १५६, १५८, १६८, २०० (इ" ११८)।

त्ति (इति, स्यात्परं ति अनुस्वारान्तरं तु ति इति प्रयुज्यते), § १२, ५८, ६२, ६०, ८०, ११२ (इ" ६२), ११६, १२०, १२८, १४० (इ" ४१), १४२, १५२, १६२, १०५, १८२, २०५, २१४, २२०, २२०, २४२, २५६, २६०, २६२; इ इत् इय इत्येते चयो इ"।

थराय (तनक), "या" § ८४ (इ" ४०)।

थिमिय (त्तिमित), "य" § ०।

थूलग (थूलक), "ग" § १२, १४, १५; "गस" § ४५-४०।

दक्खिण (दक्षिण), "खेपं § ०४,  
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दच्छ (दक्ष), "खं § १००।

दण्ड (दण्ड), "खं § ४९, १००  
(इ" ११६); "ण्डं § ५९; "खेपं  
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दन्त (दन्त), "मं § १०१; "मा §  
८४ (इ" ४०); "मं § ९९,  
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दग्ध (दग्ध), "मं § १९, ११९  
(इ" ६९)।

दरिषणिज्ज (दरिणीय), "ज्जं § ११९;  
दंसणिज्ज इति इ"।

दरिसी (दरिण), "सी § १००।

√दलय मा दल (दा), "यद §  
१८५।

दवाग्गि (दवाग्गि), "ग्गि § ५१।

दसं (दस), "सं § ४, १८, ८९,  
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१०९, १००"; "सं § ९, १००",  
समाश्रिताक्षे इति इ"; "सस §  
१०४; "सासं § ९, ८१; "सस  
समाश्रिताक्षे इ"।

दंसण (दंसण), "सं § १८०, १८८,  
१८९, १९८ (इ" १९०); "सं  
१००"; "सासं § ८४ (इ" ४०,  
४८); "सासं § ८४ (इ" ४०)।

दंसणिज्ज (दंसणीय), "ज्जं § ८४  
(इ" ४०, ४८); दरिषणिज्ज  
इति इ"।

दसम (दसम), "मं § ०९; "सस §  
१०९, १०६।

दह (दह), "दं § ५१।

√दा (दा), "दासं § ५८ (इ" ९९)।

दाढा (दाढा), "दासिं § १०८, ११०।

दाणव (दानव), "वेण § ११९ (इ" ६९)।

दाम (दामन), "मेणं § १०, ९०।

दार (दार), "दं § १६, ४६, ४८।

दावणया (दावणता), "या § ४१।

दालिया (दालिका), "यं § ४०।

दिट्ठ (दृष्ट), "डि § १४१; "डा § ११९  
(इ" ६९)।

दिट्ठि (दृष्टि), "डि § ११४; "डी  
§ ०८।

दिट्ठि (दृष्टि), "डी § ८९।

दिष्ण (दक्षिण), "सं § १८४; अदिष्ण  
इत्यपि इ"।

दिज्ज (दीप्त), "ज्जं § ०६; "जे §  
१०९।

दिप्पमाण (दीप्पमान), "या § ८४  
(इ" ४०)।

दिवस (दिवस), "वेण समाश्रिताक्षे इ"।

दिव्य (दिव्य), "व्यं § ११८; "व्ये §  
१९०; "व्या § ११०, ११८, ११९;  
"व्यं § १०१, १००, ११९।

दिशा (दिशा), "सा० § १०, ११;  
"सं § ११, १११ (४" १२), १११,  
१००, १०६, १००, १११, १४६;  
०"साथी § ११२।

दिशी (दिशा दिग् वा, संयुक्तव्यञ्जने परे  
दिशि), "सि० § ५०; "सौ० §  
१, ०।

दौव (दौव), ०"वे § ११२ (४" १२)।

दु (दि), ड० § १२, १४, १५,  
४६, ५१; दौ (दौ) § ६४  
(४" ४०, ४८, ४९); दुवे (द्वे) §  
१४२, १४२, १००'; दौत्रि (द्वे)  
§ १००', १००'; दौष्ठ (द्वयोः)  
समाश्रितवाक्ये ऋ"।

दु वा दुर (डम् वा डर, कञ्जने परे  
तदाञ्जनान्त एव, खरे परे तु डरिति),  
डक्० § ११५, १२८; डप्० §  
५१, ५२, ५५; डव्० § १००';  
डर० § ६५ (४" ५०), १००।

दुकर (डफ्कर), "र० § १२५, १२८।

दुक्त्व (डःष), ०"क्व० § ११०,  
१२०; दुक् इति ऋ"।

दुपय (दिपद), "ग० § ४६।

दुष्प्रलिय (दुष्प्रलित), "घ० §  
५१।

दुरु, ड इति ऋ"।

दुरन्त (डरन्त), "ल० § ६५ (४"  
५०)।

दुरहियास (डुरधियास), "सं § १००।

✓दुरुह (जद-वह), "हर § ११,  
१६, ११०, १०८, १११; "हामि  
§ १०८।

दुवालस (दादस), "स० § ११, ५८  
(४" १२, १५), ११६, १०४,  
१०४, ११०, १११; "स १२८;  
"सपहं § १२४, १२८, १२९।

दुविह (द्विविध), "द्वे § ५१; "दं §  
२२, १४, १५।

दुवे, ड (द्वि) इति ऋ"।

दुव्वय (द्वयंत), "घा § १००'।

दुह (डःख), ०"घ० § ६५ (४" ५१),  
१०१, १०८, १२६, १२५,  
१५८, १२०, १५५, १५०;  
दुक्व इति ऋ"।

दूदपलास (दूतिपलास, वीत्यस्य नाम),  
"द्वे § ८६।

दूदपलासय (दूतिपलासक), "सप §  
२, १०; "साथी § ५८ (४" १४),  
०८।

देव (देव), ०"व० § १८०; "व० §  
८०, १११, ११२, ११५, १६०,  
१६८, १६९ (दिवानुपियि-शब्दे ऽपि  
ऋ"); "वे § ८०, ८१, ८४ (४"  
४६), ८०, ८८, १०१, १०४,  
१०५, १००, ११०, १११,  
११८, १८६, १८०, १८१,



११४, ११५, ११७, ११८;  
 "वो § ११८, १५०, ११५;  
 "वा (एकवचनस्य संबोधने) § १६०,  
 १६८; "वं § १६०, १६८;  
 "वेणं § ८६, ८८, १०६, १०८,  
 ११८, १२०, १२६, १८८,  
 १८९, ११८, १२०; "वस्स §  
 ८८, ८४ (प्र" ४६), ११४; "वा  
 § १६८; "वा (बहुवचनस्य संबोधने)  
 § ११२ (प्र" ६९); "वाण § ११२  
 (प्र" ६९); "वाणं § ६९, ८८,  
 ११४।

देवत्त (देवत्व), "गाए § ६९, ८८,  
 ११४, १४४, १६६, १०४।

देवय (देवत वा देवता), "य० § ५८  
 (प्र" ९९), ११५, ११८; "वं  
 § १८०; "वापि § ५८ (प्र"  
 ९९)।

देवाणुप्पिय (देवानुप्पिय), "या (एक-  
 वचनस्य संबोधने, पुंसिङ्गे), § १९,  
 ६८, ७०, ७८, ८५ (प्र" ५९),  
 ११९, १५९, १६८, १८०, ११०,  
 ११६, ११७, ११८; "प्पिय (एक-  
 वचनस्य संबोधने, स्त्रीलिङ्गे) § ५८  
 (प्र" ९४), १५९, १०४; "यसा  
 § ८१; "या (बहुवचनस्य संबोधने)  
 § १-६, १४९; "याणं § १९,  
 ६९, ८१, ११०।

देविद्धी (देविद्धि), देव च इत्थि च ऋ"  
 देविन्द्र (देविन्द्र), "वे § ११९ (प्र"  
 ६१); "न्त्स § ११९ (प्र"  
 ६१)।

देवी (देवी), "वीण § ११९ (प्र"  
 ६१)।

देस (देस), "स० § ५४।

दो, दु (दि) इति ऋ"।

दोष (द्वितीय), "वं § ७२, ८०,  
 ८८, १०४, १०८, १२१, १२४,  
 १२७, १४० (प्र" ७८, ८०), १५०,  
 १५२, १६०, १६१, १८०, ११८,  
 ११०, १४८, १५४, १५५,  
 १५८ (प्र" १५५); "सत्त § ८९;  
 विदय च वीय च ऋ"।

दोणिय (दोणिक), "घार § ११५।

दोन्नि, दु (दि) इति ऋ"।

दोसु, ड (दि) इति ऋ"।

धरा (धन), "व० § ४८; "व०  
 १००"।

धन्न (धान्य, शस्यार्थे), "स० § ४८;  
 "स्रेण १००"।

धन्न (धन्य, भाग्यवद्र्थे), "से § ११९  
 (प्र" ६९), १०९।

धन्ना (धन्या, क्षियो नाम), "स०  
 १००"; "सा § १४६, १४९,  
 १५९; "से § १५९।

धमणि (धमनि), "णि० § ०९, ०९,  
८९, ९५२।

✓ धमधमे (धमधमाय), "मेना०  
("माधमान) § १०८।

✓ धम्म (भा), "मामाण० (भाय-  
मान) § १०८।

धम्म (धमं), "म्म० § ११८ (इ"  
१२०, १२१); "म्म० § ६६ (इ"  
१०, १८), ६८, ०९, ८९, ८५  
(इ" ५१), ८६, ८०, ८८, ११९  
(इ" ६९), ११०, ११०, १८५,  
११८, ११०, ११९, ११०, १४५,  
१४६, १४०, १५९, १०१, १०४;  
"म्मं § ५८ (इ" १४); "म्मो § ११०;  
"म्मं § १९, ५८ (इ" १५), ८९,  
११०, १४५, १५५, १६२, ११५,  
१६८, १०४; "म्मं § ६०, ६१,  
१०९, १०९, १०४, १०८, ११०;  
"म्मेष § १४६।

धम्मकक्षा (धमंकथा), § ११, ११०,  
१८१।

धम्मकक्षी (धमंकयिन्), "क्षी § ११८  
(इ" १२०, १२१)।

धम्ममय (धमंमय), "मयं § १२८  
(इ" १२८); "मयं § ११८ (इ"  
१२१)।

धम्मायरिय (धमंआयं), "रिय § ०९,

१८८; "रियं § ११८ (इ"  
१६९); "रियस § ११०।

धम्मिय (धार्मिक), "यं § ६९, १०६,  
१०८, १११; "याथो § १०८।

धम्मोवएसय (धर्मोपदेशक), "सर §  
०९, १८८; "सरणं § ११८ (इ"  
१६९)।

✓ धर (ध), "रि § ११८ (इ" १२९);  
"रिज्जमाणेषं (धियमानेन) § १०।

धर (धर), "रि § १८०, १८८,  
१८९, ११८ (इ" १२०)।

धरणि (धरणि), "णि० § १०९,  
१०५।

धरणी (धरणी), "णी० § १००।

धरिज्जमाण, ✓ धर इति ऋ"।

धवल (धवल), "ल० § १०१।

धारा (धारा), "रं (वज्जमोहिंसमावे)  
§ ८५ (इ" ५०)।

धिइ (धनि), "रं § ०९, ८५  
(इ" ५१)।

धूव (धूप), "व० § ११; "व० §  
१००"।

धवण (धूपन), "व० § ११।

न (न), न § १९, १४, १५, ४४-५०,  
८१, ८५, १०९, १०८, ११८,  
१२४, १२५, १४०, १४१, १५९,  
इत्यादि, न० १६-४९, १०८।

नञल (नकुल), "ल० § ८५ (प्र" ४८) ।

नक्ख (नख), "क्खं (वज्जवीहिसमाघे) § १०१; "क्खा § ८४ (प्र" ४८) ।

नगर (नगर), "रं § १०८; "राथो § १११; "रस्स § १८४; नघर इति ड" ।

नगरी (नगरी), "रिं § ११६; नघरी इति ड" ।

नज्जद, √जाण इति ड" ।

नत्था (नत्था), "त्था० § १०६ ।

नत्थि (नात्थि, न-त्थलि), § १६६, १६७, १६८, १६९, १०० (प्र" ११७, ११८) ।

नन्दिणीपिय (नन्दिनीपिय), "या § १, १६८, १७०; "यस्स § १०१ ।

√नमंस (नमस्य), "वर § १०, ५८ (प्र" ११), ६१, ७७, ८१, ८२, ८६, १११, १०६, १८०, १८२, १०९, १०४, १०८, ११०, १११, १६१, १६४; "मात्ति § ८१; "पिक्ख § ५८ (प्र" ११); "पिक्खा § ११६, १८१ ।

नय (नय), "य० § ११८ (प्र" १११) ।

नयण (नयण), "य० § १०० ।

नयर (नगर), "रे § १, ५८ (प्र" १४), ७८, १६१, १८०, १०४, १११;

"रं § १०, ६८, १८०, १०४, १६०, १६४; "राथो § १६५; "रस्स § १, १८१; "र § ६६ (प्र" १८), ७७, ७८, ७९, १८१, १४१, १५८ (प्र" १५४); "रा § १७०; नगर इति ड" ।

नयरी (नगरी), "री § १, ८१, ११६, १४५, १६५, १६७, १७१; "रीर § १११ (प्र" ६१), ११७, १५८, १६१, १६८, १७१, १७०; नगरी इति ड" ।

नरय (नरक), "यं ७४, ८२, १५१; "र § १५५, १५७ ।

नव (नवन), "व § ११५, ११७ ।

नवम (नवम), "मं § ७१; "नस्स § १६७ ।

नवरं (नवरम्), § १४७, १५६, १०४, ११५, ११०, १११, ११५, १७४ ।

नस्समाण (नस्सण), "णे § ११८ (प्र" ११८, ११९, १२०, १२१) ।

नाइ (जाति), "र० § ८, "रं § ६८, ८१ ।

नाइं (नञ्जे, प्राकृत एव दृश्यते), § १११ (प्र" ६१) ।

नाण (ज्ञान), "णे § ७४, ८१; णाण इति ड" ।

नाणत्त (नामान), "मं § १०१ ।

नाणा (नाना), "खा० § ८५ (इ" ५०), १०१।

नाम् (नामन्) "म० § ११, ११४, ११६, १००, १०२; "मं § १, १, १, ०, ०१, ०८, ८१, ११६, ११७, इत्यादि; "मादं § १००।

नाय (जाड), "य० § ६६ (इ" १८), ६८; "या० § १।

नायाधम्मकहा (जानाधर्मकया सा एव ज्ञाद्यधर्मकया, न्यायाय धर्मकया-चेति लभ्ये), "हाणं § १।

नाराय (नाराय), "य० § ७६।

नावा (नौ नौका वा), "वार § ११८ (इ" १२१)।

नासा (नासा), "मा § ८४ (इ" ४०); "सा० § ८४ (इ" ४०)।

नाही (नाही), § ८४ (इ" ४८)।

नि वा निर् (निष् वा निर्, व्यञ्जने परेतद्वाञ्चानाम् एव नौ वा, स्वरे परे तु निरिति), निग्ग० § ८, १०, ११, ६८, ७५, ८१, १०१, १११, ११२ (इ" ११), ११६, ११८, ११०, ११०, १०१, १०४, १०४, १०८, १०८, १०८, १०८, ११०, ११४, १११, ११५, ११४; निष्० § ५, १०० (इ" ११०), ११८ (इ" १११); निग्ग० § ११८ (इ" १११); निष्० § १०४, ११८

(इ" १२२); निष्० § १०० (इ" ११०); निष्० § १०६; निष्० § ११४, ११४, १०४, १००; निष्० § ५१, ८५ (इ" ४८); नौ० § १०१, ११८, १११, ११४, ११५, ११८, ११० (इ" ८१), १४१, १४०, १५६, १५८, १६१, १८५, ११०, ११०।

निउण (तिपुण), "ण० § ११८ (इ" १२२); "णा § ११८ (इ" १२१)।

√निकुट्ट (निकुट्ट वा निकुत्त), "ट्टे § १२०; "ट्टेमि § १०८।

निकखेव (निचेप), "वो § ८०, ११५, १४४, १५४, १६१, ११०, ११६, १०१, "वं § ११४।

निकखेवणया (निचेपनता), "या § ५६।

निगर (निकर), "र० § १००।

√निग्गच्छ (निर-ग्ग), "च्छ § ८, १०, ६८, ११६, १०१, १८०, १०८, ११५, ११४।

निग्गय (निग्गत), "यो § ८१, ११०; "या § ८, ७५, ११०, १०८, ११५।

निग्गन्य (निग्गन्), "न्या § ११०, १०५; "न्ये § ५८ (इ" १४), ११८, १०४; "न्येचिं § ११८, १०४; "न्याचं § ११४।



✓ नीणे (निदुषी), "वेद § १२९,  
१२८, १४१, १८५; "वेमि §  
१०९, १९८, १२४, १२५,  
१४०, १५६, १४८, १९०;  
"वेमा § १२८, १४० (इ" ८१),  
१६१, १२० ।

नीय (नीच), "य० § ००, ०८ ।

नील (नील), "ल० § ८५ (इ"  
५०), ८८, १२८, १९८, १४०  
(इ" ०८), १४०, १०६, १९५ ।

नूणं (नूनम्), § १२८, १०२, १८९ ।

नेत्त (नेत्र), "ने § ८४ (इ" ४८) ।

नेय (जेय), "थं § १०० ।

नेयञ्च (नेतञ्च), "ञ्च § १०४ ।

नेरइय (नेरयिक), "इएछ § १५५,  
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नेरइयत्त (नेरयिकत्त), "तार § १५५,  
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नो (नो), § १९, ५८ (इ" १९),  
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(इ" १२२, १२२), १२०, १२९,  
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१५५, १५६), १६९, न इति ऋ" ।

पइड्डिय (प्रतिष्ठित), "थं §  
१०१ ।

पइविमिड्डय (प्रतिविमिष्टक), "इरचिं  
§ १०९ ।

✓ पउञ्ज (प्रयुञ्ज), "अर § १५५,  
१५८ (इ" १५५) ।

पउत्त (प्रयुक्त प्रयत्त वा), "त्ता §  
१८९, १०४; "ताथी § ४, ८९,  
१२०, १५८, १६१, १६२, १२९,  
१६८, १०२; "ताधिं § १० ।

पउम (पञ्ज), "मेणं § १० ।

पउलिय (प्रव्वलित), "य० (अप्यउ-  
लिथी०, दुप्यउलिथी० इति पदयोः)  
§ ५१ ।

पओग (प्रयोग), "गे § ४०, ५४,  
५०; "गेणं § १२८, १२८ ।

पक्केलय (पक्क, प्रकृत एव दृश्यते), "यं  
§ १०० (इ" १९६) ।

✓ पक्खिव (प्रक्षिप), "वर § १५२;  
"वामि § १४८; "वितर § १५२ ।

पक्खेव (प्रक्षेप), "वे § ५४ ।

पगाम (प्रकाश), "सं § ८५ (इ" ५०),  
१०० ।

पगगह (प्रपच), "च० § १०६ ।

पगगहिय (प्रपचिक, प्रगट्ठीत इत्यर्थे),  
"चिरयं § ०९ ।

✓ पच्चक्का (प्रत्याख्या), "क्कार § १६,  
१४, १५, ५९, १२५; "क्कामि

- § १६-४९; "क्लाएमाणे § २९ ।  
 पञ्चकक्षाण (प्रत्याख्यान) "ण० § १६  
 (इ" २०); "णाए § २५ (इ" ५९) ।  
 पञ्चणुभवमाणी (प्रत्यनुभवनी), § ६ ।  
 पञ्चत्थिम (प्रत्यसमय पाथान्थ वा),  
 "मेणं § ७४, ९५३ ।  
 ✓ पञ्चप्पिण (प्रति अर्पय) "णइ §  
 ९०६; "णन्ति § ९०७ ।  
 ✓ पञ्चोसुह (प्रति अथ आ रुद्), "इए  
 § ९०८ ।  
 ✓ पञ्चोसुह (प्रति अथ रु, प्राकृत एव  
 दृश्यते), "इए § १०२, १०७, ११९,  
 १५६ ।  
 पञ्चा (पञ्चात्), § १८७ ।  
 पञ्चिम (पश्चिम), "म० § ११०;  
 "म० § ५०, ७२, ७८, ९५९,  
 ९५८ (इ" १५४, १५५, १५६),  
 ९६९; "मेणं § १०१ ।  
 पञ्चत्त (पञ्चात्), "मं § ७८ ।  
 ✓ पञ्जुवास (परि उप आण), "मइ  
 § ८, १०, ५८, २१६, २७९,  
 १८८, १८०, १०८; "माणि §  
 १०, १८०; "माहि § ५८ (इ"  
 १५), १०४; "सिसामि § १८८,  
 १८९; "मेळाहि § १८०;  
 "ममाणे § ९; "मदिजे § १८० ।  
 पञ्च (पञ्च), "म० § १५ (इ" ५०);  
 "म० § ६, ४९, ७४, ८२, ११९

- (इ" ६१), १७७; "मइ § ४४-५०  
 १४०, १८४, १८२, १८४;  
 "महि § १८, ९० ।  
 पञ्चम (पञ्चम), "मं § ७१; "मसा §  
 १५५ ।  
 पञ्चाणुव्वइय (पञ्चाणुव्वतिक), "यं §  
 १९, ५८ (इ" १५), ९०४, ९१०,  
 ९११ ।  
 पञ्चलि (पञ्चलि), "लि० § ११२  
 (इ" ६२), ९०८ ।  
 पट्टण (पट्टन पत्तन वा), "म० §  
 ११८ (इ" ११०) ।  
 पट्टय (पट्टक), "इए § १६४, १७०;  
 "मथो § १६६ ।  
 पडल (पटल), "ल० § ११८ (इ"  
 १२०) ।  
 पडिउचारियव्व (प्रति उचारितय),  
 "व्वा § ११८ ।  
 पडिक्कन्त (प्रतिक्कान्त), "मे § ८८,  
 ११४, १६६ ।  
 ✓ पडिक्कम (प्रतिक्कम्), "मइ § ८६ ।  
 पडिगय (प्रतिगत), "गण § ११२  
 (इ" ६२), ११९, १७०, १७२,  
 १७६, १८०; "गथो § ११८;  
 "गया § ११, ६९, ७५, ११९,  
 १४८, १५८ ।  
 पडिगह (प्रतिपह), "म० § ५८  
 (इ" १४) ।

✓ पडिगाहे (प्रति-पादय्), "वेर  
 § ०९।

✓ पडिच्छ (प्रति-दय्), "च्छर § १०५;  
 "क्षामि § १०९।

पडिच्छय (प्रतीष्ट प्रतीप्सित वा),  
 "च्छर § ५८ (इ" ९४); "च्छियं  
 § १९।

पडिजागरमाणी (प्रतिजागतौ), §  
 १२८।

✓ पडिणिक्त्वम् (प्रति-नि-क्त्वम्), "मद  
 § १०, ५८ (इ" ९४), ६९, ७८,  
 ८६, १०१, १०७, ११२, ११६,  
 १२२, १९०, २२२; "मामि § ८६।

✓ पडिणिगच्छ वा पडिनिगच्छ  
 (प्रति-नि-गम्), "च्छर § ७९, ११९।

पडिणियन्त (प्रतिनिव्रत), "नस्स §  
 ११६।

✓ पडिदंसे (प्रति-दशंस्, प्रतिदश-  
 धातोर्षिजने), § ८६।

✓ पडिपुच्छ (प्रति-प्रश्), "च्छर §  
 ६८; "च्छणिज्जे § ५।

पडिपुच्छणिज्ज, पडिपुच्छ इति इ"।

पडिपुण्ण (प्रतिपूषं), "ण- § १०१।

पडिपुण्ण (प्रतिपूष), "ण- § ५१।

पडिपुण्ण (प्रतिपूष), "ण- § १९, ७७,  
 ११०।

✓ पडिभण (प्रति-भण्), "णर §  
 १५२।

पडिमा (प्रतिमा), "मा- § १००";  
 "मं § ७०, ७१, ११९, १४२,  
 १५०; "म § ११४; "माथो  
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 २०४; "माथो § १०७"।

पडियाइकिलय (प्रत्याख्यात), "क्खिए  
 § १५९, १५९ (इ" १५४);  
 "क्खियस्स § ७२, १५९ (इ" १५६)।

पडिरुव (प्रतिरूप), "वं § ११९।

पडिरुवग (प्रतिरूपक), "ग- § ४०।

पडिलाभेमाण (प्रतिलाभयन्ता प्रति-  
 लभयन्ता), "णे § ६४, १६९; "णो  
 § ६५; "णस्स § ५८ (इ" ९४)।

✓ पडिलेहे (प्रति-लेहय्, प्रतिलिख-  
 धातोर्षिजने), "हेर § ६९, ७०;  
 "हिता § ६६ (इ" ९८)।

पडिलेहिय (प्रतिलेखित), "य-  
 § ५५।

✓ पडिवज्ज (प्रति-पद्), "च्छर §  
 ५८ (इ" ९९), ६१, ८०, ९९,  
 ११०, १४९, १५५, १५५, १६९,  
 १७४, १११, १२५, १२९,  
 १६९, १६९, १७४; "ज्जाहि §  
 ५८ (इ" ९५), ८४, ८६, १४१,  
 १७४, १५९ (इ" १५६), १६९;  
 "ज्जह § ८५; "ज्जिस्सामि § १९,  
 ११०; "ज्जिज्जर § ८५; "ज्जेपणं  
 § ८६।



पडिवत्ती (प्रतिपत्ति), § ११२ (इ" ६१)।

पडिवन्न (प्रतिपन्न), •"त्रे § ११२ (इ" ६१), १६६; १८०, १८२, ११८ (इ" १२०)।

✓पडिमुण (प्रतिमु), "वेद § ६०, ८०, १४२, १८४, २०५, २२२, २६०, २६२; "बन्धि § १२०, २४२; "बन्धि § १०५।

पडिहाण (प्रतिधान), •"वे § ५२।  
धिवरणे पडिधान (प्रतिधान) इति पाठः।

पडुप्पन्न (प्रत्युत्पन्न), •"त्र० § १८०।

पडोच्छन्न (प्रत्युच्छन्न), •"त्रे § ११८ (इ" १२०)।

पट्टम (प्रथम), "मं § ००, १२२, १४२, १५०; "मस्य § १, ८१; "भार § ००।

पट्टमया (प्रथमता), •"भार § १२।

✓पण्डिहा (प्रतिधा), "बाण § १८२।

पण्डिहाण (प्रतिधान), पडिहाण इति इ"।

पणुत्त (प्रज्ञप्त), "ने § २, ५१, ८१, ८४ (इ" ७०), २०६; "ता § ११, ८८, १२४, १४४।

पणुत्ती (प्रज्ञप्ति प्रज्ञती वा), •"नी § १६६, १६०, १६८; •"नि §

६६ (इ" १८), ६८, ८२, ११२ (इ" ६२), १२०, १४५, १०८, १८५, १२२, १४५, २०१, २०४; "तीर § ७८।

पणुत्तस (पञ्चदश), § ५१।

पणुत्तसम (पञ्चदशम), "मस्य § ६६ (इ" २०), १०८, १२२; "ने § २०५।

पणुत्तवणा (प्रज्ञापन प्रज्ञपन वा), "बाधि § २२२।

✓पणुत्ते (प्रज्ञपय), "वेद § २६२।

पत्त (प्राप्त), •"ने § ८८, १२४, १६६; "ने १६०; "ता § ११२ (इ" ६१), १६८, १६८; •"ता १२८, १५५।

✓पत्तिय (प्रतीत, दिग्भाषाया वा परीति इति नामधातुः), "वामि § १२।

पत्ती (पत्नी), •"नि § ००।

पत्तिय (प्राधिक), •"या (पुंलिङ्गसंबोधने), § ८५ (इ" ५०), ८०, १२४, १२५, १४० (इ" ०८, ८०), १४०, १४८, १२०; •"ये (स्त्रीलिङ्गसंबोधने) § १५५।

पत्त (पाल), •"म० § ०५ (इ" ५०)।

पत्त्य (पदिन्), "व्ये § ११८ (इ" १२८)।

पम (प्रभ, बहुव्रीहिसमासो), •"ने § १४४; •"भार § ०४, १२२, १५५।

पभासेमाण (प्रभासयन्त), "भं" § १२१।

पभिद् (प्रभृति), "भृ" § ५८ (घ" १३), ६८; "भृया" § ११।

पभु (प्रभु), "भू" § ११८ (घ" १३१, १३३)।

✓पमञ्ज (प्र-मञ्ज प्र-माञ्ज वा), § ६८, ७०।

पमञ्जिय (प्रमाञ्जित), "य०" § ५५।

पमाण (प्रमाय), "य०" § ४८, १०१; "भं" § ५।

पमाय (प्रमाद), "य०" § ४३।

पम्ह (पक्कन), "म्ह०" § ७६।

पयत्त (प्रयत्त), "नेयं" § ७१।

पयाण (प्रदान), "भं" § ४३।

पयाहिण (प्रदक्षिण), "भं" § १० १८०।

पर (पर), "र०" § ४४, ४८, ५६, ५७।

परक्कम (पराक्रम), "भे" § ७३, १६६, १६८, १८८, १००; "भेयं" § १६७, १६८, १६९, १८८, १८९।

परम (परम), "म०" § १८१।

परलौग (परलोक), "ग०" § ५०।

✓परिकह (परिकय), "चेर" § १०३।

परिकित्त (परिषित्त), "ने" § १०, ११६।

परिकिण (परिकीयं), "भा" § १०८।

परिगय (परिगत), "गर" § १८०; "ग्रयं" § १०६; "गयाचिं" § १०८, ११०।

परिग्गहिय (परिगृहीत), "य०" § ४८; "याणि" § ५६ (घ" १३)।

✓परिच्चय (परि-त्यज्), "यसि" § १४८; "वत्तर" § ८५ (घ" ५५)।

परिजण (परिजन), "णे" § ८।

✓परिजाण (परि-ज्ञा), "णर" § ११५; ✓परियाण इति ऋ"।

✓परिट्टवे (परि-स्थापय, परिख्या-धातोर्षिञन्ते), "वेर" § १०० (घ" ११०); "वेज्जा" § १०० (घ" ११६)।

परिणद्ध (परिणह), "द०" § ८५ (घ" ४८)।

परिणाम (परिणाम), "नेयं" § ७४।

परितन्त (परितान्त), "ने" § १०१, १११।

परिभोग (परिभोग), "ग०" § ११, ५१; "भे" § ५१।

परिमाण (परिमाय), "भं" § १०-४१; "भं" § १६; "वत्स" § ४८।

परियाग (पर्यायक), "मं" § ६१, ८८, ११५; "मं" § १०१; परि-याय इति ऋ"।

परियाय (पर्याय), "याथो" § १०५; "याथो" § १०७; "याथं" §

- १६६, परिधान इति ३" ।  
 ✓परियाण (परि-ज्ञा), "बाह्र § १४०, ✓परिजाण इति ३" ।  
 परिलोयण (परिलोचन, मञ्जीषिसमा-  
 सान्ने), "षाण § ०८ ।  
 परिवर्जित्य (परिवर्जित), "था  
 (संबोधने) § ८५ (३" ५१) ।  
 ✓परिवस (परि-वस), "सर § २,  
 ८, ११०, १८२, १९९, १६८,  
 १०९ ।  
 परिवुड (परिष्ठत), "बा § १०८ ।  
 परिसा (परिषद्), § ८, ११, ०५,  
 ११०, १८८, १४५, १५८; "साए  
 § ११ ।  
 परिहिय (परिहित), "धिप § १२९  
 (३" ६२), १८० ।  
 ✓परुष (प्र-रुष), "वेर § १६१ ।  
 परो (परुष), § १५८ (३" १५६) ।  
 पलम्ब (प्रलम्ब), "म्ब० § १०२ ।  
 पलिश्रोवम (पल्योपम), "मार § ६९,  
 ८८, ११४, १४४, १५४, १६९,  
 १६६, १०४ ।  
 पलिय (पल्य), "था § १००" ।  
 पवण (पवन), "व० § १०९ ।  
 पवर (पवर), "र० § १११ (३" ६१),  
 १०६, "रं ६२, १०६, १०८,  
 १११ ।  
 पविट्ट (परिष्ठ), "ड० § १०२ ।

- पवित्थर (प्रवित्थर), "र० § ४, १०,  
 ८९, १९०, १५८, १६१, १६६,  
 १८९, १०४, १९९, १६८, १०२ ।  
 पव्वइय (प्रवजित), "था § १९, ११० ।  
 ✓पव्वय (प्रवज), "साए § १९,  
 ६९ ।  
 पव्वय (पर्वत), "यं § ०४, १५१ ।  
 पसत्थ (प्रसत्त), "त्थ० § १०६ ।  
 पसन्ना (प्रसन्ना), "त्थ § १४० ।  
 पसंसा (प्रससा), "सा § ४४ ।  
 पसिण (प्रस), "त्थ० § १०४, ११८  
 (३" १६२); "था (मञ्जीषि-  
 समासान्ने) § १०४; "बाह्र § ५८  
 (३" १४), १९१, १०६; "वेदि  
 § १०४ ।  
 पसेवय (प्रसेवक), "वथी § ८४  
 (३" ४८) ।  
 पस (पथ), "वेत्त § १५८ ।  
 पड (पथ), "त्थ § ६९ ।  
 पाठ (पाठुष), पाठ० § ८९, ११९ (३"  
 ६९), इत्यादि ।  
 ✓पाउण (प्र-पाठ), "विट्ठ § १९;  
 "विता § ८८, ११४, १६६ ।  
 ✓पाउण्णव (पाठुष-भू), "विता §  
 १४६, १६५, १०९, १८६, १६९,  
 १९४; "विताथं § ८१ ।  
 पाउण्णय (पाठुषंत), "त्थर § ८९,  
 ११९ (३" ६९), ११८, ११८,

१००, १०६, १०८; "भ्रूया" § ६९,  
१११, १४६ ।

प्राग (प्राक), "ग०" § १५; "जेतिं"  
§ १५ ।

प्राडिच्चारिय (प्रातिच्चारिक), "यं" §  
१६९, १६४, ११०, १११;  
"रिण्यं" § १००, १०८, १६२,  
११० ।

प्राण (प्राण), "ण०" § ५८ ("श"  
१४), ०३, १५१, १५६ ("श"  
१५६, १५६); "ण०" § ६४ ("श"  
४८); "यं" § ०६, ८६; "यं" §  
५८ ("श" ११); "ये" § १०० ।

प्राण (प्राण), "ण०" § १२, ४५ ।

प्राणाद्वाच (प्राणानिपात), "य०" §  
४५; "यं" § १२ ।

प्राणिय (प्राणीय), "य०" § ४१ ।

प्राप्तेकत्त (प्राप्त्य, विवरणकारमेन तु  
प्रतीत्त उत्तरमिति), "क्त्" § १००;  
"क्त्वाचो" § ११२; "क्त्वाचिं" §  
११५ ।

प्राय (प्राय), "य०" § १०, ११९  
("श" ६९); "य०" § ५८ ("श" १४);  
"यंति" § ११६ ("श" ११६); "य" §  
८१; "या" § ६४ ("श" ४६); "यत्त"  
§ ८१, ८२, ६४ ("श" ४६), १०१,  
१०५ ।

प्रायच्छित्त (प्रायश्चित्त), "जे" § १६०;

"गा" § १०८; "तं" § १५६ ("श"  
१५६), १६९ ।

प्रायपुञ्जण (प्राय-प्रोज्जन), "येयं" §  
५८ ("श" १४) ।

✓ प्रायि (प्रायि, प्र-धातोर्धिजने), "रिद"  
§ ११४; "रित्तर" § ११६ ।

प्रायण (प्रायणक), "मंसि" § ०० ।

प्रायङ्गा (प्रायङ्गा), "डा०" § ५६ ।

✓ प्रायि (प्रायि, प्रा-धातोर्धिजने),  
"लेद" § ०० ।

प्राय (प्राय), "व०" § ४२; "वादं" §  
१२८ ।

प्रायण (प्रायण), "यं" § ११, ११०;  
"याचो" § १०१, ११२, ११२  
("श" ६९), १११; "ये" § ११२  
("श" ६९) ।

प्रायिस (प्रायिस), "सादं" § १०, ११६,  
१६०, १०८; प्रथमप्रायिसादं इति पदे,  
अन्यमतेन तु प्रथमप्रायिसादं (प्रथमप्रायिसादं  
वेद्याधि) इति प्रथमं अनुगन्तव्यम् ।

✓ प्राय (प्राय, प्राय वा), "सद" (प्रायसि)  
§ ०४, ८१, ६०, ६६, १०१,  
१०४, १०५, ११०, १११, १११,  
११४, ११५, ११०, १४० ("श"  
०६, ८०), ११५, १५२, १६१,  
इत्यादि; "मासि" § ८०, ८२;  
"मिता" § १११, १६०, ११० ।

प्रायण्ड (प्रायण्ड), "य०" § ४४ ।

१४१; ०"सं १६६ (इ" १८, १९),  
१९, ८९, १०८; "सं ११९,  
१२९, १२४, १३८, १४० (इ"  
८१), १४१, १४०, १५६, २२०,  
२४५, २०१, २०४; ०"सस १  
२६६, २६०, २६८; "से १  
२२५।

पुष्प (पुष्प), "पु० १ २०, ६६; "पु० १  
२००।

पुर (उर), "र० १ ८४ (इ" ४८);  
०"र १ १६२, १८०, २०४,  
२१४; ०"रं १ २८०, २०४, २०८,  
२००; ०"राथो १ २१९, २२९;  
०"रस १ १८४, १८२; ०"रे १  
१८२।

पुरा (उर), १ ६६ (इ" १९),  
६८, ०८, १०१।

पुरात्म (उरसाहूत), "मेयं १ ०४,  
८२, २५२; ०"मेयं ८९, २२४,  
१४४।

पुरावर (उरवर), "र० १ ८४ (इ"  
४८)।

पुरावरी (उरवरी), "री १ २००।

पुरिस (उरिस), ०" स० १ २६८,  
२६८; "स० १ २६६, २६०,  
२६८; "से १ २२८, २४०  
(इ" ०८, ८०, ८१), १४१, २५२,  
२५२, २६६, २०० (इ" २१६,

२१०), २१९ (इ" २२२); "सं  
१ २२८, २४० (इ" ८१),  
२५२, २६६, २०० (इ" २१६,  
२१०), २२०; "सेयं १ २४०  
(इ" ०८, ८०); "सस १ २००  
(इ" २१६); "सा १ १८४,  
२४२; ०"सा १ २००; "से १  
२४२; ०"से १ ५९, २०६।

पुरिसकार (उरसाहूत कार), "र० १ ०२, १६६, २६०,  
२६८; ०"र० १ २६८, २६८।

पुरी (उरी), "रीर १ २००।

पुराग (उरग), ०"ग० १ ०६।

पुराव (पूरव), "व० १ ६६ (इ" १०),  
०२, ८२, ११८, १२८, १४६,  
१५६, १६४, १०२, १८५, १८९,  
२२२, २२४, २२८, २५२।

पुराविं (पूरव), १ ५८ (इ" १२), १८०।

पूरय (पूरित), ०"र १ १८०, २१८  
(इ" १२८)।

पूरण (पूरण, कस्यचिमुत्पस्य नाम), "थो  
१ ६६ (इ" १८)।

पूरसा (उरसा, कस्यचिन् विथो नाम),  
१ २६२; ०"स० (समासे) १  
२००।

पूरज (पूर), "ज० १ २२; ०"ज्जार  
१ २२; ०"ज्जार १ २००।

पूरम (पूरमन्), ०"म० १ १८१।

पाप्तवण (पाप्तवण), ०"ब० § ५५, ६८।

पामाईय ना पामादीय (पामादीय),

"दीर § ७, "ईर § १११।

पाहाण (पाहाण), ०"ब० § ८४

(इ" ४८)।

पि (षपि), § ८७, ८८, १०४, १०८,

१११, ११४, ११७, ११८, १४०,

१४८, १५०, १५१, १५८, १९०,

१९१, १८७, १९७, १९८, १९०,

१४८, १५४, १५५, १५८ (इ" १४५);

इ च वि च इ"।

पिच्छ (पिच्छ), "ब्रमि § ११८

(इ" ११२)।

पिद्ध (पिद्ध), "इषो § १०१।

पिडग (पिडग), ०"गं § ११८, १०४।

पिवासिय (पिवासिय), ०"शा (संबोधने)

§ ८५ (इ" ५१), १४१।

पिमाय (पिमाय), "घ० § ८४

(इ" ४९), ८९, ८७, ८८, १०१,

११८; ०"साप § १००'।

पिहडय (पिहडय), "जर § १८४।

पीठ (पीठ), "द० § ५८ (इ" १४),

१८७, १८९, १८४, ११९, ११०,

१११।

पीलण (पीलण), ०"ब० § ५१।

पुच्छ (पुच्छ), ०"ब्रं § १०१;

"ब्रमि § ११८ (इ" ११२); इ च

इति इ"।

✓ पुच्छ (पुच्छ), "ब्रं § ५८ (इ" १४),

१११, १११, १०९।

पुच्छा (पुच्छा), ०"ब्रं § ११०।

पुच्छिय (पुच्छिय), "घ० § १८१।

पुंछ (पुंछ), ०"ब्रं § ८४ (इ" ४७);

इ च इति इ"।

पुच्छण (पुच्छण), ०"ब्रं § ५८

(इ" १४)।

पुञ्ज (पुञ्ज), ०"ब्रं § १००।

पुड (पुड), ०"ब० § ८४ (इ" ४७,

४८)।

पुडग वा पुडय (पुडग), ०"ग० §

८४ (इ" ४८); ०"शा § ८४

(इ" ४७)।

पुडवी (पुडवी वा प्रविवी), "वि

(समावे) § १९४, १९९, १००;

"वीर § ७४, १५९, १५५।

पुणरवि (पुणरवि), § ११४।

पुणरं (पुणरं), § ११८, १०४।

पुण (पुण), ०"ब० § ८५ (इ" ५०);

"ब० § १, ८९, ८५ (इ" ५१),

११९, १४९; "ब्रं § १४९।

पुण (पुण), ०"ब्रं § १००; ०"ब्रं §

५४।

पुणभट्ट (पुणभट्ट, विनयका नाम), "दि §

१, ८९, ११९।

पुत्त (पुत्त), ०"ने § १००; "शा

(संबोधने) § ९९ (इ" ९८), ११८,

१४१; ०"मं § ६६ (इ" १८, १९),  
६९, ८१, १०८; "मं § ११९,  
१२१, १२४, १२८, १४० (इ"  
८१), १४१, १४०, १४६, १२०,  
१४५, १०१, १०४; ०"गस्स §  
१६६, १६०, १६९; "मे §  
११५।

सुष्क (इष्क), "ष्क० § २०, ६६; "ष्के §  
१००।

सुर (उर), "र० § ८४ (इ" ४८);  
०"रि § १६२, १८०, २०४,  
११४; ०"रं § १८०, १०४, १०८,  
१००; ०"रासो § १११, १११;  
०"रस्स § १८४, १८२; ०"र §  
१८१।

सुरभ्रो (उरभ्रः), § ६६ (इ" १९),  
६८, ०८, १०१।

सुरत्थिम (उरत्थाङ्गुत), "मेथं § ०४,  
८२, १५२; ०"मेथं ८९, ११४,  
१४४।

सुरवर (उरवर), "र० § ८४ (इ"  
४८)।

सुरवरी (उरवरी), "री § १००।

सुरिम (उरिप), ०" स० § १६८,  
१६९; "स० § १६६, १६०,  
१८८; "से § ११८, १४०  
(इ" ०९, ८०, ८१), १४१, १५१,  
१५१, १६१, १०० (इ" १११,

११०), ११९ (इ" १११); "सं  
§ ११८, १४० (इ" ८१),  
१५१, १६१, १०० (इ" ११६,  
११०), ११०; "सिथं § १४०  
(इ" ०९, ८०); "सस्स § १००  
(इ" ११६); "सा § १८४,  
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उय इति ३"।

फासुय (प्रायस्क भगनाचं इति वि-  
रणकारः, प्रायस्कु स्युस्क स्युस्कनाचं  
इति), "थं § ५८ (इ" १४)।

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फोडी (फोडी फोड वा), "डी०  
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√ भञ्ज (भञ्ज), "ञ्जि § १२८, १२४,  
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√ भण (भण), "णर § १०२, १०८,  
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 "दा § ८९; "द (समासे) § १००।

भद्दा (भद्रा, बुल्लुषीपितृमातृनाम), "दा  
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√ भव (भू), "व § १००; "विता  
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भोग वा भोय (भोग), ०"न० § ५७;  
"न० § १०० (इ" २१६, २१७),  
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०"ए § ६।

भोग (भोग, जातिविशेषः), "गा §  
११०; उच्य इत्यपि इ"।

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म (म, मद्, मर (मया) § ५८ (इ"  
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(मम) § १२२ (इ" १२)।

मउल (सकुल), ०"ल० § १०१।

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मङ्गल (मङ्गल), "लं § १८०।

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मञ्ज (मञ्ज), "जं § १४०।

मञ्जण (मञ्जन), "ण० § १७।

मञ्ज (मम), म इति इ"।

मञ्ज (मञ्ज), "ज्ज० § ११२ (इ"  
६१); "ज्जं § १०, ६८, ११६,  
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११४; "जेण § १०, ६८, ११६,

१८०, १०४, १०८, ११०, ११४;  
 •"व्या § ८२, ११८, १०४।  
 मञ्जिम (मध्यम), "मं § ११४, ११८;  
 •"मादं § ००, ०८।  
 मञ्जिमय (मध्यमक), "यं § १४०,  
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 मञ्जिया (यत्निका), § १८०।  
 मट्ट (यष्ट), "डं § ११।  
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 "मो § १६ (इ" १०); "मपा §  
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 मत्ता (मत्ता), •"मा § ४६।  
 मय (मय, इत्यय), •"मं § १०६।  
 मरय (मरय), "मं § १०।

मल्ल (माल्ल), •"मं § १०।  
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 मंस (मांस), "मं § ११८, ११९,  
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 १४१; "मेष § ११८, ११९,  
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 मह (महन्), "मं (महन्मह) § ८५  
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 "मं (महन्) § ८४ (इ" ४६), १०१,  
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 महद (महदमहालय इति प्राकृतममाम-  
 पद एव इत्यने, मञ्जुपत्तिय मणिदिक्खी,  
 मञ्जु मवा इति), "मं § ११,  
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 महालय इति इ"।  
 महगय (महायं), •"मं § १०, ११६,  
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 महस (महस, इति इत्ययः कादं, प्राकृत  
 एव इत्यने), "मं § ८४ (इ" ४०);

"अं § ८४ (अ" ४८); मह च  
महालय इति इ" ।

महा० (महा०), § १०, ०९, १००,  
१२४, १२५, इत्यादि ।

महाकाय (महाकाय), "अं § १०० ।

महागोव (महागोव), "वे § ११८  
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महातव (महातव), "वे § ०६ ।

महाधम्मकही (महाधर्मकथिन्), §  
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महानिज्जामय (महानिर्यामक), "मर  
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महापट्टण (महापट्टण), "अ० §  
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महाफल (महाफल), "लं § १० ।

महामाहण (महामाहण), "अं § १८०,  
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महालय (महान्, लय इति प्रत्ययः स्वार्थे,  
प्राप्त एव दृश्यते), "अ० § ८४,  
"अ० § २१८ (अ" १२०); मह  
च महल च महालिया इति इ" ।

मह इति प्राप्तपदान् क इति प्रत्यय-  
योजनेन महल इति सम्पद्यते, तथात्  
क इति प्रत्यययोजनेन महलक इति  
पालिभाषाशब्दः, तथादेव महालय  
इति प्राप्तभाषाशब्दः । इमे चर्त्त  
प्रत्ययाः स्वार्थे एव प्रयुज्यन्ते ॥

महालिया (महती), "याप § ११ ।

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लिका) । महालय इति इ" ॥

महावाड (महावाड), "अं § ११८  
(अ" ११८) ।

महाविदेह (महाविदेह), "वे § ८०,  
१२५, १४४, १५५, १६९,  
१९०, १९९, २०९, २०४;  
"अग्नि § २००" ।

महाविमाण (महाविमान), "अ० §  
८८, १२४, १४४ ।

महावीर (महावीर), "रे § ८, १०,  
११, ४४, ६०, ६२, ०२, ०४,  
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(अ" २२, २४, २५), ६९, ००,  
१२१; "रेण § ०८; "रेण §  
९, ८१, १२८ (अ" १२९, १२४);  
"अ० § १२, १२, ५८ (अ" २२,  
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महासत्यवाह (महासायंवाह), "वे §  
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महासमुद्र (महासमुद्र), "दि § ११८  
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महासायग वा महासायय (महासा-

मक, आवकम्पु नाम), "पर § १,  
१२१, १०६, १४६, १४०, १५०,  
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(४" १५४, १५५), १६१, १६२;  
"या (शंभोषणे) § १४६; "यं §  
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महिय (महित), "य० § १८०,  
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मज्ज (मज्जु), "जं § १४० ।

मज्जय (मज्जुक), "र्यं § १२ ।

मा (मा), § ११, ६८, ७०, ११० ।

माडमिय (माडमिक), "य० § ११ ।

माण (माण), "वे § ४० ।

माणुस (माणुस), "य० § ११८ ।

माणुरगुय (माणुसक), "रु § ११२  
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११८ ।

माया (माया), § ११५, ११८, १४०  
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मायी (मायिक), § ८१ ।

मारण्णिय (मारण्णिक), "य० §  
४०, ७१, १५१, १५८ (४" १५४) ।

✓मारे (मारण्णु य धामोर्विज्जणे),  
"रिष्यसःमि § १५६ ।

मासई (मासतो), "छि० (धमाये)  
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मास्ता (मास्ता), "सा० § ८५ (४"  
४८) ।

मालियाय (मालिका-क, वज्जोहि-  
धमाये, इति विवरणकारः), "वार  
§ ८५ (४" ४८) । मेजय इति ३" ।  
प्राची मालियाय मेजय इत्युभयं प्रा  
कृतशब्दकर्म एकस्मादेव मास्यक इति  
शंस्ततमशब्दकपागु सम्पन्नमिति ।

मास (मास), "य० § १६ ।

मास (मास), "वे § ८८, ११४,  
१५५, १५०, १६६; "वे १००" ।

मामिय (मामिक), "वार § ८८, ११४,  
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माडर (माडुर), "र० § १००" ।

माडरय (माडुरक), "य० § १८,  
"र्यं § १८ ।

मिच्छत्त (मिष्यात्त), "त० § ११८  
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मिच्छा (मिष्या), "य्य० (धमाये) §  
८१; "य्य § १६८, १०० (४"  
११८) ।

मिंजा (मिष्या), "म० (धमाये) § १८१ ।  
मिंजा इति कर्म तु मिच्छामिच्छिच  
इति शंस्ततमशब्दकपागु सम्पन्नमिति ३

मिष (मिष), "य० § ८, १६ (४"  
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मिसिमिसीयमाण (मिपमिषायमाण,

कोपातिशयप्रदर्शनार्थः शब्द इति विवरणकारः), § ८५ (घ" ५०) ।

✓ मीस (मिय), "मिज्जद § १८० ।

मुद्ग (मुद्ग), "इ० § ८४ (घ" ४८) ।

मुक्क (मुक्क), "इ० § ८५ (घ" ५०) ।

मुगुंसा (मुगुंसा, भुजपत्तिरूपविशेष इति विवरणकारः), "स० (समासे) § ८४ (घ" ४०) ।

मुग्ग (मुद्ग), "ग० § २६ ।

मुच्छिद्य (मुच्छिंत), "या § २४०, २४२ ।

मुण्ड (मुण्ड), "णे § १९, ६९, "वा § २९, २२० ।

मुद्गा वा मुद्द्या (मुद्गा), "जं § १६४; "थं § १०० ।

मुद्दा (मुद्दा), "दं § १६६, १०९; "दाए § २२ ।

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मुमल (मुमल मुमल वा), "लेधिं § १०९, १०५ ।

मुसा (मुसा), "सा० § १४, ४६; मोसा इति इ" ।

मुह (मुह), "व० § ४९, ०० ।

मुहपत्ती (मुहपत्ती), "मिं § ०० ।

ममा (ममा), "मा० § १०० ।

मैडो (मैडो मैयि वा), § ५ ।

मेरग (मेरग), "जं § ९४० ।

मेलय (मालक), "रिं § ९०६ ।

मालिषाय इति इ" ॥

मेह (मेह), "वं § १०९ ।

मेज्जण (मैज्जण), "ण० § १६, २२५ ।

मोक्ख (मोक्ख), "क्ख० § ८५ (घ" ५२), २४६; "क्खेण § २४६ ।

मोसा (मुसा), "सा० (मोसावसे इति पदे) § ४६; मुसा इति इ" ।

मोह (मोह), "व० § २४६, २५८ (घ" १५५) ।

मोहरिय (मोहयि), "रिय § ५२ ।

य (य), § ९, ५, १२, २९, ५२, ५८ (घ" ९४), ६०, ६६ (घ" ९८),

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१००; य चेव यावि इति इ" ।

सरावर एव य भवति, अनुस्वारान् पदे तु य ॥

यन्तिय (याविक), "रिं § १०, ११ । यल (यल), "ल० § १०० ।



यावि (वापि अघात् च अपि, खरात्पर  
एव), § ३, १२०, १४१; य इति द्र"।

रञ्ज (राज्य), "ञ्ज० § ४०।

रञ्जुग (रञ्जुक), "ग० § १०६।

राखी, राय इति द्र"।

रत्न (राज, राजि शब्दस्य रूपं, यमाधाने),

"न० § ६६ (इ" १०), ०२,

८२, ११८, १२८, १४६, १५६,

१२१, १२४, १२८, १५२;

"नस्य § १५५, १५०।

रत्न (रत्न), "न० § १००; "ना §

१२०।

रयण (रज), "य० § ०४, १४२,

१५३।

रयय (रजत), "या० (समाने) § १०६।

रययामय० (रजतमय), "य० §

१०६।

रम (रज), "म० § ५१।

रह (रजसु), "भा० (द्वितीयायां) § ४६।

रहिय (रहित), "या § १२८।

रा (राजम्), रा० § ५, ११, ६६

(इ" १८), १२०; वाया इति द्र"।

राईसर (राजेश्वर), "र० § १२७।

राय (राजम्), "य० § ५८ (इ"

१२), १८४; "या § २. ८. १२,

८१, ११६, १४३, १५३, १६४,

१८०, १४१, १६०, १०१;

"य० § ११२ (इ" ६१); "एषो

(राजः) § ११२ (इ" ६१)।

रायगिह (राजगृह, मगरस्य नाम), "हे

§ १२१; "हं (प्रथमायां) § १००;

"हं (द्वितीयायां) § १६०, १६४;

"वाषो § १६५; "हे § १२१,

१४१, १५८ (इ" १५४)।

रिद्ध (रज), "र० § ०।

रिसह (रजसु), "ह० § ०६।

रुद्ध (रज), "हुं § ८५ (इ" ५०),

१५६।

✓रुह (रज), "हलि § ११२ (इ"

६२)।

रुव (रज), "व० § ५४; "वे"

§ ६६ (इ" १०), ८०, ८४

(इ" ४६), ८०, ८८, १-१,

१-४, १-५, १-०, ११-;

१११, १२८, १४० (इ" ८१),

१५१, १६१, १८८, १८२,

१२८; "वा § ११२ (इ" ६१),

१६०, १६८, १६८; "हं §

५८ (इ" १४), ८४ (इ" ४६),

१-१, १-०, १११, ११८,

१२५; "वेहं § ०१, ८६,

१-१, १-८; "वस § ८४

(इ" ४६)।

रेवई (रेवमी, क्षिपी नाम), "र०

(समाने) § १००; "ई० § १०१,

१२५; "ई" § १२८, १४०, १४१, १४४, १४६, १४८, १४९, १५४, १५६, १५७, १५८ (इ" १५५, १५६), १६१; "ई" (संशोधने) § १५५; "ई" § १५२, १५८ (इ" १५५); "ई" § १२४, १२८, १४२, १५५।

✓ रोष (रोषण, कृष्-धातोर्षिणन्ते), "षमि" § १११।

रोग (रोग), "ग०" § १४८, १५१, १५२।

रोम (रोमण), "मंघि" § १२८ (इ" १२२); लोम इति ३"।

रोम (रोम), "घ०" § १००; "सं" § १०८।

सकवण (सकण), "घ०" § १०६; "वे" § ११२ (इ" १११); "या" § ८३ (इ" २०)।

सकवा (साका), "क्या०" § ५१।

सद्धि (सद्धि), "डी० (घमाघे)" § १२१।

सडड (सडड-मडड इति समास एव, काठस्य सधसन्निबन्धनत्वाच्चन्द्रसद-मुकरणे), § ८३ (इ" ४८); मडड इति ३"।

सद्ध (सद्ध), "ड०" § १०, १२६, १०९, १८१, १८०; "डे" § ११२ (इ" १११); "डे" § १६०;

"दा" § ११२ (इ" १११), १६८, १६९; "दा" § १२८ (इ" १२२)।

सद्धट्ट (सद्धात्), "डे" § १०, १२६, १०९।

✓ सद्ध (सद्ध), "मनि" § ८४ (इ" ४८)।

सद्ध (सद्ध), "म्व०" § १०१; "म्व" § ८४ (इ" ४०)।

सद्धोदर (सद्धोदर), "र०" § १०१।

सलिय (सलित), "य०" § १०१।

सवण (सवण), "घ०" § ७४, ८२, १५२।

सज (सज), "ऊ०" § ५८, १०६।

सावय (सावक), "यं" § १२८ (इ" १२२)।

सिद्धिय (सिद्धित), "य०" § १०६।

सुप्यमाण (सुप्यमान), "वे" § ११८ (इ" ११८)।

सुलिय (सुलित), "या" § १४६।

सेसा (सेसा), "से" (वङ्गोच्चिसना-सान्ते) § ७६; "साधि" § ७४।

सेह (सेह), "ब०" § ४६।

सोग (सोक), "ग०" § ५०; "गाको" § ८०, ११५; "गस" § १८०।

सोड (सोड), § ८४ (इ" ४८)। मिषासोड मिषासुवक इति विष-रचनाः।

शोम (शोमन्), "भेदिं § ८४ (३" ४८), ८५ (३" ५०); रोम इति ३"।

शोयण (शोयन्), "भं § १००।

शोसुय (शोसुय), "भा § १४०, १४१; पाठान्तरे शोसया (शोसिका, शोसा इति विवरणकारः)।

शोसुय (शोसुय, नरकस्य माम्), "र § १००"; शोसुयसुष इति ३"।

शोसुयसुष (शोसुयासुत, नरकस्य माम्), "भं § ०४, ८२, १५२; "र § १५५, १५०; शोसुय इति ३"।

शोसुया (शोसुया), "भ० (समाधि) § ०४, ८२, १५२, १५५, १५०।

✓ शोले (शोलय, सुसुधातोर्विंजले), "शेद § १०५; "भेदि § १०१।

शोह (शोह), "ह० § १०८।

शोहिय (शोहित), "य० § १००।

शे (शे), § ८४ (३" ४०, ४८); भ इव इति ३"। अथान्तरे शे, सरात्यरे भ, अनुसारात्यरे व इति प्रच्यते ॥

शेदकान्त (शेदकान्त), "भा § ११२, १४५; "भारं § ११ (३" १०), १०८, १०९। पाठान्तरे तु विदकान्त इति दृश्यते ॥

शेदय (शेदय), "भं § ११, ४८ (३" १२, १४), १०४, ११०, १११।

शेदयमाण (शेदयमाण), "शे § ०८१ वक्त्रेव (शेदये), "वेदं § ११ (३" २८)।

शेदुरा (शेदुरा), "रा० § १०, १२१, १८०।

शेदु (शेदु), "शे § ८४ (३" ४८); "भं (वज्रवीचिसमाधि) § १११।

शेदु (शेदु), "शे० § ०१।

शेदुय (शेदुय), "र § १००"।

शेदुय (शेदुय), "भा (संशोधने) § १४० (३" ०८)।

शेदु (शेदु), "शे § ८४ (३" ४८)।

शेदुमाण (शेदुमाण), "शेदु § ११ (३" १०), १०८, ११२; "भावं § १०५।

शेदुय (शेदुय), "भं § ११८ (३" ११२)।

शेदुय (शेदुय), "र § ११२ (३" ११२)।

शेदुय (शेदुय), "शे § १००"।

शेदुय वा शेदुय (शेदुय वा शेदुय), "शेदु § ८८, १४४; "शेदु § ११३।

शेदुय (शेदुय), "शेदुय § ११, ११०।

शेदु (शेदु), "शेदु § ४, १०, ८१, ११०, १४८, १११, ११२, ११३, ११४, १०४, १११, ११२, ११३, १०४।

शेदु (शेदु), "शेदु § ४२; "शेदु §

• १२, १००; •"ये § १५५,  
१६२, १८० ।  
वण (पथ, पेशवण्ययोगे इति षडे),  
•"य० § ५४ ।  
वणिया (वनिका), •"या § १६४,  
१८५, १८९; •"यार § १०२ ।  
वण् (वर्षे वा वर्षक), "य० § ८४ (प्र"  
४६) ।  
वण् (वर्षे), •"यारं § ११३ (प्र"६१);  
•"येदिं § ८५ (प्र" ५०) ।  
वण्ग वा वण्य (वर्षक), "ग० § ११८;  
"यो § १, २ ।  
वचव्यय (वक्तव्यक), "या § ८९, १६९,  
१९० ।  
✓ वने ( वनेय्, वृ-धातोर्षिञ्भे ),  
"मेञ्जाधि § १०० (प्र"११६) ।  
वत्य (वज), "त्य० § १८, ५८ (प्र"  
९४), १००; •"यारं § ००;  
"यारं § ११९ (प्र"६१), ११६ ।  
वत्यु (वज्जु), •"सु० § १८, ४८ ।  
वत्यु (वाञ्जु, शाकविशेषः), "सु० § १८ ।  
✓ वद् वा वय (वद्), "यद् § १८०;  
"दधि § १६८, १०० (प्र"११८);  
"यादि § १५८ (प्र" १४६); "यद्  
§ १९, १२०; "यासी § १, १९,  
४४, ५८ (प्र" १९, १४), ५८,  
६९, ६९ (प्र" १८), ६८, ००,  
८१, ८१, ८४, ८४, ८६, इत्यादि ।

✓ वन्द (वन्द), "यद् § १०, ५८  
(प्र" १९, १४), ६९, ००, ८१,  
८२, ८६, १११, १०६, १८०,  
१८९, १०१, १०४, १०८, ११०,  
१११, १६१, १६४; "न्वामि §  
८१, १८०; "न्वाधि § ५८ (प्र"  
१५), १०४; "न्वेञ्जाधि § १८०;  
"न्दिस्वामि § १८८; "न्दिता §  
११६, १८९; "न्दिताए § ५८  
(प्र" १९); "न्दिञ्जे § १८० ।  
वन्दणिञ्ज (वन्दनीय), ✓ वन्द इति ङ" ।  
✓ वन्ध (वन्ध्), "मेञ्जा § १००  
(प्र" ११०) ।  
✓ वम (वम्), "मिता § ११४;  
वामेता (विजले) § ११४ ।  
✓ वय (वद्), ✓ वद इति ङ" ।  
वय (पद), •"य० § ८८, ११९,  
१५०, ११९, ११९, १२०, १६५ ।  
वय (प्रत), •"य० ६६ (प्र" १०),  
१०१, १००; "यारं § ८५ (प्र"  
५९); "यदिं § ८८ ।  
वय (वज्ज), "य § १८९, १०४, ११४;  
"यं § ११८, ११८; "यं § ४,  
१८, ८९, ११०, १४५, १५५,  
१६९, १८९, १०४, ११९, ११५,  
१६८, १०९; "या § ४, ८९,  
१२०, १४४, १५४, १६९, ११९,  
११५, ११५, १६८, १०९ । "यदिं

§ १८; "रुचिंती § १४९, १४९।  
 वय (वचसु), "य० § ५२; "यसा  
 (अनीयार्था) § १९, १४, १५।  
 वयण (वदन), "य० § ८५ (इ" ४८)।  
 वयण (वचन), "ये § ८५।  
 वर (वर), "र० § ८४ (इ" ४८),  
 ९०६।  
 ववदेम (वपदेम), "वे § ५६।  
 ✓ ववरोवे (वि-व्यप-रोपयु, व्यपवृ-  
 धातोषिञ्जने), "वेसि § ९०० (इ"  
 ११८); "वेज्जा § ९०० (इ"  
 ११०); "वेज्जसि § ९०० (इ"  
 ११०); "वेज्जसि § ८५ (इ"  
 ५९), ८०, १०९, १०८, ११८,  
 ११८, ११५, ११०, १४० (इ"  
 ०८, ८०), १४०, १४८, ११०;  
 "विता § १२८।  
 ववहार (ववहार), "रे § ४०; "रेसु  
 § ५।  
 वस (वस), "स० § ८५ (इ" ५२),  
 १०९, १०८, ११८, ११५, १५८,  
 १५५, १५०।  
 वसण (वसण), "सा § ८४ (इ" ४८)।  
 वसन्त (वसन्त), "सास § ८२; "सा §  
 ११८, १०४।  
 वह (वध वध वा), "हे § ४४।  
 वह्निय (वह्निय), "य० § १८०।  
 ✓ वह्ने (वधय वधय वा, वध् वा वध्

इति धातोषिञ्जने), "हेनि § १४९।  
 वा (वा), § २०, १४, १६, २८, ५८,  
 ६८, ८५ (इ" ५२), १०९, ११९,  
 ११२ (इ" ५२), ११६, ११०,  
 ११८, १८८, १००, ११८ (इ"  
 १२२), १२२, १२८, १४६।  
 ✓ वागर (वि-व्या-क), "रितर § १५८  
 . (इ" १५६), १६९।  
 वागरण (व्याकरण), "वं § ११८  
 (इ" १२२); "वे § १०४;  
 "वेदि § १०४, ११८ (इ" १२२),  
 ११८ (इ" १२२); "वेदि § १५८  
 (इ" १५६)।  
 वागरिय (व्याकृत), "वा § १५८ (इ"  
 १५६), १६९।  
 वाणिज्ज (वाणिज्य), "जे § ५१।  
 वाणियगाम (वाणिज्यगाम, नगरस्य  
 नाम), "मे § ९, ५८ (इ" १४),  
 ०८, १००; "मं § १०, ६८;  
 "मासो § ०८; "मस § ०; "मे  
 § ६६, ००, ०८, ०८, ०८।  
 वादि (वादिन्), "दी § ११८ (इ"  
 १२२)।  
 वामेत्ता, ✓ वम इति इ"।  
 वाय (वाद), "वं § १४; "वाय०  
 § ४६।  
 वाय (वात), "य० § १८५, १००  
 (इ" १२६)।

वायस (वायस), "सं § ११८ (४)"  
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वारय (वारक, गडुकार्ये), "र § १८४।

वाराह (वाराह), "सं § १०१।

वालिहाण (वालिधान, पुष्पार्थे),  
०"सं § १०६।

वास (वास) ०"सं § ४९।

वास (वपं), "सं (१८४र्थे) § ०४,  
१५२; "सार्हं § ६९, ८८, १९४,  
१६६, १०१, १०५; ०"सं  
(वन्धरार्थे) § १५५, १५०; "से  
(दिशार्थे) § ८०, ११२ (४) ६९),  
१९५, १४४, १५४, १६९, १२०,  
१६६, १०१, १०४।

वासधर (वपंधर, मेघार्थे), "रं §  
०४; वासधर इति द्र"।

वासहर (वपंधर), "रं § १५२।

वासि (वासिन), ०"सौ § ०६।

वाहण (वाहन), "सं § ११; "वेदिं  
§ ११।

वाहि (वाधि), "दिं § १००";  
"दिवा § १५५, १५०।

वि (वपि), § ५, ५८ (४"१४), ६६  
(४" १८), ८३, ८८, ८४ (४"  
४०, ४८, ४८), १०४, १०८,  
११८, १२०, १३८, १४० (४"  
८१), १४२, १४१, १४२, १६१,  
१६०, १६८, १४८, १५०, १५६,

१०४, १०५; वपि इ पि इति  
द्र"। इ वपि इत्येते रूपे समास एव  
दृश्येते, वि इति क्वं स्यरापरे, पि  
इति सन्मुखारापरे दृश्येते।

विदकृन्त (व्यतिक्रान्त), वदकृन्त इति द्र"।  
विदगिच्छा (विचिकित्सा), "व्या §  
४४; "व्यं § ८६।

विदञ्जिया (विविडुपिका, क-प्रत्ययपुत्राद्य  
विविदस् इति शब्दस्य लीलिङ्गे),  
०"या § ११०। प्राकृते विदस् इति  
विञ्ज भवति ॥

विदण (विकीर्यं), "सं § १४६।

विजल (विपुल), ०"सं § ०६; "सं  
§ ६६ (४" १८, १८); "जेषं §  
६६ (४" १८), ०९; "सार्हं §  
१०० (४" ११६, ११०)।

✓ विजल्य (वि-ल, प्राकृत एव दृश्यते),  
"नर § ८४ (४" ४६), १०१  
१००, ११९, ११८। विकुर्वन्  
इत्यस्माद् विजल्य इति मामघातः  
प्राकृत एवोपपत्ते ॥

विकुर्वमाण (विकुर्वन्), "सौ § १४६,  
१५४, १५८ (४" १५५)।

✓ विकित्तर (वि कृ वा विसृ-कृ), "रेव्या  
§ १०० (४" ११६)।

विगय (विलत), "सं § ८४ (४" ४०),  
८५ (४" ४८)।

विघाय (विघात), "सं § ११८।

विणय (विनय), "एषं § ६०, ८०,  
१२०, १४२, १०५, २०५,  
२४२, २६०, २६२ ।

विणस्सुमाण (विनयस्सु), "ये § ११८  
(इ" ११८, १२६, १२०, १२२) ।

विणिग्गय (विनिगतं), "याहं § ८४  
(इ" ४०) ।

विणिच्चिय (विनिश्चित), "य० §  
१८१ ।

विष्णवणा (विज्ञापना वा विज्ञपना),  
"याहि § ११२ ।

विष्णाण (विज्ञान), "य० § ११६  
(इ" ११२) ।

विन्ति (दन्ति), "न्ति० § ५८ (इ" २४),  
"न्ति § १८४ ।

विदरिसण (विदर्शन), "ये § १४१ ।

विदेह (विदेह), "दे § ६०, १२५,  
१४४, १५४, १६१ ।

✓ विपरिणामे (वि-परि-नामय्, विप-  
रिणम्-धामोर्षिजने), "मितर §  
१०१, ११२, ११३ (इ" ६२)  
११२ ।

✓ विप्पहर (वि-प्र-हृ), "रामि §  
१५८, "मितर § १६१ ।

✓ विप्पजह (वि-प्र-जा), "हर § १०१,  
१००, ११२ ।

विप्पणट्ट (विप्रणट्ट), "हे § ११८  
(इ" ११०) ।

विमल (विमल), "ल० § १०१ ।

विमाण (विमान), "ये § ६२, ८६,  
१२४, १४४, १५४, १६२, १०६,  
२२०, २६६, २०१, २०४ ;  
"यस्स § ८६, १२४, १४४ ।

वियड (विकट), "द० § १०० ।

विरइय (विरचितं), "य० § १०६ ।

विरह (विरह, एकान्त इत्यर्थे), "याहि  
§ १६८ ।

विराइय (विराजितं), "य० § ११२ ।

विद्धु (विपद्य), "द० § ४० ।

विलुप्पमाण (विलुप्यमानं), "ये §  
११८ (इ" ११६) ।

विलेवण (विलेपन), "य० § १६,  
२०० ।

विवर (विवर), "र० § ६५ (इ"  
४६) ।

विवाद (विवाद), "हं § ११६ (इ"  
१२२, १२४) ।

विवाह (विवाह), "द० § ४८ ।

विष (विष), "य० § ५१, १०८,  
१२८, १२६, "यं § १०० ।

विसाण (विषाण), "यहि § ११६  
(इ" १२२) ।

विमुज्जमाण (विमुप्यन्), "धीहिं  
(सौल्लिहे) § ०४ ।

विह (विष), "द० § ६५ (इ"  
५०), ११८ (इ" २२०); "यं

§ १२, १२, १४, १५, ५८ (घ)  
१२, १०४, ११०, १११; ० "वेणं  
§ १२, १४, १५; "वे § ५;  
० "वेदिं § १४०।

✓ विहर (वि-ह), "रद § ६, १०,  
६२-६५, ६८, ७०, ७२, ७६,  
७८, ८८, ८९, ८६, ८८, इत्यादि;  
"रसि § ११८, १८९, १४६;  
"रामि § १४० (घ) ७८, ८०);  
"रख § १८२, १९०; "रनि §  
१८४; "रिजा § १०० (घ) १२६);  
"रितर § ५८ (घ) १४, ६६ (घ)  
१८, १८), ७४, १२८; "रमार्य  
§ ८०, ८८, १०१, १०४, १०५,  
१२०, १४० (घ) ७८)।

विहार (विचार), ० "र० § १०; ० "रं  
§ ८८, ११९, १००, ११९, ११९,  
१२०, १६५।

विधि (विधि), ० "दि० § १०, ४२;  
० "दिं § १६-४९, ४२, १२५।

वीरिय (वीर्य), "र § ७२, १६६।

वीस (विंगति), "सं § ८८, १२४,  
१६६, १०१, १०५, १००";  
वीसर इति द"।

वीसर (विंगति), "र० § १०१; वीस  
इति द"।

✓ वुस (वृथ, वृथ घातोभयप्रयोगे),  
"वर § ११८ (घ) ११०, ११८,

११८, १२०, १२१, १२१),  
११८ (घ) १२२)।

वुडुमाण (मुडुन्), "वे § ११८  
(घ) १२१)।

वुड्ढि (वुड्ढि), ० "ड्ढी § ५०।

वुत्त (वुत्त), "जे § ८६, ८६, ८८,  
१०२, १०८, ११८, १२०, १२६,  
१५८, १००, १८९, १९८, १५५,  
१५८ (घ) १५५); "सा § ५८,  
१५६; "मसु § १२८ (घ) ७६),  
१४० (घ) ८२), १५१, १६१,  
१८८, १८२, १२०।

वेग (वेग), ० "गं § १०२।

वेगच्छ (वेगच्छ), ० "खे § ८५ (घ)  
४८)।

✓ वेठे (वेठय, वेठ इति घातोभयप्रयोगे),  
"वेर § ११०; "वेमि § १०८।

वेणि (वेणि), ० "वि० § १००।

वेयण (वेयण), ० "था (वृथवीदिसमाधे)  
§ १८४।

वेयणा (वेयणा), "वं § १००।

वेरमाण (वेरमाण, विरमण इत्यर्थे),  
० "व० § ६६ (घ) १०); ० "मवस  
§ ४५-४७, ५९; "मवारं § ८५  
(घ) ५९)।

वेस (वेस, वेसे सायु इत्यर्थे), "थारं  
§ १०, ११६, १८०, १०८;  
थावेस इति द"।



वेहास (विहायस्), "सं § १०९, १०५  
 वोच्छेय (व्यच्छेद), "र § ४५।  
 व्व (द्व), § ८४ (इ" ४८); व इव  
 इति इ"।

स (स, सद्य इत्यर्थे), § १० (सकारेण्ड-  
 इति परे), ११६ (सखिद्विषिं इति  
 परे), इत्यादि।

स (सत्, व्यङ्गने परे तद्गङ्गानान एव  
 भवति), सक् § ११ (इ" १८),  
 १८० (✓सकारे इति इ"); सप् §  
 ११८ (इ" १२०, सम्पद्य इति  
 इ"); सप् § ८५ (सम्भूय इति  
 इ"); सन् इति इ"।

स (स), स० § ८ (०सयण० इति परे),  
 ११ (सदार० इति परे), इत्यादि;  
 साष्ठी § ११८, ११४, ११५, ११८,  
 १४०, १४०, १४१, १४८, १४१,  
 १८०, १२०, १२०।

सद् (सृति), "इ० § ५०, ५१।

सद्मय (मतिक), "एवं § १८।

सए, सय इति इ"।

सकांस (सकांस), "साष्ठी § ११९, ११५।

सका (सक), "के § ११९ (इ" ११);  
 "कस § ११९ (इ" ११); "कसि  
 § ११९ (इ" ११)।

सका (सक्यम्, क्ययस्य इति वाचि नि  
 उपपेयु वचनेषु च तदेकमेव रूपं

भवति), § ११९ (इ" ११), ११८,  
 १०४। पाणिभाषायामपि तदेव  
 शब्दरूपं दृश्यते ॥

सकारणिज्ज (सकारणीय), "जे §  
 १८०; ✓सकारे इति इ"।

✓सकारे (सकारय, नामधातुः), "रे  
 § ११ (इ" १८)।

सखिद्विषियाई, खिद्विषिय इति इ"।

सखिद्विषी, खिद्विषी इति इ"।

सगड (सकट), "ड० § १०।

सग (सगं), "ग० § ८५ (इ" ५१),  
 १४१; "गेण § १४१।

सङ्गप्य (सङ्गत्), "पे § ११ (इ" १०)।

सङ्गा (सङ्गा), § ४४।

सङ्गिय (सङ्गित), "र § ८१, १००।

सङ्ग (सङ्ग, यावकस्य नाम), "ङां § १११।

सङ्गवण (सङ्गवन, जयानस्य नाम), "वे  
 § १५५।

सङ्गित्त (सङ्गित), "त० § ०१।

सङ्गोवेमाण (सङ्गोपयन्), "वे §  
 ११८ (इ" ११८)।

सङ्ग (सङ्ग), "ङ० § ११४।

सङ्गयण (सङ्गयन, संदनन इत्यर्थे),  
 "वे § ०१।

✓संचाय (सक् इति धात्वर्थे, प्राधान्य  
 एव दृश्यते), "रद (सङ्गति) § १०१,  
 १००, ११९, १००, ११९; "रति  
 § ११, ११ (इ" १८), ८१, ११०,

१४८। व्युत्पत्तिः सांशयिका, सम्भवतः  
संत्याग संचान वा इत्यस्माद् व्युत्पन्नो  
नामधातुरस्ति, प्राकृते चि त्यजतेः  
शक्तौनेरित्युभयस्य एकमेव स्यद् इति  
रूपं भवति ॥

✓संचिद्ध (संख्या), "ङर (संतिष्ठते) §  
११५।

सचित्त (सचिन्), "न० § ५१, ५६;  
पाठान्तरे सचिच इति, तदेव ३"।

सचित्त (सचिन्), "ने § १००";  
सचिच इति ३"।

संजम (संयम), "मेणं § ७६, १६४।

'संज्ञाय (साध्याय), "थं § ७०।

सञ्जाय (सञ्जात), "य० § १५६।

सञ्जुत्त (संयुक्त), "न० § ५२।

संठाण (संख्यान), "ब० § ७६, ८४  
(३" ४०, ४८, ४९)।

सठि (पठि), § १००<sup>१</sup>; सठि इति  
३"।

संठिय (संख्यान), "ए § ७६, ८४  
(३" ४९), "शा § ८४ (३" ४०,  
४८, ४९); "सं § ८४ (३" ४०);  
"थं § १०१; "याचो § ८४ (३"  
४८, ४९)।

सठ्ठि (पठि), "डि § १००<sup>१</sup>; "डि §  
८८, ११४, ११६; "डो § १००<sup>१</sup>;  
सठि इति ३"।

सणाण (साज), "वे § १००<sup>१</sup>।

सणियं (शनिकं, शनैरित्यर्थे), § १०१,  
१०७, ११९, १५६।

सखदणा (संज्ञापना संज्ञपना वा),  
"शाचि § ११२।

सत्त (सप्त), "न० § १९, ५८ (३"  
१९, १५), ७६, १०१, १०४,  
११०, ११२, १५५, १५७; "न  
§ १५६।

सत्तम (सप्तम), "मं § ७१, ११०;  
"मस § ९, ८१, १००।

सत्तुस्सेह (सप्तोत्सेह), "वे § ७६।

सत्य (शत), "थ० § ११८, १२९।

सत्यवाह (सायंवाह), "ह० § १९,  
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सत्यवाहो (सायंवाहो), "हो § ११५,  
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✓संथर (संस्तु), "रर § १९।

संथव (संस्तव), "वे § ४४; पाठान्तरे  
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संथार (संस्तार), "र० § १९, ११२  
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संथारथ (संस्तारक), "थं § १९,  
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सद् (शब्द), "द० § १, ५५; "दं §  
७८, १२९; "दं § ११८, १२९।

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 ✓ सद्दह (अडा), "वामि § १९, ११०।  
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 "ने § ९, १८१, १८५, १८०,  
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 ✓ सद्दाले (सद्दाले), "वेद § ५८,  
 ६६ (इ" १८), १०६, १४१।  
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 सन्तय (सन्तय), "र § ०९, ०२,  
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 सन्तोसि (सन्तोसि सन्तोसि वा), "वीए  
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 (सन्तोसिक) इति ॥  
 सन्निभ (सन्निभ), "भा § ८४  
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 ८०; "सस्य § ०८; "वे § ८, ६६  
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 सभा (सभा), "भा § ११४; "भार  
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 सप्याय (सप्याय), "रिं § ११०, १५८  
 (इ" १५६); "याणं § ८५।  
 सम् (सम्, उपसर्गस्य च योजनं संस्कृत-  
 रीत्यैव, कदाचित् प्रालम्बितमियमानुसारे-  
 षापि भवति), संस्कृतस्य, यथा सम् =  
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 सं० § ५०, ११८, १०५ (०संली-  
 चणा० संवच्छरे संसार० इति पदेपु);  
 प्राकृतनियमानुसारेण, यथा सं० § १९  
 (संचारमि इति पदे), ५५ (०संचारे  
 इति पदे) ८४ (०संठियं इति पदे),  
 इत्यादि ।

सम (सम), "स० § ०९, १०६,  
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समग (जामग-समग इति समास एव,  
 योगपद्येनेत्यर्थः), "सं § १४८, १५१ ।

समद्व (समर्थ), "द्वे § १९, ८५, ११८,  
 १०९, १८९, ११८ (इ" ११९) ।  
 पाठाकारे समत्य इति ॥

समण (अमण), "णे § ८, १०, ११,  
 ४४, ६०, ६२, ७२, ७५, ७७,  
 ८६, इत्यादि; "वं § ५८ (इ"  
 १२, १४), ६९, ७०, ८६, ११९,  
 इत्यादि; "वेणं § ९, ७८, ८१,  
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 ८६, ८०, ८२, इत्यादि; "वा §  
 १२०, १०५; "वे § ५८ (इ"  
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समणभूय (अमणभूय), "व § १००" ।

समणोवासग वा समणोवासय (अम-

णोपासक), "ग० § ६९, ८८,  
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 १४० (इ" ७८, ८०), इत्यादि;  
 "यं § ८०, ८४, ८६, ८७, ८५  
 (इ" ५०), ११८, ११९, १२१,  
 १२४, इत्यादि; "यं § ४४; "यणं  
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 ८६, इत्यादि; "गस्तु § ६९, ६६  
 (इ" १०), ६०, ७२, ७४, ८६,  
 ८२, इत्यादि; "यस्तु § १२२ (इ"  
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समाणोवासिद्या (अमणोपासिका), §  
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समत्त (समाप्त), "त्तं § ८०, ११५,  
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 १६९, १०९, १०० (सर्वथ समा-  
 त्रिवाक्ये); "ता § ११०, १८२;  
 "ताथी § १०० (समात्रिवाक्ये) ।

समन्त (समन्त), "न्ता § १५८ ।

समय (समय), "व (सतार्थे) § १८९;  
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"धंसि § १८१; "धं (कालार्थे)  
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समाण (मत्, प्राकृत च दृश्यते), "धे  
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 १५५, १५८ (४" १५५); "धा §  
 ५८; "धी § १५५, १५६; "धम  
 § १२८, १४०, १५१, १६१,  
 १८८, १८४, १९०। खीलिङ्गे  
 समाधा च समाधी च इत्युभयमेव कर्पं  
 पाठाकारेषु दृश्यते ॥ समा इति ॥

✓ समायर (मत्-धा-चत्), "रत् §  
 १२८ (४" ००), १४० (४" ८१),  
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समायरियञ्च (ममाचत्तियञ्च), "धा §  
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समावञ्च (ममाचत्त), "धे § ८९, १००।

समाधि (ममाधि), "धि § ८८,  
 १२४, १२६; "धि § १२४।

समुद् (मत्), "धे § ०४, ८२,  
 १२४।

समुदाण (मत्-रा-ण), "धम § ००,  
 ०८।

✓ समुद्दिप्त (मम्-उद्-दिप्), "सुद्  
 (ममुद्दिद्यते) समाप्तिवाक्ये ॥

✓ समुप्यञ्ज (मम्-उत्-पद्), "ज्ज  
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 २०)।

समुप्यञ्च (ममुप्यञ्च), "धे § ०४, ८२,  
 १८८, १९०, १५२।

समोसठ (ममवद्यत, प्राकृत च दृश्यते),  
 "ठे (पाठाकारे "ठो) § १२०, १४५,  
 १५५, १६६, १०१, १०४, १२५,  
 १६८, १०४; समोसरिय इति ॥

समोसरण (ममवद्यत्), "धं § ८९,  
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समोसरिय (ममवद्यत्), "रि § ९, ८,  
 ०४, १८८; समोसठ इति ॥

सम्यउत्त (मम्यउत्त), "जे § १८०,  
 १८८, १८९, १२८ (४" १२८)।

सम्यत्त (मम्यत्त), "जे § ९, ८९,  
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सम्यया (मम्यद्), "या § १८०,  
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सम्यरित्पुद् (मम्यरित्त), "धे § १२४।

✓ सम्यावे (मम्-य-चा-पु, सम्याप् इति  
 धातोर्विभक्तौ), "वे § १२८  
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सम्युत् (मम्युत्), "धे § ११२ (४" १२)।

✓ सम्युद् (मम्-उद्-दिप्), "धे § १०,  
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 सम्बन्धि (सम्बन्धिन्), ०"न्धि० § ८ ।  
 सम्बुद्ध (सम्बुद्ध), "द्धे § १०१ ।  
 सम्मा (सम्माक्), § ५५, ७०, ७६, ८६,  
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 सम्मत्त (सम्माक्ता), "त्तस्स § ४४ ।  
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 १८० ।  
 ✓ सम्माणे (सम्मानय्, सम्मान्-धातो-  
 शिञ्जलो), "णेइ § ६६ (इ" १६) ।  
 सय (शत), "य० § १५, "र §  
 १००"; ०"या § १८४, १६१,  
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 १६, १०; "रइ § १६४ ।  
 सय (सक), "र § ५८ (इ" १४),  
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 स (स) इति द्र" ।  
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 सयण (सज्जन), ०"ण० § ८ ।  
 सयय (शतक), ०"र § १५५, इत्यादि ।  
 चुक्रसयय च मद्रमयय च इति नाम-  
 द्वये दृश्यते ॥ सय (शत) इति द्र" ।  
 सर (सरम्), "र० § ५१ ।  
 सरड (शरट्), "ड० § ६५ (इ" ४६) ।  
 सरसरस्सु (सरसरस्सु, स्त्रीकिकानुकरण-

भाषा इति विवरणकारः), § १०८,  
 ११० ।  
 सरिस (सदश), ०"सा § ६४ (इ" ४०) ।  
 सरौर (शरीर), ०"रे (वज्रतीक्ष्णमाये),  
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 (इ" १५४); ०"रा (वज्रतीक्ष्णमाये  
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 १५६ (इ" १५६); "रसि § १४८,  
 १५२ ।  
 सरौरग (शरीरक), "गंसि § १५१ ।  
 ✓ संलव (सम्-लव्), "विणर § ५८  
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 संलेहणा (संलेखना), ०"णा० § ५०,  
 ७२; "णार § ८६, ११४, १६६;  
 ०"णार § १५२, १५६ (इ"  
 १५४) ।  
 संवच्छर (संवत्सर), "रस्स § ६६ (इ"  
 १०), १०८, ११२; "रे § १०५;  
 "रा (प्रथमाव्यञ्जनने) § ११२, १४५;  
 "रारं § ६६ (इ" १०), १०८,  
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 संवत्तिया (सपत्निका), "याथी § १२८ ।  
 संवत्ती (सपत्नी), "तीथी § १२६;  
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 ✓ संववहर (सम्-वि-वह-ह), "रितर  
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 संवाहणिय (संवाहनिक), "णिरदि §  
 १०, ११ ।

संविभाग (संविभाग), •"गस्र § ५६।  
 संविक्षिय (संवेक्षित), •"य० § १०१।  
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 सव्व (सर्व), "व्य० § ५, १२०, १६६,  
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 (इ" ११०, ११८); "व्यं § १४०  
 (इ" ८०), १८९, १९०, १९५।  
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 "व्यं § १६-१९, ८६।  
 सव्वश्रो (सर्वतः), § १५८।  
 सव्वषु (सर्वेषु), "षू § १८०।  
 सव्येव, सव्य इति इ"।  
 संसार (संसार), "र० § ११८ (इ"  
 ११८, ११८, ११९); "रंसि §  
 ११८ (इ" ११०)।  
 ✓सह (सह), "हर § १००; "हनि  
 § ११८; "हितर § ११८।  
 सह (सहस्र), "सा० § ४६।  
 ✓संहर (संह), साहस्र (संहत्य) § ८८।  
 सहस्र (सहस्र), •"स्र० § १५, ०४,  
 १५५, १५६, १५७; "स्र १६९,  
 १८०, १८०, १०८, ११९; "स्रा  
 § १००; "स्रायं § १००।  
 सहस्रसम्बन्ध (सहस्रावयन), "हे §  
 १६९, १८०, १८०, १०८;  
 "साधो § ११९।  
 महादया (महादिवा), § ११०,  
 ११०।

सा, न इति इ"।  
 सादम (सादिमन), "मं § ५८ (इ"  
 ११); •"मेणं § ५८ (इ" १४)।  
 साश्रो, स (स) इति इ"।  
 साग (साक), "ग० § १८; "मे १००;  
 •"एव § १८।  
 साडी (शकट इति विवरणकारः, प्रायज्ञ  
 शाडी), "डी § ५१।  
 सामन्त (सामन्त), •"ने § ८६;  
 •"नेणं § ७८।  
 सामा (शामा, खियो नाम), "मा §  
 ११०; •"मा § १००।  
 सामादय (सामाधिक), •"य० §  
 १००; "यस्र § ५१।  
 सामाणिय (सामानिक), "य० § ११९  
 (इ" ११)।  
 सामि (सामिन्), "मी § ११०, १४५,  
 १४५, १६९, १०१, १००, ११५,  
 १६८, १०४।  
 सारदय (सारदिक), "रदं § १०।  
 सारकत्वमाय (संरक्षण), "दे § ११८  
 (इ" ११८)।  
 साला (साला), •"सा § ६८, ८०,  
 ८१, ८५ (इ" ५०), १०१, १०८,  
 १४६, १५४, १५८ (इ" १५४);  
 •"सं § ६६ (इ" १८), ६८,  
 ११९ (इ" ११); •"साधो §  
 १०१, १०० ११९; •"साह §

१८, ०८, ११९ (इ" ६९),  
१२०, १०८, ११९, १४५, १५८  
(इ" १५४), १०४; "सावित्री  
§ १८५।

सावि (सावि), •"लि० § १५;  
"लि० ८४ (इ" ४०)।

सावित्रीपिय (सावित्री-पितृ, यावकस्य  
नाम), "या § ९, १०१। पाठान्तर  
तु सालेइत्रीपिया वा खेतिपापिया  
इति ॥

सावग वा सावय (सावक), "ग० §  
११९; "घ० § ५८ (इ" ११),  
८९, ११९, ११५।

सावत्यी (सावली, नगरस्य नाम), "नी  
§ १६०, १०९; "नीर (षड्याम्)  
§ १००; "नीर (सत्रम्याम्) §  
११८, १०२।

सास (सास), "वे § १४८।

साहदु, ✓/संघट इति इ"।

साहदित्यं (साहदं साहलेन वा, साहा-  
दित्यर्थं), § ११८ (इ" ११८,  
११०, १११, १११)।

साहस्रिय (साहस्रिक), •"घं § १५१;  
•"रवं § ४, १८, ८९, ११०,  
१४५, १५५, १६९, १८९, १०४,  
११९, ११४, १६८, १०१।

साहस्री (साहसी), •"वीर्यं § ११९;

सि (सि, ✓/सि), § ११९ (इ" ६९),

१०२।

सिक्कग (सिक्कक सिक्कक वा), § ८४  
(इ" ४८)।

सिक्का (सिका), •"कजा० § १९,  
५८, १०४, ११०, १११।

सिक्क (सिक्क), "सिचि § ११८ (इ"  
११९)।

सिक्कय (सिक्कक), •"रविं § १०६।

सिक्कारिय (सिक्कारिक), "वाहं § १४६।

सिक्काडग (सिक्काटक), "ग० § १५८,  
१६१।

सिज्जा (सय्या), •"जा० § ५५।  
५८ (इ" १४), १८०, ११९।

✓/सिज्जत (सिध्), "सिध्चि § ८०,  
११५, १४४, १५४, १६९, ११०,  
१६६, १०१, १०४, १००"।

सिद्ध (सिध्), •"दि § १००"। सिद्धे  
इति पाठान्तरं।

सिद्ध (सिध्), सिद्ध इति इ" § १६९।

सिष्य (सिष्य), •"प्य० § ११८ (इ"  
११९)।

सिष्यि (सिष्यिन्, इति इत्यर्थं), "प्यि०  
§ ८४ (इ" ४८)।

सिरी (सी), •"रि० (श्लः समाधे) §  
८५ (इ" ५०)।

सिला (सिला), •"ला० § १६४,  
१६६, १००।

सिवनन्दा (सिवनन्दा, सिधी नाम)।



"न्वा § ६, ५८, ६१, ६५; "न्व०  
(असं समाधि) § १००; "न्वं §  
५८ (इ" १४); "न्वार § १६,  
६०। पाठान्तरि सिवाणन्वा इति ॥

सौधु (सौधु), "धुं § १४०।

सौल (सौल), "ल० § ६६ (इ" १०),  
८८, १०८, ११२, १४५, १६६,  
१७१; "लाई § ८५ (इ" ५९),  
१४०।

सौस (सौस), "स० § ८४ (इ" ४०);  
"सं § ८४ (इ" ४०)।

सौह (सिंह), "ह० § ११२ (इ" ६१)।

सु (स इत्यवयवम्), "सु० § ८५ (इ"  
४८), १०६; सु० § ६, १०१,  
११२ (इ" ६१), १०६, ११२,  
१००, इत्यादि।

सुक्क (सुक्क), "के § ०२।

सुजाय (सुजाय), "य० § १०६;  
"यं § १०१।

√ सुण (सु), "णिता § १२०; सीषा  
(सुना) § १६, ६१, ८०, १२८,  
१५६, १०४, ११०।

सुप्त (सुप्त), "न० § १०६; "नं  
§ ००, १४२, १५०।

सुद्ध (सुद्ध), "द० § १०, १०, ११६,  
१८०, १०८।

सुन्दरी (सुन्दरी), § १६६, १६०,  
१६८।

सुप्य (सुप्य), "प्य० § ८४ (इ" ४०)।

सुभ (सुभ), "भेयं § ०४, १५२।

सुय (सुय), "य० समाहित्वाक्ये इ"।

सुरहि (सुरहि), "हिष्या § १६।

सुरा (सुरा), "रं § १४०, १४४।

सुरादेव (सुरादेव, नावकस्य नाम), "वे  
§ १, १४५, १४८, १५६; "वो  
§ १६१; "वा (संबोधने) § १४०,  
१४८; "वं § १४०; "वस्सु §  
१४६, १५१।

सुरूव (सुरूव), "वा § ६; "वाषो §  
१२२।

सुलङ्ग (सुलङ्ग), "ङ्गे § ११२ (इ"  
६१)।

सुवण (सुवर्ण), "व० § १०, ४८।

सुव्वया (सुव्वया), § १००।

सुह (सुह), "ह० § ११०, १२०;  
"हं § ११, ००, ११०।

सुहत्वि (सुहत्वि), "व्यो § ०२।

सुहम्म (सुहम्मन्, उपपत्त्य नाम), § १।

सुय (सुय), "य० § १००; स्व  
इति इ"।

सुयर (सुयर), "रं § ११८ (इ"  
१२२)।

सुव (सुव), "व० § ६६; "वेवं §  
६६; स्व इति इ"।

से (से), न इति इ"।

से (सस्य), न इति इ"।

से (वाक्शोपन्यासे, प्राकृतसूत्रचण्डिका), §  
१२, १२८, १२५, १२९, १२०,  
१२८ (अ" १२०, १२८, १२९,  
१२०, १२१, १२९), १२८ (इ"  
१२९, १२९); न इति प्र" ।

सेद्धि (सेद्धि), ०"डि० § १९ ।

सेणय (सेनक), "यं § १२८ (अ"  
१२९) ।

सेणिय (सेणिक, राज्ञो नाम), "ए § १२१ ।

सेय (सेयम्), "यं § १६ (अ" १८),  
०९, १२८, १४० (इ" ८१), १५१,  
१६१, १८२, १९०, १९८ ।

सेस (सेस), "सं § १२०, १५२, १५४,  
१५५, १६९, १९०, १९५; "से  
§ १८२ ।

सेह (सेह), "ह० § ४०; सेहं (से-  
धास) इति परे ।

सेा (सेः), न इति प्र" ।

सेागन्धिय (सेागन्धिक), ०"एणं §  
४९ ।

सेासा, √ सण इति प्र" ।

सेाणिय (सेाणिक), "एण § १२८,  
१२९, १२५, १२८, १४०, १९० ।

सेाण्डा (सेाण्डा), ०"णं (वक्तृत्वो-  
चमासे) § १०१; "णार § १०९,  
१०५ ।

सेास (सेास), § १४८, १५१,  
१५२ ।

सेास (सेास), ०"के § १२८; "केदि  
§ १४०, १४४ ।

सेासय (सेासक), "या § १४०, १५६;  
"ए § १४०; ०"ए § १२९,  
१२५, १२५, १२० ।

सेासणया (सेासणता), ०"या § ५१ ।

सेासम् (सेासम्, कल्पस्य नाम), "सम्  
§ ८८, १२५, १४४, १००"; सं  
§ ०४; "से § ६९, ८८, १२४,  
१४४, १५४, १६९, १०८, १६९;  
१०४, १००" ।

✓ सेाहे (सेासम्, शम्भु-भातीर्षिजने),  
"सेर § ०० ।

सेाहेमाण (सेासयन्), "णे § ०८ ।

सें (सेम् इत्ययं, शौचे), § ८५ (अ"  
५०), ८०, १०९, १०४, १०८,  
११८, १२८, १२९, १२५,  
१२५, १२०, १४० (अ" ०८,  
८०), १४०, १४८, १५६, १५८,  
१९०, १२८, १५५; (साधये)  
§ १२९, (अ" ६१); (सामन्त्रये)  
§ १६६, १८९; (सवसेपने) §  
१४६, १४८, १५४ । सर्वत्र सं भो  
इत्येव संयोगी दृश्यते ।

सेट्ट (सेट्ट), "ड० § १९, ५८, ६९,  
८९, १२९, १०९, १०४, १२०,  
१६१ ।

✓ हृण (हृन्), "वेळा § १०० (घ" ११०); "वेळसि § १०० (घ" ११०)।

हृणुय (हृणुक), "था § ८४ (घ" ४८)।

हृत्य (हृत्), "त्वंसि § ११८ (घ" ११९); "त्या § ८४ (घ" ४८); "लेष § ८४ (घ" ४८)।

हृत्यि (हृत्तिन्), "त्वि० § १०१, १०२, १०४, १०५, १००।

• हृन्ता (हृन् इत्यव्ययमभ्युपगमे सत्ये वा), § ८२, ११८, १०२, १८१। प्रायो हृन्तावन् (हं तावन्) इत्यस्मात्समुत्पन्नम् ॥

हृत् (हृत्), "ल० § १८, ८४ (घ" ४८); "लेषं § १८।

हृत्वं (श्रीघ्नमित्यर्थकमव्ययम्), § ८१, ११२ (घ" ११), १८८; खिपं इति घ" कुत्सितः सामयिकी, प्रायो भयं चयं वा, ऋत्वा शुद्धी वेत्युपमित्या सिद्धम् ॥

हृत् (हृत्), "र० § १११।

हृत्स (हृत्स), "से § ८५ (घ" ५०)।

हिमयन्त (हिमयन्, पर्वतस्य नाम), "नं § ०४, १५२; "ने § १००"।

हियय (हृवय), "र § ८१, १०४, १११।

हिरण्य (हिरण्य), "ष० § ४, १०, ४८, ८१, ११०, ११५, १५८, १६१, १६२, १८१, १०४, १२२, १२४, १२५, १२८, १२९, १३८, १०२।

हिरौ (ह्री), "रि (श्लघः समामे) § ८५ (घ" ५०)।

हिंसा (हिंसा), "स (श्लघः समामे) § ४२।

हीण (हीन), "ष० § ८५ (घ" ५०); "षे § १५६।

हैउ (हैउ), "कहि § १०४, ११८ (घ" १२२)।

✓ ह्यै (ह्यै), खोन्ति § १००; ह्यैया § १, १, ४, ५, १, ०, ८१, ११०, १८२, १८४, १०२, १२४, १२५, १२२। ✓ भव इति घ" ॥





Page १०, f. ८, G H लकखवा० ; G places रस०, लकख०, केस०, विस०, H रस०, केस०, लकख०, विस०. In fact, the order varies in every MS.

Page ११, f. ९, G H om. insertion of D E। १५ G H om. insertion of E। ७ G ०द्विगदणे (as in text)। ८ G ०गदरित्ते (as in text)। ११ G H ०पषिदाये ।

Page १२, f. १४, G H परववदेसे (as in text).

Page १२, f. ८, G ०भिईउ, but H ०भिई (as in text)। ९ H om. अन्नउ-  
त्थिर वा, but G अन्नउत्थिया। १० G H interpolate अरिहंतचेरयाई। १२ G  
gives the phrase in full, H only the numeral.

Page १५, f. ३, G H read समथी ; the unusual fcm. समथा, though  
given in the text, on the authority of all the MSS. A B C D E, is,  
therefore, probably an error

Page १०, f. १६, F G give the phrase in full, as in text ; but H  
reads like A B D E.

Page १८, f. १२, G पूरथी, F H पूरणे। १० F G give the phrase in  
full, H om. जाव.

Page ११, f. १०, F G H read पदमं उवासमपडिमं उवसम्यञ्जितार्थं विदरद,  
equally with A B C D E ; and this reading had perhaps better be  
restored in the text। १२ and १४ F gives the phrases in full (as in  
comm.), G H as in A B C D E.

Page १२, f. ९, F H om. the clause तं जाव down to ०वेने। ५ and  
६ H om. थम्मी० स० थ० म०, replacing it by जाव। ७ F H सुदत्थि,  
G सुदत्थी (as in text)। १६ F G H समुत्थये (as in text).

Page १४, H om. from अणेदासी इन्दभूरि in § 76 down to नयरे in  
§ 79 on page 36, recommencing with अदा पथतीर।

Page १५, f. ३, F G om. the insertion of D E। १५ F भायवार्द, G  
भायथा ; this reading had better be restored in the text instead of  
भायववत्पार्द।

Page १६, f. ६, G ०समुदायस्त (as in text), but F ०समुदा०। १८ F G  
०समुदा०।

Page २०, f. १, G omits अदा पथतीर तथा, reading नयरे भिक्खा० जाव  
अदमाथे ; H as in text, only transferring जाव after भिक्खा०। २ F H  
पडिणाचेर (as in text), but G पडिगिपदर। ६ F बीरवय०, G H बीतीवय०।

Page ४५, f. २, F G in full मथोकथं (as in text)। १२ H substitutes  
जाव, in § 80, for the passage from लेखेव उवासअर down to आसीर १ ता।

Page ४९, f. १५, F पडिकमथ, G in full पायण्णिमं पडिवज्जादि।

Page ४४, f. ३, F G H आद्यपामे । ४ F G give the phrase in full, H om. numeral.

Page ४६, f. ४, G सामो समोसरथं, H समये भगवं महावीरे समोसरथं । ९ G आद्यन्दी (as in text), H आद्यन्दी ।

Page ४७, f. ३, G कविता वेरथं, H कविस्तेरथं (as in text) । ७ G भगुका-  
थो, H भगुकाथो ।

Page ४८, f. १, G •कुडास•, H •कुडास•; the reading •कुडास• is probably preferable । ३ F चंटे, G चंटे, H चंटे (as in text) । १३ and १६ G H च्य (as in text).

Page ५१, f. १, G चिरिचिरिधिरपरिचक्रिया च जाय ।

Page ५१, f. १, G H om. छं (as in D E).

Page ५१, f. १, G H च्युञ्जिमे (as in text) । ३ G H च्युञ्जिभिर (as in text).

Page ५४, f. १, G आसुते, H आसुते । ९ G H आदिपावेर (as in text) । ११ G जाचे, H जाच ।

Page ५७, f. १, G देवे (as in text), H दिम्बे । ७ F G आसुते, H आसुते ।

Page ५८, f. १, G H दिङ्गुविभं । H substitutes जाय for the passage from महाकाथं in § 107 down to •अपरीथं in § 108 । ९ G •धमधमिं• ।

Page ६०, f. १, H •पिडरं (as in text), G पडनेचं । ९ G H पडिपुपेति । १८ H पडिपुपे (as in text).

Page ७१, f. ३, G कामदेवो (as in text), H •देवे । १३ H आदिपामि and so throughout.

Page ७१, f. १०, H आसुते । १४ H •सोडर (as in text).

Page ७४, f. ३, H चरवेर (as in text) and so throughout । ९ H adda  
नचं पि ।

Page ७६, f. ९, H देवेचं । १० H दुविसे (as in text).

Page ७७, f. ३ and ११, H देवे । १० H देवेचं ।

Page ७७, f. १०, H तुम्बेचं ।

Page ७८, f. १, H तुम्बे । ३ H भरा ।

Page ८१, f. ३, H om.

Page ८१, f. ९, H च कुप्पर ।

Page ८१, f. ३, H om. the addition of A B F G

Page ८३, f. ११, H देवापु ।

Page ८८, f. ३, H देवा (as in text).

Page ८८, f. ३ and १०, H देवापु । ९ H देवा (as in text).

- Page १००, f. ९ and ९, H exactly as in text | ४ H पितरए | ८ H om. वे  
 Page १०८, f. ९, H एही ति णं | ८ H reads as G |  
 Page १०९, f. ९, H om. as in D E G |  
 Page १११, f. ४, H ०मीलरहि |  
 Page ११४, f. ४, H पदिवज्जामि | ९ H om. मा पडिं क० | -  
 Page ११५, in § 214, bottom line, H om. आजीवियसभा तेणेष उवाचए  
 १ गा |  
 Page ११९, f. ११, H as in text | १५ H as B D E | १९ H as A B |  
 Page १२०, f. १२, H reads like A B D E G |  
 Page १२१, f. ११, H adds जाय विलुण्णमाणे |  
 Page १२४, f. २०, H reads ओमि० उवसंप० वि as A B D E F G |  
 Page १२५, f. ४, H ओमिहिता |  
 Page १२४, f. ९, H इचं |  
 Page १४५, f. १४, H अस्सवत्तीओ |  
 Page १४९, f. ९, H inserts प (as in text and comm.)  
 Page १४९, f. ९, H as in B E F G | १० and १४ H as in B D E F G |  
 १५ H om., as in B F G |  
 Page १९१, f. ९, H आणन्दे नचेव | ११ H उरुकांता |  
 Page १९४, f. ९, H om. all the *gāthā* verses |

## शुद्धिपत्रम् ।

| अशुद्धम् ।      | शुद्धम् ।        | पृष्ठे । | पङ्क्तौ । |
|-----------------|------------------|----------|-----------|
| सुधावायं ...    | सुधावायं ...     | ८ ...    | १९        |
| दिमिष्ययसा ...  | दिमिष्ययसा ...   | १८ ...   | ४         |
| संशये ...       | संशयो ...        | १० ..    | ९         |
| अभिगिच्छद् ...  | अभिगिपच्छद् ...  | ९४ ...   | ५         |
| न ...           | नी ...           | २८ ...   | १५        |
| ८१ .            | ८० ...           | ४४ ...   | ८         |
| ५२१ ...         | ५२१ ...          | ५४ ...   | ९         |
| सुदृष्टु ...    | सादृष्टु ..      | ५४ ..    | ९         |
| निगन्त्यसिं ... | निगन्त्येसिं ... | १० ...   | १         |
| ९ ...           | १९ ...           | १८ ...   | ८         |
| आषन्दी ...      | आषन्दी ...       | ०५ ...   | ९         |
| परिवष्णद् ...   | परिवष्णद् ...    | ८१ ...   | १         |
| न वरं ...       | नवरं ...         | ८९ ...   | ८         |
| •सिद्धे ...     | •सिद्धे ...      | ८४ ...   | ९         |
| •पदुपयु ...     | •पदुपयु ...      | १०८ ...  | ८         |
| आजोवि ...       | आजोवि ...        | ११० ...  | १०        |
| वादिषा ...      | वदिषा ...        | ११४ ...  | ०         |
| समस्यर ...      | समस्यर ...       | ११० ...  | १९        |
| नाथामपि ...     | नाथामपि ...      | १११ ...  | ४         |
| उग्रसर्मा ...   | उग्रसर्मा ...    | ११९ ...  | ११        |
| विरहादि ...     | विरहादि ...      | १४५ ...  | ५         |
| जगद्वप ...      | जगद्वप ...       | १४८ ...  | ९         |

## ERRATA IN FOOTNOTES.

|                                     |
|-------------------------------------|
| Page 28, line 17, read ९ for १      |
| .. 57, .. 13, .. 95, 96, .. 97, 98. |
| .. 90, .. 13, .. शोका .. शोका ।     |



## PREFATORY REMARKS.

(TO FASCICULUS II.)

I regret to say that before I was able to prepare the Text of the second fasciculus, the owner of the two MSS. C and D recalled them from my possession. Fortunately I had already collated the whole of MS. D, and noted all its variations in my copy of the Calcutta print. Of MS. C, which also contained MS. c of the commentary, I had only noted a very few variants.

On the other hand, I have been enabled through the kindness of Professor Dr. R. Garbe to make use of two new MSS. which he had acquired in Gujarāt. These I have designated respectively by F and f.

The text of the second lecture contained in the present fasciculus is, therefore, based on the five MSS. A B D E F, and the commentary on the MSS. a c f. In very rare cases, also, variants of MS. C are given.

F—MS. belonging to Professor Dr. R. Garbe, is a carefully written paper manuscript, in the usual Jaina style. It consists of 54 leaves with 7 lines of about 48 akṣara each. It is dated Samvat 1748 and Shāka 1613 (= 1691 A. D.), Āsu (= Ashvina), Sudi 6, Thursday. It is provided with an interlinear ṭabbā. A marked feature of this MS. is, that it very frequently gives the standing formulas in full, when they are usually abbreviated in other MSS. ; see, *e. g.*, the footnotes on pp. 50, 51, 52, 54, 57, 59, 60, 62, etc. Now and then it has peculiar readings of its own, different from both the other sets of MSS. ABC and DE; though they are of no great importance. Instances are *sīmī samosarīe* for *samosaranāy* (§ 92), *kāmadeddī samanoṛṣayā* for *kāmadedo vi* (§ 109), and others. But substantially it belongs to the set

of the MSS A, B, C, all the distinguishing readings of which it shares. Thus in the first lecture, it exhibits all those enumerated on p. vii of the Introduction to fasciculus I. As instances from the second lecture I may note the variants on p. 52, footnote 1; p. 53, footnote 4; p. 58, footnote 3, etc.

f—MS. also belonging to Professor Dr. R. Garbe. Like MS. a, it is a portion of a collective manuscript of 33 paper leaves, with 15 lines of about 46 akṣara each to the page. The commentaries which it contains belong to the following three Angas: *Upāsakadashā* (leaves 1 to 23), *Antakṛiddashā* (to 31) and *Anuttaraupapātika* (to 33). The MS. is not dated, and it is difficult to adjudge its age. It can hardly be older than MS. F. It is written in a small hand, and not quite carefully. It shows, a very remarkable agreement with MS. a, all the readings, and even the clerical errors of which it reproduces, though it adds here and there blunders of its own. It would almost seem as if MS. f had been copied from MS. a.

I have made the translation again as literal as possible, consistent with English idiom, in order to exhibit the quaintness of the old Jain style of writing.

## P R E F A C E.

In preparing the third fasciculus for publication I had the advantage of collating a further Manuscript, which I owe to the kindness of Dr. R. Mitra, who purchased it from a Jain in Murshidābād for the Government Collection. I mark it with G.

The text of the third lecture, therefore, is based on the six MSS. A B D E F G; the commentary, as before, only on MSS. a c f.

G—MS., belonging to the Government collection of MSS., deposited with the Asiatic Society of Bengal. It is written on paper, and consists of 44 leaves, with 6 or 7 lines of about 50 akṣaras each. It is provided with an interlinear tabbī. It bears no date, but to judge from its appearance it is a comparatively modern copy, and can hardly be older than about fifty years. The vowels e and o are all top-marked. It is very carelessly and ignorantly written; full of sanskritisms and misspellings; e. g., *loṣṭae* for *koṣṭhac* in § 126, *hīranya* for *hiranya* in § 127; *śomnīena* for *soṇiena* in § 129, etc. It appears, however, to have been copied from a good original, as, now and then, it shows unusually correct forms; e. g., *michchhaddiṭṭhī* in § 93, *tubbha* in § 173, *larenti* and *padīmananti* in §§ 171, 175. Occasionally it also shows peculiar readings; e. g., *hanemi* in § 129, *saddāvi* in § 139. On the whole, however, this MS. agrees with the set D E rather than with the set A B C. Thus in § 139 it has *tumc*, in § 140 (p. 79) *tae nam*, in § 143 *surīrassa*, in § 156 *lāle*, in § 161 *rudḥi*, in § 158 it omits *chera*. Sometimes it agrees with D E F against A B C; e. g., in § 161 (on p. 91) it has *surālece*.

# UVĀSAGADASĀO

OR

THE RELIGIOUS PROFESSION OF AN UVĀSAGĀ<sup>(TĪKĀ)</sup>

EXPOUNDED IN TEN LECTURES

BEING

## THE SEVENTH ANGA OF THE JAINS

TRANSLATED

FROM THE ORIGINAL PRĀKRIT

WITH COPIOUS NOTES

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TO

*DR. REINHOLD ROST*

*LIBRARIAN OF THE INDIA OFFICE IN LONDON*

IN

*GRATEFUL REMEMBRANCE*

OF HIS

*EVER-READY SYMPATHY AND SUPPORT*

This Volume

IS

*DEDICATED*

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## INTRODUCTION.

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The work of which the following pages present a translation, bears the name *Uvāsagadasāo*, and is one of the chief of the Sacred Books of the Shvetāmbara or 'white-robed' division of the Jains.

These Sacred Books, or Āgamas as they are called, comprise seven sub-divisions, respectively called the Angas, Upāngas, Prakīrnakas, Chhedas, Mūlasūtras, and Nandisūtra and Anuyogadvāra.\*

The oldest of these divisions are the Angas. The *Ūvāsagadasāo* is the seventh in their list, the whole of which comprises the following eleven books: 1, *Āyārangasuttam* (Skr. *Āchārāṅga Sūtra*), 2, *Sūyagadangam* (Skr. *Sūtrakṛitāṅgam*), 3, *Thāṅgam* (Skr. *Sthānāṅgam*), 4, *Samavāyangam* (Skr. *Samavāyāṅgam*), 5, *Viyāhapapṇatti* (Skr. *Vyākhyāprajñāptih*), commonly called *Bhagavati Sūtram*, 6, *Nāyādhammakahāo* (Skr. *Jātādharma-kathāh*), 7, *Uvāsagadasāo* (Skr. *Upāsakadashāh*); 8, *Antagadadasāo* (Skr. *Antakṛitadashāh*); 9, *Aputtaravasāyadasāo* (Skr. *Anuttaraupapitikadashāh*); 10, *Papḥāvāgarāṅgam* (Skr. *Prashnavyākaraṇāni*); 11, *Vivāgasuyam* (Skr. *Vipākashrutam*).

\* See the more detailed lists in Prof. Weber's *Catalogue of the Berlin Library MSS.*, vol. II, section 2, and his *Indische Studien*, vols. XVI and XVII, Jacob's *Kalpanetra*, Intro'l., p. 11, also Dr. R. Mitra's *Notes of Sanskrit MSS.*, vol. III, pp. 67, 68.

Regarding the age and authorship of these *Angas* the Jain tradition, in its main features, is as follows. In the second century after Mahāvira's death a very severe famine, lasting twelve years, took place in the country of Magadha. At that time Chandragupta, of the Maurya dynasty, was king of Magadha, and the Sthavira Bhadrabāhu was the head of the undivided Jain community. Under the pressure of the famine Bhadrabāhu, with a portion of the Jain community, emigrated into the Karpāṭa country in the south of India. Over the other portion that remained in Magadha the Sthavira Sthūlabhadra assumed the headship. Towards the end of the famine, during the absence of Bhadrabāhu, a Council assembled at Pāṭaliputra (modern Patnā); and this Council collected the Jain canon, consisting of the eleven *Angas* and the fourteen *Puvvas* (Skr. *Pūrva*), which latter are also collectively called a twelfth *Anga*, *Diṭṭhivāo* (Skr. *Dṛṣṭi-vādaḥ*). The troubles that arose during the period of famine produced also a change in the manners and customs of the Jains. The original rule regarding the dress of the monks had been, that they might either go altogether naked or wear one (resp. two or three) garments; the ideal practice being nakedness, but the wearing of clothes being allowed to the weaker members of the community. Those monks that remained behind felt constrained to abandon the rule of nakedness, and to adopt the 'white' dress. On the other hand, the emigrating portion, who out of religious zeal had chosen to exile themselves, made the rule of nakedness compulsory on all their members. When on the restitution of peace and plenty, the exiles returned to their country, the divergence of conduct, which had in the meanwhile established itself between the two parties, showed itself too markedly to be overlooked. The returned exiles refused to hold fellowship any longer with the (in their opinion) peccant portion that had remained at home. Thus the foundation was laid of the great division between the two sects of the



Digambaras or naked ones (lit. sky-clad ones) and Shvetāmbaras or white-clothed ones. As a consequence of this difference the Digambaras refused to acknowledge the canon established by the Council of Pāṭaliputra; and they, therefore, declare that, for them, the Puvvas and Angas are lost. The difference, however, did not result in a definite schism (*niḥnava*) at once; to this it does not appear to have come till some centuries later, when the final separation took place in the year 79 or 82 A. D.\*

In the course of time the canon, or Siddhānta as it is called, which the Council of Pāṭaliputra had established, fell more or less into disorder. It even was in danger of becoming extinct, owing to the scarcity of manuscripts. It became therefore, necessary to reduce it to order and to fix it in an authorised edition of manuscript 'books.' This was done at a Council which was held in Vallabhī (in Gujārāt) under the presidency of Devarddhi Gaṇi, called the Kshamāshramana. This council took place 980 (or 993) years after the death of Mahāvīra, that is, probably in the year 454 (or 467) of the Christian era. Its operations resulted in the redaction of the Jain canon, in the form in which we still find it at the present day.

\* The traditions of the Shvetāmbaras and Digambaras are practically unanimous on this point; for their dates differ only by three years. The former place the separation 609 years after Mahāvīra or in 82 A. D., while the latter place it 136 years after Vikrama or in 79 A. D. The former date agrees only with the now commonly accepted traditional date of Mahāvīra's nirvāga, viz., 527 B. C. or 470 before Vikrama. But this traditional date will not suit earlier dates, like those of Chandragupta's accession, 155 A. V., which only agree with the other, now generally discarded, traditional date of 410 before Vikrama or 457 B. C. for Mahāvīra's Nirvāna. This circumstance may, perhaps, help to throw light on the time and cause of the change in the two traditional dates of the Great Nirvāna.

Digambaras or naked ones (lit. sky-clad ones) and Shvetāmbaras or white-clothed ones. As a consequence of this difference the Digambaras refused to acknowledge the canon established by the Council of Pātaliputra; and they, therefore, declare that, for them, the Puvvas and Angas are lost. The difference, however, did not result in a definite schism (*nihnata*) at once; to this it does not appear to have come till some centuries later, when the final separation took place in the year 79 or 82 A. D.\*

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Studien, vols XVI and XVII, Dr. Klatt's *Historical Records of the Jains*, in the *Indian Antiquary*, vol. XI, p. 215; and Prof. Dhandarkar's Report on the Search for Sanskrit MSS. in 1883-84.

\* Further details on this subject will be found in two papers 'On the authenticity of the Jain tradition', published in the *Vienna Oriental Journal*, Vol I, No. 3, and Vol. II, No. 2, by Professor Buhler who first discovered the evidence. The Sthavirāvali is published by Professor Jacobi, in Vol. XXII, of the *Sacred Books of the East*

Digambaras or naked ones (lit. sky-clad ones) and Shvetambaras or white-clothed ones. As a consequence of this difference the Digambaras refused to acknowledge the canon established by the Council of Pataliputra; and they, therefore, declare that, for them, the Purvas and Angas are lost. The difference, however, did not result in a definite schism (*nihnava*) at once; to this it does not appear to have come till some centuries later, when the final separation took place in the year 79 or 82 A. D.\*

In the course of time the canon, or Siddhānta as it is called, which the Council of Pataliputra had established, fell more or less into disorder. It even was in danger of becoming extinct, owing to the scarcity of manuscripts. It became ~~therefor~~ <sup>therefore</sup> pontiffs' in ~~the~~ <sup>the</sup> reduce it to order and to fix it in an bara sect. Thus in an inscription, ~~date~~ <sup>date</sup>. This was ~~done~~ <sup>done</sup> during the reign of ~~King~~ <sup>King</sup> ~~Time~~ <sup>Time</sup>, rivalled, ~~in~~ <sup>in</sup> 88 A. D. ~~which~~ <sup>which</sup> would seem the two still existing great communities <sup>numbers and importance,</sup> and Jains. I have, therefore, thought it useful ~~to~~ <sup>to</sup> collect, in two Appendices (Nos. I and II), all that I have been able to gather regarding the history and doctrines of Gosūla. Some information about the chronology of his and Mahāvīra's life I have put together in a note (No. 253). Another note (No. 8), on the identification of Mahāvīra's birthplace, may also be found of some interest.

In a third Appendix (No. III) I have put together some additional information, that I have been able to gather since publishing the several fasciculi. For some of this information, I am indebted to Muni Mahārāj Ātmārām-jī Ānand Vijay-jī, the well known and highly respected Sādhu of the Jain community throughout India, and author of (among others) two very useful works in Hindī, the *Jaina Tattvadarśha* mentioned in note 276 and the *Ajñāna Tīmīra Bhāshara*. I was placed in communication with him through the kindness of Mr. Magganlāl Dalpatrām. My only regret

lectures comprised in the seventh Anga, the Uvāsagadasāo. They are the following: first the story of Āṇanda, and secondly of Kāmadeva, thirdly of the landowner<sup>7</sup> Chulanīpiyā, fourthly of Surūdeva, fifthly of Chullasayaga, sixthly of the landowner Kuṇḍakoliya, seventhly of Saddālaputta, eighthly of Mahāsayaga, ninthly of Nandinīpiyā, tenthly of Sālihīpiyā.”

Again Jambū asked, “if, Reverend Sir, the Samaṇa (as above, down to) who has passed away, has taught ten lectures as comprised in the seventh Anga, the Uvāsagadasāo, what then, Reverend Sir, did the Samaṇa (as above, down to) who has passed away, teach as the purport of the first lecture?”

3. Suhamma replied: “Truly, Jambū, at that time and at that period, there was a city called Vāṇiyagāma<sup>8</sup> (its de-

<sup>7</sup> Text *gāhāvai*, Skr. *grīhapatiḥ*; comm. *ṛiddhimad-viśheṣaḥ*, ‘a kind of owner of dominion, a landowner, a squire.’ ‘Possession’ or ‘dominion’, (*oggaḥa*, Skr. *avagraha*) is in the Āy. II, 7, 2 (see Transl. p. 177) said to be fivefold: viz., that of a lord of the devas (*devenda*), of a king (*rāja*), of a landowner (*gāhāvai*), of a house-owner (*sāgāriya*), and of a monk (*sāhammiya*). The term *gāhāvai* is explained by Skr. *grāma-mahattarādī* or ‘chief of a village, etc.’ A *gāhāvai*, therefore, is what is now called in India a Jāgirdār or Tālūqdār or Zamindār, ‘one who possesses a village or an estate’; while a *sāgāriya* is simply ‘one who possesses a house.’ Ordinarily the term *gāhāvai* is used, not with reference to any distinct species of property or dominion, but with respect to a certain mode of life, viz., the secular, as opposed to the religious mode of life a monk, and as such it is practically equivalent to *uvāsaga* or *sāvaga* (cf. the footnotes on p. 257 of vol. XI of the *Sacred Books of the East*). As the term *gāhāvai*, in this sense, is, in the sequel, applied to all the ten persons here mentioned, it is clear, that here, in § 2, it is employed in its technical sense, as implying a kind of ownership — It may be noted that, in the text, *gāhāvai* is treated adjectively, and compounded with the name, to which it serves as an attributive. It is so explained in the Skr. commentary.

<sup>8</sup> *Vāṇiyagāma*, Skr. *Vāṇiyagrāma*; another name of the well-known

it the Cheiya<sup>4</sup> Puṇṇabhadda, (its description).

2 At that time and at that period the venerable Suhamma<sup>5</sup> arrived there on a visit, and (here the rest is to be supplied down to the incident, that) Jambū reverently waiting on him spoke to him thus: "If, Reverend Sir, the Samaṇa, the blessed Mahāvira (here all his epithets are to be enumerated down to) who has passed away, has taught this as the purport of the sixth Anga,<sup>6</sup> called the Nāyādhammakahāo, what then, Reverend Sir, did the Samaṇa (as above, down to) who has passed away, teach as the purport of the seventh Anga which is called the Uvāsagadasāo?"

Then Suhamma replied: "Truly, Jambū, the Samaṇa (as above, down to) who has passed away, has delivered ten

enclosed within round brackets are rubrical directions to the reciting priest regarding the passages to be supplied by him from memory, and cited from other sacred books of the Jains. The references to these supplemental passages will be found in the footnotes appended to the Prākṛit text.

<sup>4</sup> *Cheiya*, Skr. *chaitya*; properly the name of a Jain temple or sacred shrine; but commonly applied to the whole sacred enclosure containing a garden, grove or park (*ujjāna*, *vaṇa-saṇḍa* or *vana-khaṇḍa*), a shrine, and attendants' houses. In this sense *cheiya*, *ujjāna* and *vaṇakhaṇḍa* are used as synonyms. In the Vipāka Sūtra, lect. II, § 2, the Duṃpalāsa Cheiya is called Dūpalāsa Ujjāna.

<sup>5</sup> *Suhamma*, Skt. *Sudharma*, one of the eleven disciples (*gaṇadhara*) of Mahāvira, who succeeded him as head of the Jain sect, being himself succeeded by Jambū the last of the so-called *kevali*, see *Sthavirāvali*, § 2; also Wilson's *Essays and Lectures*, Vol. I, pp. 209, 336, (*Asiatic Researches*, Vol. XVII, pp. 257, 286). The *paṭṭāvali* of the Kbarataragachha states that Suhamma was the son of a Brāhman, living in Kollāga (*Ind. Ant.*, Vol. XI, p. 246). See § 7.

<sup>6</sup> On the eleven Angas or Sacred Books of the Jainas, see Weber's *Essay in the Indische Studien*, Vol. XVI, pp. 211 ff and Vol. XVII, pp. 1 ff. (*Über die heiligen Schriften der Jaina*); also a short list in Kap., p. 14 (footnote).

lectures comprised in the seventh Anga, the Uvāsagadasāo. They are the following: first the story of Ānanda, and secondly of Kāmadeva, thirdly of the landowner<sup>7</sup> Chulānīpiyā, fourthly of Surādeva, fifthly of Chullasayaga, sixthly of the landowner Kuṇḍakoliya, seventhly of Saddālaputta, eighthly of Mahāsayaga, ninthly of Nandinīpiyā, tenthly of Sālibīpiyā.”

Again Jambū asked, “if, Reverend Sir, the Samaṇa (as above, down to) who has passed away, has taught ten lectures as comprised in the seventh Anga, the Uvāsagadasāo, what then, Reverend Sir, did the Samaṇa (as above, down to) who has passed away, teach as the purport of the first lecture?”

3. Suhamma replied: “Truly, Jambū, at that time and at that period, there was a city called Vāṇiyagāma<sup>8</sup> (its de-

<sup>7</sup> Text *gāhāvai*, Skr. *grīhapatiḥ*; comm. *ṛiddhimad-viśeṣṇḥ*, ‘a kind of owner of dominion, a landowner, a squire.’ ‘Possession’ or ‘dominion’, (*oggaha*, Skr. *avagraha*) is in the Āy. II, 7, 2 (see Transl. p. 177) said to be fivefold: viz, that of a lord of the devas (*devenda*), of a king (*rāja*), of a landowner (*gāhāvai*), of a house-owner (*sāgāriya*), and of a monk (*sāhammīya*). The term *gāhāvai* is explained by Skr. *grāma-mahattarādī* or ‘chief of a village, etc.’ A *gāhāvai*, therefore, is what is now called in India a Jāgirdār or Talūqdār or Zamindār, ‘one who possesses a village or an estate’; while a *sāgāriya* is simply ‘one who possesses a house.’ Ordinarily the term *gāhāvai* is used, not with reference to any distinct species of property or dominion, but with respect to a certain mode of life, viz., the secular, as opposed to the religious mode of life a monk, and as such it is practically equivalent to *uvāsaga* or *sāvaga* (cf. the footnote on p. 257 of vol. XI of the *Sacred Books of the East*). As the term *gāhāvai*, in this sense, is, in the sequel, applied to all the ten persons here mentioned, it is clear, that here, in § 2, it is employed in its technical sense, as implying a kind of ownership.—It may be noted that, in the text, *gāhāvai* is treated adjectively, and compounded with the name, to which it serves as an attributive. It is so explained in the Skr. commentary.

✓<sup>8</sup> *Vāṇiyagāma*, Skr. *Vāṇiyagrāma*; another name of the well-known

scription to be given here). Outside of the city of Vāṇiyā-

city of Vesālī (Skr. Vaishālī), the capital of the Licchavi country; see Cunningham's *Ancient Geography of India*, p. 413. In the Kalpa Sūtra, § 122, it is mentioned separately, but in close conjunction with Vesālī. The fact is, that the city commonly called Vesālī occupied a very extended area, which included within its circuit (at the time of Hwen Tshang, of about 12 miles, see Cunningham's *Archaeological Reports*, Vol. I, p. 56), besides Vesālī proper (now Besāiph), several other places. Among the latter were Vāṇiyāgāma and Kundagāma or Kundapura. These still exist as villages under the names of Bāṇiyā and Basukund, (see the Maps, Plate XXI, in Vol. I, and Plate II, Vol. XVI, of the *Archaeolog. Reports*). Hence the joint-city might be called, according to circumstances, by any of the names of its constituent parts. The epithet *nayara* clearly marks out Vāṇiyāgāma as a very large city; for Champā, itself one of the proverbially large cities (see Rockhill's *Life of Buddha*, p. 136), is only designated a *nayari* in § 1. Under the name of Kundagāma, the city of Vesālī is mentioned as the birthplace of Mahāvīra, who hence is sometimes called *Vesālī* or the 'man of Vesālī,' (see Jacobi's Introduction to the Translation of the *Achārāṅga Sūtra*, p. xi, and Weber's *Indische Studien*, Vol. XVI, p. 262). A Buddhist tradition quoted by Rockhill (*Life of Buddha*, p. 62), mentions the city of Vesālī as consisting of three districts. These may very well have been Vesālī proper, Kundapura and Vāṇiyāgāma, occupying respectively the south-eastern, north-eastern, and western portions of the area of the total city. Beyond Kundapura, in a further north-easterly direction lay the suburb (or 'station,' *sannivasa*) of Kollāga (see § 7), which appears to have been principally inhabited by kshatriyas of the Nāya (or *Jñāṭra*) clan, to which Mahāvīra himself belonged; for in § 66 it is described as the *Nāya kula*. In connection with their 'settlement' (*sannivasa*) at Kollāga, but outside of it, the Nāya-clan possessed a religious establishment (or *cheiya*) which bore the name of Dūṭpalāra (§ 3). Like most *cheiyas* it consisted of a park enclosing a shrine, hence in the Vipāka-Sūtra, lect. I, § 2 it is called the Dūṭpalāsa Park (*ujjāna*) and that it was owned by the Nāya-clan is shown by its description

gāma in a north-easterly direction, there was a Cheīya called

in Kap. § 115 and Āy. II, 15, § 22, where it is called *Nāya-saṅḍa-vane nṣjāne* or *Nāya saṅḍe nṣjāne*, i. e., 'the park of the *Saṅḍitrops* (or *Cheīya*) of the Nāya-clan.' It would seem, therefore, that the Jain tradition, which represents Kuṇḍapura as a large town, is quite correct, inasmuch as Kuṇḍapura is taken as equivalent to Vesālī. In Kap. § 100, Kuṇḍapura is described as a *nagaraṃ sabbhāntara-bāhirsyaṃ* or 'a city with inner and outer portions,' i. e., a large city with suburbs. Here evidently Vesālī itself is described. Nor is it correct (as stated in the Introduction, p. x, to the Translation of the *Āchāranga Sūtra*), that in that Sūtra (see §§ 2, 1, 22) Kuṇḍapura or Kuṇḍagāma is called a *sannīvesa* or 'a halting place of caravans' (a station, or suburb). The phrases, there used, *uttara-khattiya-kuṇḍapura-sannīvesa* or *dāhina-māhāna-kuṇḍapura-sannīvesa*, do not mean 'the northern khattiya (resp., southern Brāhmanical) part of the place Kuṇḍapura,' but 'the northern khattiya (etc.) suburb of Kuṇḍapura,' i. e., that suburb (*sannīvesa*) of the city of Kuṇḍapura, which lay towards the north and was inhabited by the (Nāya clan of) khattiyas; it was distinguished from the southern suburb of the same city (Kuṇḍapura or Vesālī) which was inhabited by Brāhmins. This interpretation is confirmed by the parallel phrases in Kap. § 22 (*et passim*), *khattiya-kuṇḍagāma nagara* and *māhāna-kuṇḍagāma nagara*, which are rightly translated by 'the Kshatriya (resp., the Brāhmanical) part of the town Kuṇḍagāma.' From all these considerations it would appear, that Mahāvīra's father, Siddhattha, was the chief of the Nāya-clan, resident in the Kollāga suburb of the city of Vesālī or Kuṇḍagāma. Though as may be expected, the Sacred Books of the Jains speak of him in exaggerated terms, they do not, I believe, ever designate him as 'the king of Kuṇḍapura or Kuṇḍagāma'; on the contrary he is, as a rule, only called 'the khattiya Siddhattha' (*S. khattiṣa khattiye*), and only exceptionally he is referred to simply as 'king Siddhattha' (*Siddhattha royā*). This is perfectly consistent with his position as the chief of the khattiyas of Kollāga. Accordingly Mahāvīra himself was born in Kollāga; and naturally, when he assumed the monk's vocation, he retired (as related in Kap. § 115, 116) to the



Dūpalāsa. At that time Jiyasattū<sup>9</sup> was king over the city of Vāṇiyagāma (*here his description to be given*). There also

Cheīya of his own clan, called Dāīpalāsa and situated in the neighbourhood of his native place Kollāga. Mahāvīra's parents (and with them probably their whole clan of Nāya ksbattriyas) are said to have been followers of the tenets of Pārshwa-nātha (see *Āy.*, II, 15, § 16). As such they would, no doubt, keep up a religious establishment (*cheīya*) for the accommodation of Pārshwa, on his periodical visits, with his disciples, to Kuṇḍapura or Vesālī. Mahāvīra, on renouncing the world, would probably first join Pārshwa's sect, in which, however, he soon became a reformer and chief himself. It may be added that the phrase *uchcha-nīya-majjhīmāim kulāim*, upper, lower, and middle classes', applied to the town of Vāṇiyagāma in §§ 77, 78, curiously agrees with the description of Vesālī given in the *Dulva* (*Rockhills' Life of Buddha*, p. 62): "There were three districts in Vesālī. In the first district were 7000 houses with golden towers, in the middle district were 14,000 houses with silver towers, and in the last district were 21,000 houses with copper towers; in these lived the upper, the middle, and the lower classes, according to their positions."

<sup>9</sup> In the *Sūryaprajñapti* Jiyasattū is mentioned as ruling over Mithilā, the capital of the Videha country (see *Bhag.*, p. 211). Here he is mentioned as ruling over Vāṇiyagāma or Vesālī. On the other hand Chedāga, the maternal uncle of Mahāvīra, is said to have been king of Vesālī and of Videha (see the Introduction to the Transl. of the *Āchārāṅga Sūtra*, pp. xi-xvi and *Ind. St.*, Vol. XVI, p. 421). It would seem that Jiyasattū and Chedāga were the same persons. The name Jiyasattū (*Skr. Jitashatru*) he may have received, as has been suggested (*Bhag.*, p. 211, *Ind. St.*, Vol. XVI, p. 316), by way of rivalry with Ajātasattu (*Skr. Ajātasatru*), king of Magadha, who at first was also a patron of Mahāvīra, though afterwards he exchanged him for Buddha. To the Jains Ajātasattu is known under the name of Kūṇiya, and under that name he is compared with Jiyasattu in § 9 and elsewhere. Kūṇiya's visit to Mahāvīra, referred to in § 9, may be that related in the *Dulva*, as translated in *Rockhills' Life of Buddha*, p. 101. See also the footnote on p. 1 of Vol. XI of the *Sacred Books of the East*.

lived then in Vāniyagāma, a householder called Āṇanda<sup>10</sup>, who was prosperous and (here the rest of his epithets to be given, down to) without any equals.

4. That householder Āṇanda possessed a treasure of four kroṣ measures of gold deposited in a safe place,<sup>11</sup> a capital of four kroṣ measures of gold put out on interest, a well-stocked estate<sup>12</sup> of the value of four kroṣ measures of gold, and four herds, each herd consisting of ten thousand heads of cattle.

5. That householder Āṇanda was a person whom many kings and princes (and so forth, down to) merchants made point to defer to, and to consult, on many affairs and matters needing advice when there was anything in their own or others' households which required to be hushed up or was merely of private concern or called for some important decision; in short, on all sorts of business. He was also the main pillar, as it were, of his own family, their authority, support, mainstay and guide.<sup>13</sup> In short he was a cause of prosperity to whatever business he was concerned with.

<sup>10</sup> He is adduced by Hemachandra, in his Yoga Shāstra (III, 151) as a typical example of a faithful *śrāvaka* or lay adherent of Jainism.

<sup>11</sup> The Gujarāṭī paraph. explains this to mean, that the treasure was kept buried in the ground. Burying treasure has been a common Indian practice from ancient times, as shown by the treasures which are still frequently found all over the country.

<sup>12</sup> Text *pacitthara*, Skr. *pravistara*, 'property consisting of treasure, grain, two-footed animals (incl. servants), four-footed animals, etc.' (comm.).

<sup>13</sup> Text *chakṅhū*, Skr. *chakṅṣuḥ*, lit. 'eye,' as that which illuminates and guides. It is a well-known figure. As Āṇanda is here called 'the eye of his family,' so in the *Mahāparinibbāna Sutta* (see *Sacred Books of the East*, vol. XI, p. 89) Buddha is called 'the eye of the world.' Compare Job 29, 15, 'I was eyes to the blind,' Matth. 6, 22.

6. That householder Ānanda had a wife called Sivanandā,—a woman perfect in every way (*and so forth, down to*) beautiful. She was the beloved of her husband. Devoted, attached, and loving, and amenable, severally in speech and the other five ways, to amorous enjoyment such as is usual among men,<sup>14</sup> she lived happily with Ānanda the householder.

7. Outside of the city of Vāṇiyagāma, in a north-easterly direction, there was a suburb<sup>15</sup> called Kollāga, *which was large, strong (and so forth, down to) palatial, etc.*

8. There in that station of Kollāga there lived a large number of friends, kinsmen, family members, relatives, connections and dependents<sup>16</sup> of Ānanda the householder,

<sup>14</sup> *I. e.*, as described in the *kāmaśāstra*. The 'five ways' refer to the five senses. See note 62 on page 24.—The MSS., as a rule, spell *anub-bhavamāṇī*; similarly some MSS. spell *posaha-s-sāla* (see § 69), *kāla-m-māsa* (§ 89), etc. This seems to point to a tendency in popular pronunciation, to double the initial consonant in the middle of a compound word, which, through inadvertence of the copyist, occasionally crept into the MS. A similar tendency may be observed in other popular dialects.

who were prosperous and (as above, § 8, down to) without any equals.

9. At that time and at that period, the Samāṇa, the blessed Mahāvīra (as above, § 2, down to) arrived on a visit, and a company of people went out to hear him. Then king Jiyasattū also went out to hear him, just as king Kūṣiṇya had done on another occasion, and having done so (and so forth, see § 2, down to) he stood waiting on him.

10. Then the householder Āpanda, having been informed of this news, reflected thus: "Truly the Samāṇa (as above, § 2, down to) is staying here on a visit; this is a most auspicious event; so I will go and (as above, down to) wait on him." Having thus reflected, he bathed, put on a fine state dress, and adorned his person with a small number of costly jewels. Having done so, he came out of his house; and then he went out of the city of Vāṇiyagāma, walking right through the midst of it, on foot, at a leisurely pace, with an umbrella garlanded with koriṇṭa flowers being carried over him, and surrounded by a dense circle of attendant people: Having done so, he proceeded to the Dūpālāsa cheya where the Samāṇa, the blessed Mahāvīra, was staying. Having arrived there, he solemnly circumambulated him three times from the left to the right,<sup>17</sup> and

<sup>17</sup> Text *āyāhiṣaṃ pāyāhiṣaṃ*, Skr. *ā-dakṣiṇa-pradakṣiṇam*; the ceremonious circumambulation of a person for the purpose of showing him reverence, done both at meeting and parting. It consists in walking three times round him, so as to keep one's right side constantly turned towards him. To do this one must start, as explained in the Skr. commentary to Or. § 33 (*trīṃ tūrān ā-dakṣiṇāt pārśvāt pradakṣiṇaṃ dakṣiṇa-pārśvāt-curttī ā-dakṣiṇa-pradakṣiṇaṃ*), from the right of the person revered and come round to his left. It is commonly said to consist in moving from the left to the right. In that case, 'the left' means the left of the reverencing person, which of course, corresponds to the right of the person revered.

having done so, he praised and worshipped him and (*as above*, § 2, down to) stood waiting on him.

11. Then the Samaṇa, the blessed Mahāvīra, *expounded the Law* to the householder Ānanda and to the right great company *which had come with him*. (*Here the sermon of the Law should be supplied*). Then the company of people went home again, and the king also went away.

12. Then the householder Ānanda, having listened and attended to *the sermon of the Law*, in the presence of the Samaṇa, the blessed Mahāvīra, and being happy and pleased (*and so forth*, down to) spoke thus: "I believe, Reverend Sir, in the Niggantha doctrine;<sup>19</sup> I am convinced, Reverend Sir, of the Niggantha doctrine; I am delighted, Reverend Sir, with the Niggantha doctrine; it is so, Reverend Sir; it is exactly so, Reverend Sir; it is true, Reverend Sir; it is what I desire, Reverend Sir; it is what I accept, Reverend Sir; it is what I desire and accept, Reverend Sir; it is really so as you have declared it. Still, though acknowledging this, many kings princes, nobles, governors, mayors, bankers, merchants and others have, in your presence, O beloved of the devas, submitted to the tonsure, renounced the life of a householder, and entered the monastic state, I cannot do the same and, submitting to the tonsure, (*as above*,

<sup>19</sup> Text *niggantham pāvayaṇaṃ*, Skr. *nairgranthaṃ pravachanam* or *jina-śāsanam*, 1. 8, the doctrine of the Niggantha or Mahāvīra. The term *niggantha* (Skr. *ni-grantha*) means a holy man (*sādhu*) who has renounced the possession of all property, whether owned in public or in private (Guj. paraph. to Ov. § 30, *vahya-abhyantara gāth'dī na thi*, *charau sādhu*, to § 57, *parigraha-rohita-sādhu*). It is applied emphatically to Mahāvīra, who is called 'THE Niggantha'. The Gujarātī paraph. always treats it as a synonym of 'Bhagavant,' or 'the blessed one.' But it is also given to the ascetic (*samaṇa*, Skr. *śramaṇa*) followers, male as well as female, of Mahāvīra, (*e. g.* in Lect. 11). See also Kap., Introduction, pp. 5, 6.

down to) enter *'the monastic state.'*<sup>19</sup> But I will in your presence, O beloved of the devas, take on myself the twelve-fold law of a householder, which consists of the five lesser vows and the seven disciplinary<sup>20</sup> vows. May it so please you, O beloved of the devas ! Do not deny me ! ”

13. Then the householder Āṇanda, in the presence of the Samaṇa, the blessed Mahāvīra, in the first place, renounced *all* gross ill-usage of living beings, *saying* : “ As long as I live, in its two forms and in its three ways, I will not do it nor cause it to be done, either in thought or in word or in deed.”<sup>21</sup>

<sup>19</sup> Text *aṇagāriyaṃ*, the state of an *aṇagāra*, lit. ‘one who has no house,’ i. e., one who has renounced the condition of a ‘householder,’ or of an ordinary member of society; hence equivalent to ‘one who has renounced the world,’ ‘a monk.’

<sup>20</sup> Text *pañcāṇuvrayaṃ* and *satta-sikkhā-vayaṃ*. The *añuvrayāṃ*, Skr. *aṇu-vratāni*, or ‘lesser vows’, of the Jain laymen, are called so in contrast with the *mahāvrayāṃ*, Skr. *mahā-vratāni*, or ‘great vows’ of the monks. The latter are given in Ay. II, 15, pp. 131f, the former in Ov. § 57, see also Yog. II, 19-11f. In the Gujarātī paraph. to Ov. § 57 the name *aṇuvraya* is thus explained: *aṇuvrata mahāvrata nī apekṣāi aṇu nānhā*, i. e., ‘the *aṇuvrata* is *aṇu* or small in comparison with the *mahāvrata*.’ Some of the differences between these two classes of vows are noticed in note 21. Under the term *sattasikkhā-vayaṃ*, or ‘seven disciplinary vows’, are here lumped together two classes of vows which are distinguished, in Ov. § 57, into *tiṇṇi guṇa-vrayāṃ*, Skr. *triṇi guṇa-vratāni*, or ‘the three salutary vows’ (Guj. paraph. *guṇakāri*), and *chattāri sikkhā-vayāṃ* (or *sikkhavayāṃ*), Skr. *chatvāri śikṣā-padāni* (or *śikṣāvatāni*, cf. Yog. II, 1, III, 117), or ‘the four disciplinary vows’ (Guj. paraph. *dharm nī sikhārūp*). In Sanskrit expositions of the Jain faith, the objects of the five vows are commonly named thus, *ahimsā*, *asūnṛta*, *asteya*, *brahmacharya*, *aparigraha*, see Yog. III, 89-93.

<sup>21</sup> I. e., the ‘two forms’ of doing evil are doing it by one’s self or through some one else; and the ‘three ways’ of doing evil are

14. Next he renounced *all* grossly lying speech, *saying*: "As long as-I live, in its two forms and its three ways; I will not do it nor cause it to be done, either in thought or in word or in deed."

15. Next he renounced *all* gross taking of things not given, *saying*: "As long as I live, in its two forms and in its three ways, I will not do it nor cause it to be done, either in thought or in word or in deed."

16. Next he limits himself to contentment with his own wife, *saying*: "Excepting with one woman, Sivanandī, my wife, I renounce every other kind of sexual intercourse."

17. Next setting limits to his desires, he limits himself to his *actual possession of gold*, wrought and unwrought,<sup>22</sup> *saying*

doing it in thought or in word or in deed. It may be noted that in respect of the former qualification, there appears to be a difference between the conduct required of an uvāsaga or ordinary follower, and that required of a samāṇa or monk. For the latter there were three forms of doing evil, *viz.*, either doing it by one's self, or causing others to do it, or conniving at its being done by others. See *Āy. II, 15, § 30*, (Transl., pp. 202, 204, also p. 76). Though it is possible that the two distinct forms, of 'conniving at evil' and 'causing evil,' are in the present case subsumed under the one form of 'causing evil.' See also Colebrooke's *Essays*, Vol. I, p. 446. Another distinction between the two classes of followers is indicated by the addition of the term *thūlaya* 'gross', which is absent from the rules applicable to monks (see *Āy. ibidem*). It indicates a less stringent interpretation of the vows in the case of the ordinary followers. According to the *Skr. comm.*, by 'gross ill-usage' is intended ill-usage of the grosser forms of life (of *trasa* or 'men and animals,' as distinguished from the more subtle forms of life of plants, earth-bodies, etc.; see note 68). By 'gross lying' is intended such lying as causes serious injury (*sankleśhotpādaka*). By 'gross taking of things not given' is intended theft or robbery.

<sup>22</sup> Text *hiraṇṇa-sucaṇṇa*, *Skr. hiraṇya-sucarṇa*. The *Skr. comm.* explains *hiraṇṇa* by *rajatam* 'silver,' and of *sucaṇṇa* it says that: the

ing: "Excepting my treasure of four kroṣ measures of gold deposited in a safe place, my capital of four kroṣ measures of gold put out on interest, and my well-stocked estate of the value of four kroṣ measures of gold, I renounce the possession of any other gold, wrought or unwrought."

18. Next he limits himself to his actual possession of four-footed animals, saying: "Excepting my four herds, each herd consisting of ten thousand heads of cattle, I renounce the possession of any other four-footed animals."

19. Next he limits himself in his possession of landed property,<sup>23</sup> saying: "Excepting five hundred ploughs, and land

word is *pratitam* 'well-known,' meaning that it is 'gold.' The Gujarāṭī paraph., however, explains the phrase by *hiraṇṇa aghaṭita ghaṭita suvarṇa dravya*, i. e., 'unwrought and wrought gold.' By 'wrought gold' possibly 'coined gold' may be meant, as *suvarṇa* is known to be a term for a gold coin. The latter interpretation is also given by the commentator of the Āchārāṅga Sūtra (see Jacobi's Translation, p. 123, footnote). And this interpretation is undoubtedly the correct one; for the term *hiraṇṇa* occurs also in § 4, where it is clearly intended as a measure of value; the measure consisting in a certain amount of precious metal taken by weight or quantity. It cannot be supposed that the metal here intended as a measure was silver; it can only have been gold. Moreover the weight or quantity, used as measure, is specified in lecture vii as *kāṁṣya*. This would point to a very ancient condition of society in India, when 'coins' were not yet an ordinary measure of value.

<sup>23</sup> Text *khetta-vatthū*. This term is susceptible of two different interpretations. It may be either taken as equivalent to Skr. *ḷṣetra-vastu* (i. e., *ḷṣetram eva vastu*), meaning simply *ḷṣetra* or 'field'; or it may represent Skr. *ḷṣetra-vāstu* (i. e., *ḷṣetram cha vāstu cha gṛham*) and mean 'fields and houses.' Abhayadeva, in his comm., adopts the former view, which certainly seems the only one consistent with the context, but he adds that the latter is adopted in another work (*granthāntare*). As a matter of fact it is adopted by Hema-



at the rate of one hundred *niyattanas*<sup>24</sup> for each plough, I renounce the possession of any other landed property."

20. Next he limits himself in his possession of carts, saying: "Excepting five hundred carts for foreign traffic and five hundred carts for home use, I renounce the possession of any other carts."

21. Next he limits himself in his possession of boats, saying: "Excepting four boats for foreign traffic and four boats for home use, I renounce the possession of any other boats."

22. Next on being desired to make his renouncements regarding things of reiterate and things of momentary use,<sup>25</sup> he limits himself in his use of bathing towels, saying: "Excepting one kind, viz., a fragrant red-tinted one<sup>26</sup>, I renounce the use of every other kind of bathing towel."

chandra in his *Yoga Sāstra* (III, 93); but as, according to the common tradition, he lived about one hundred years after Abhayadeva (A. died 1078 or 1082 A. D., while H. died 1172 A. D., see *Ind. Ant.*, vol. XI, p. 253, and Pischel's edition of Hemachandra's Grammar, p. v), the references cannot be to his book.

<sup>24</sup> The *niyattana*, Skr. *niarītana*, is a certain measure of land, (comm). It is said to be 20 rods or 200 cubits or 10,000 *hasta* square (M. Williams' Skr. Dictionary).

<sup>25</sup> Text *uabhogā* and *paribhogā*. The Skr. comm. explains the former to mean 'reiterate' (*paunahpunya* or 'constantly recurring'), the latter, 'momentary' (*sakṛit* or 'once occurring') use. As examples of things of the former kind, it names one's house (*bhavana*), clothes (*vasana*), wife (*vanitā*); of the latter kind, food (*āhāra*), flowers (*luzuma*), unguents (*vilepana*). The same explanation is given in the Gujarātī paraph. to *Or.* § 57. Thus food, once eaten, cannot be eaten again, while clothes may be put off and on as often as one pleases. Compare *Yog.* III, 5, where, however, *bhoga* is used for *paribhoga*.

<sup>26</sup> Text *gandha-kūsāi*, Skr. *gandha-lāṅgūyī*, scil. *śhāṅikā* 'cloth.' The phrase also occurs in *Nāy.*, § 33. The comm. explains it as a

23. Next he limits himself in his *use of tooth-cleaners*,<sup>27</sup> *saying*: "Excepting one kind, *viz.*, a green stick of sweet taste, I renounce *the use of every other kind of tooth-cleaner.*"

24. Next he limits himself in his *use of fruits*, *saying*: "Excepting one kind, *viz.*, the milky pulp of the *Āmalaka*,<sup>23</sup> I renounce *the use of every other kind of fruit.*"

red cloth (*rakta-shāṭīkā*) distinguished by its fragrance (*gandha-pradhānā*).

<sup>27</sup> Text *danta-vaṇa*, Skr. *danta-vaṇa*, 'a piece of wood for (cleaning) the teeth'. The Chullavagga, V, 31, 1 (in *Sacred Books of the East*, Vol. XX, p. 146) has *dantakuṭṭham*. It is not quite correct, however, as stated in the footnote on that word, that the ends of the toothstick are "not rubbed on the teeth." The ends are, at least in this part of the country, both masticated and rubbed on the teeth, for the purpose of cleaning them.

<sup>23</sup> Text *khirāmalaya*, Skr. *ksīrāmalakā*. The comm. explains *khira* by *abaddhāsthikā* 'pulp', and by *ksīram iva madhuram* 'milky juice.' The *āmalaka* (Hindi *am'lā*) is the *Phyllanthus emblicus* or *Emblia officinalis*. It is a moderate sized tree, with an acid fruit (the Emblie Myrobalan), the size of which is that of a small gooseberry, with a fleshy outer covering and a hard three-celled nut, containing six seeds. It is used by the Indians for food and preserves (pickled or candied), also as a medicine, and sometimes externally to cleanse the hair, (see Watt, Part VI, p. 138, Baden-Powell, p. 374). The last mentioned use would seem to be the one intended here, as the fruit is enumerated in the midst of a list of toilet articles. As such an article it is also mentioned in the comm. to § 52, 5, together with warm water and powder. If it was intended as an article of food, one would expect it to be enumerated after § 33. Moreover, it is not likely that fruits as articles of diet would be entirely limited to this particular kind. On the other hand, it seems surprising that fruits are not mentioned at all in the subsequent list of articles of food. It would seem therefore that in this respect no restraint whatever was placed on the wishes of an *uṁsāga*, provided, of course, he attended to the general rule of not

25. Next he limits himself in his *use of* unguents, saying : " Excepting oil of one hundred or one thousand ingredients,<sup>29</sup> I renounce *the use of* every other kind of unguent."

26. Next he limits himself in his *use of* powders, saying : " Excepting one kind, viz., scented wheat flour, I renounce *the use of* every other kind of powder."

27. Next he limits himself in his *use of* washing water, saying : " Excepting eight ghaṛā of water sufficient to fill an utṭiyā<sup>30</sup>, I renounce *the use of* all other washing water."

28. Next he limits himself in his *use of* clothes, saying : " Excepting one kind, viz., a pair of cotton clothes, I renounce *the use of* every other kind of clothes."

29. Next he limits himself in his *use of* perfumes for the person, saying : " Excepting perfumes made of aloes, saffron, sandal and similar substances<sup>31</sup>, I renounce *the use of* every other kind of perfume."

30. Next he limits himself in his *use of* flowers, saying : " Excepting one kind, viz., the white lotus<sup>32</sup> or a garland of jasmin flowers, I renounce *the use of* every other kind of flower."

eating anything *sachitta* or 'living,' nor anything *sachitta-baddha* or 'adjuncts of living things' (see § 51).

<sup>29</sup> Or, 'worth one hundred or one thousand *karṣāpanas*.' The comm. gives both interpretations.

<sup>30</sup> A *ghaṛā*, Hindī *gharā*, is a globular, unglazed earthen pot, of about 10 or 12 inches diameter, while the *utṭiyā* is a very large, unglazed earthen jar, egg-shaped, measuring about 18 by 36 inches diameter.

<sup>31</sup> Text *agaru-kunkuma-chandaṇa-m-ādichin*. Here *m* is an auxiliary consonant, inserted probably for reasons of euphony, as sometimes in Pāli (see Kubu's *Beiträge zur Pāli Grammatik* p. 63). Another instance occurs in § 79, *anna-m-annassa*. For some more examples, see Bhag. p. 409.

<sup>32</sup> Text *suddhapuma*, Skr. *śuddhapadma*, which the comm. explains as meaning either 'the white lotus,' or 'lotus without any other flowers.'

31. Next he limits himself in his *use of personal ornaments, saying*: "Excepting smoothly polished ear pendants and a finger ring *engraved* with my name, I renounce *the use of every other kind of ornament.*"

32. Next he limits himself in his *use of incense, saying*: "Excepting incense made of aloes, olibanum, and similar substances, I renounce *the use of every other kind of incense.*"

33. Next in setting limits to his *use of victuals, he limits himself in his use of beverages saying*: "Excepting one kind, *viz.*, a decoction of pulses or rice,<sup>33</sup> I renounce *the use of every other kind of beverage.*"

34. Next he limits himself in his *use of pastry, saying*: "Excepting such as are fried in clarified butter or turned in sugar<sup>34</sup>, I renounce *the use of every other kind of pastry.*"

35. Next he limits himself in his *use of boiled rice,<sup>35</sup> saying*: "Excepting boiled rice of the cultivated varieties,<sup>36</sup> I renounce *the use of every other kind of boiled rice.*"

<sup>33</sup> Text *kaṭṭha*, Skr *kriṣṭa*, 'product of cultivation,' 'crop,' which the commentary explains to be *mudgādi* or 'pulses,' and rice fried in *ghī* or 'clarified butter.' Compare the Pāli *kittḥa*.

<sup>34</sup> Now well-known under the name of *pūrī*.

<sup>35</sup> Text *odana*, comm. *kūra*. It is the well-known dish of boiled rice, called *bhāt* in North India, and in South India *kūdu* or *kūlu*, whence the Skr *kūra*; see my edition of the Prākṛita Lakṣhaṇa, p. 30.

<sup>36</sup> Text *kalmasālī* or 'seedling-rice,' which according to the commentary, is a kind of rice well-known in the east of India. Rice is either sown broadcast, or in seed-beds and transplanted. The latter, raised from seedlings (or *kalam*, Arabic قلم), are the finer varieties of rice. As two-thirds of all the Indian rice are grown in Bengal (see Watt's Economic Products of India, Part VII, p. 121), it is probable that the practice of cultivation by seedlings was first introduced in that part of India; whence the fine rice of the East or of Bengal became known as the seedling rice or *kalama-sālī*. The term *Lalam* or *kal'mī* is commonly employed in India to denote plants improved by cultivation (by grafts, seedlings, etc.).

36. Next he limits himself in his *use of pottages*,<sup>37</sup> saying: "Excepting the pottage made of kalāy or the pottage made of mūg or mās<sup>38</sup>, I renounce *the use of every other kind of pottage.*"

37. Next he limits himself in his *use of clarified butter*,<sup>39</sup> saying: "Excepting the best of clarified butter produced from cow's milk in the autumn, I renounce *the use of every other kind of clarified butter.*"

38. Next he limits himself in his *use of vegetables*,<sup>40</sup> saying: "Excepting the curry made of vatthū or the curry

In the present passage, the term *kalāmasāli* is probably intended, in a generic sense, for any of the finer, cultivated kinds of rice. There is, however, also a special kind of cultivated rice, which is called *kar'mā* (or *kal'mā*) in Bihār (see Grierson, p. 972).

<sup>37</sup> Text *sūva*, Skr. *sūpa*; according to the comm., the well-known Indian dish of *dal* (Skr. *dividala*, Yog. III, 7) is intended, a pottage or thick soup made of any kind of split pulse, boiled, but usually not strained.

<sup>38</sup> Text *mugga*, Skr. *mudga*, *Phaseolus mungo*, and *māsa*, Skr. *māṣa*, *Phaseolus mungo radiatus*. *Kalāya* is explained in the Skr. comm. to be *chanākākūṣu dhūnyaviśhesa*, i. e., 'a kind of grain resembling *chanā* or gram.' The Gujarātī paraph. more definitely, identifies it with the *masūr* or 'lentils' (*Ervum lens* or *Cicer lens*), which agrees with the modern usage, as *masūr* is very commonly eaten as *dal* (see Baden Powell, Vol. I, p. 241, and Watt, Part VI, p. 79). These three, the *masūr*, *mūg* and *mās* are still the most expensive and most esteemed pulses used for *dāl*. The name *kalāy*, however, is in Bengal and Bihār now commonly given to the *mās*, which is called *mās kalāi* (cf. Watt, *ib*, p. 135, Grierson, § 996). *Chanā* (*Cicer arietinum*, the chickpea), commonly called 'gram', is very cheap and is only eaten by the lower orders, not usually in the form of *dāl*, but parched or ground into flour (cf. Baden Powell, *ib*, pp. 239, 240).

<sup>39</sup> Text *ghāya*, Skr. *ghrita*, modern *ghī*.

<sup>40</sup> According to the Gujarātī paraph., the *sālan* or a 'curry' made of vegetables is intended.

made of sutthiya<sup>41</sup> or the curry made of maṇḍukkiya, I renounce the use of every other kind of vegetable.”

39. Next he limits himself in his use of liquors, saying: “Excepting one kind, viz, the liquor made from pālangā,<sup>42</sup> I renounce the use of every other kind of liquor.”

<sup>41</sup> There is much uncertainty as to the vegetables here intended. For *vattthū* there are several different readings, none of which I can identify with the name of any vegetable. *Vatthū* itself is the modern *batthuā* or *batthawā*, or *bāthū*, a kind of spinach, *Chenopodium album* (Watt, p. 49), one species of which is also called *chūū* (Baden Powell, p. 214, No. 869), a name which has some resemblance to the *varia lectio chūchū*. The *sutthiya* is the Skr. *svastika* (or *suskavi*), *Momordica charantia*, a kind of gourd which is eaten in curries (Watt, Pt. VI, p. 112). The Gujarāti paraph., however, identifies it with *agathīyo*, modern Guj *agathīyo*, Hindī *agatī* (*Sesbania grandiflora*), a tree the leaves and pods of which are eaten in curries (Watt, Pt. VI, p. 170). The *maṇḍukkiya*, Skr. *maṇḍūkīlā* (comm.), is a name of various cucurbitaceous plants (gourds and melons). The variety here intended is, according to the Gujarāti paraph., the *ḍodī*, Marāṭhī *ḍodī*, which appears to be the same as the Hindī *ladlū* (*Cucurbita maxima*), a large pumpkin, which is a favourite for curry (Watt, Pt. VI, p. 64).

<sup>42</sup> The Skr. commentary explains it by *valli-phala-vishesa* ‘a kind of fruit of the *valli*’. The name *valli* is given to various medicinal plants, and *valli-vriṣa* is commonly mentioned as the name of the Sāl tree (*Shorea robusta*), which also produces a gum resin. Here, however, it denotes the Olibanum tree (*Boswellia serrata* or *thurifera*), the gum resin (comm. *shālana*) of which is intended by the term *phala-vishesa* ‘a kind of fruit’, and denoted in the text by *pālangā*. The ‘tears’ of this gum are of a roundish oblong form, of a transparent light yellow colour, and of a slightly aromatic taste (comm. *anamla-rasa* ‘not-sour juice’). From the gum an astringent stimulant is prepared, which is used as a tonic (Baden Powell, p. 336, Watt, Pt. V, p. 61). In *Āy* II, 1, 8, § 4 it is mentioned under the name *śallai-palamba* (Skr. *śallakī pralamba*) or ‘the pendant (product) of the *śallakī* tree’. The latter is the proper Sanskrit name of the tree, while *pālangā* (Tel and Tam. *palangi*, Sanscritised *pālanka*) is its Dravidian or South-Indian name. In North India the tree is not

40. Next he limits himself in his *use of fritters*,<sup>43</sup> saying: "Excepting plain fritters spiced with condiments, or gourd fritters spiced with condiments, I renounce *the use of every other kind of fritters.*"

41. Next he limits himself in his *use of drinking water*, saying: "Excepting one kind, *viz., rain water*,<sup>44</sup> I renounce the use of every other kind of drinking water."

42. Next he limits himself in his *use of mouth perfumes*, saying: "Excepting betel with its five spices,<sup>45</sup> I renounce *the use of every other kind of mouth perfume.*"

43. Next he renounces the following four kinds of unprofitable employment, *viz., malevolent conduct, inconsiderate conduct*,<sup>46</sup> giving of dangerous objects,<sup>47</sup> and directing of

known by the name *pālangā* or *pālanka*, which is there given to a kind of spinach (*Beta vulgaris* or *bengalensis*). See Watt, Pt. I, p. 15, Pt. VI, p. 28, B. Powell, pp. 330, 309. It is remarkable, however, that in Yog. III, 45 the *pālanka* appears among a number of forbidden plants.

<sup>43</sup> According to the Gujaraṭī paraph., the *amla* or condiments are 'pepper and salt.' The fritter is the *baṛā* or *ḍaṛā*, (see Grierson, p. 352); it is a fritter made of some kind of pulse, and fried in clarified butter or oil; it may be either plain, or contain a slice of gourd (*dālikā*, colocynth).

<sup>44</sup> Text *antaliḥkṣhodaya* or 'water fallen from the sky or air.'

<sup>45</sup> Text *tambola*, now commonly called *pān*, the leaf of the *Piper* (or *chatica*) *betel*, which, together with areca-nut and lime, is chewed, especially after meals, as a digestive. (Watt, Pt. VI, p. 140, Baden Powell, p. 303). Sometimes certain spices are added; they are, according to the comm., *ālā* or cardamom (*Elettaria cardamomum*), *laranga* or cloves (*Caryophyllus aromaticus*), *karpūra* or camphor (*Laurus camphora*), *kukkola* or a kind of acid seed (*Eleagnus umbellata*) and *jātiphala* or nutmeg (*Myristica moschata*). On the derivation of *tambola* from Skr. *tāmaragula*, see *Ov.*, p. 135.

<sup>46</sup> The commentary says: "such as a sarcasm, or leaving an oilpot uncovered" (so that insects may fall into it and die). Compare the first three applications of the first great vow, in *Jy.* II, 15, (transl., p. 203). See also Yog. III, 72, and 74, 77—80.

<sup>47</sup> Text *gattha*, Skt. *śaṣṭa*, 'anything that may become the cause

sinful deeds.<sup>48</sup>

44. At this point, the Samana, the blessed Mahāvīra, addressing Ānanda, the disciple of the Samana, spoke to him thus: "Truly, O Ānanda, a disciple of the Samana, who has mastered *the discrimination* of the living and the lifeless and who wishes (*and so forth*, down to) not to be betrayed into any transgression (*of the Niggantha doctrine*), must know and avoid the following five typical<sup>49</sup> offences

of wounds or death'. See *Ay*, transl, p. 1, footnote 2; also p. 141, (less 2, § 1) also Stevenson, p. 122. Compare Yog. III, 76.

<sup>48</sup> Comm.: "such as an order to plough a field," which would cause injury to the 'earth body.' Compare Yog. III, 75.

<sup>49</sup> The text has *peyālā*, which the comm. renders by Skr. *sārāḥ* or *pradhānāḥ*, 'prominent'. It explains that these offences alone are prominently mentioned, because on account of their grossness they have the reputation of being strong. The meaning of the term is still better brought out by another remark of the commentator's which occurs later in § 51 (see notes 70-72), that the five offences which are expressly mentioned must only be looked upon as examples or illustrations (*upalakṣaṇa*) of a whole class. The term *peyāla*, therefore, clearly denotes that portion which is 'typical' of the rest of a series or class, the mention of which characterizes the class and recalls it to the memory. The Pali term *peyyāla* appears to be identical with it. The derivation of the word is obscure. The traditional one from *alaṃ* 'enough' is untenable, seeing that the word, in Prākṛit, is used as an adjective. The most probable one, which is also suggested by the commentator's equivalence of Pr. *peyāla* with Skr. *pradhāna*, is from Skr. *prāya* in the sense of 'principal part, general rule, type,' and the suffix *āla* implying 'possession'. *Prāya* might in the Māgadhī Prākṛit become *peyya* (see Hem. IV, 292, for Māh. Pr. *peyya*), after the analogy of *asahejja* for Skr. *asahāya* (Hem. I, 79). From *peyya* an adjective *peyyāla* might be formed with the common Prākṛit suffix *āla* (for Skr. *mat*, see Hem. II, 159). One would expect in modern Jain MSS rather the Māhārāṣṭri form *peyyāla*; but the word, being a technical term, appears to have preserved its original Māgadhī form, the only concession to the change of dialect being, the substitution of a single *y* for the, to the



against the law of right belief;<sup>50</sup> *viz.*, scepticism, unsteadiness, distrustfulness,<sup>51</sup> praising of heterodox teachers,<sup>52</sup> and intimacy with heterodox teachers.

45. Next a disciple of the Samāna must know and avoid the following five typical offences against the law of abstention from gross ill-usage of living beings, *viz.*, tying them, bruising them, piercing *any* of their limbs, overloading them, and starving them in food and drink.<sup>53</sup>

Māhātāṣṭri unfamiliar, double *yy*. This practically agrees with a suggestion of Childers and Kern.—Another, though less probable, derivation might be from Skr. *prayāna* 'beginning' (cf. the similar use of *prābhṛiti*), the *ṛ* of which might change to *l*, as in Pr. *velū* for Skr. *veṇu* (Hem. I, 203, also in Pāli, see Kubn's *Beiträge*, p. 37).

<sup>50</sup> Text *sammatta*, Skr. *samyaktva*, the same as *samyag-darśhana*, explained in Umāsvatī's *Tattvārtha Sūtra* (s. 3) by *tattvārtha-shraddhāna*, 'belief in the truths of the principles (of Jainism).' Hence *kankhā*, Skr. *kāṅkṣā*, 'unsteadiness' is *anyānya-darśhana-graha* 'continually taking up some other (doctrinal) views'.

<sup>51</sup> Commentary: "such as regarding the benefits of religion, or the ability of a religious preceptor, or the character of a saint."

<sup>52</sup> Text *para-pāṣaṇḍa-pāṣaṇḍā*, Skr. *para-pāṣaṇḍa-praśaṇḍāna*. The word *pāṣaṇḍa* has, with the Jains, no bad sense. It means generally 'the adherent of any religion,' especially of their own. Hence, with the Brāhmins, it came to mean 'an adherent of a false or heterodox religion'; with them, *pāṣaṇḍa* is equal to the Jain *para-pāṣaṇḍa*. See also Bhag., pp. 213, 214, and *Ind. St.*, Vol. XVII, p. 75.

<sup>53</sup> The commentary says, that whatever harm, short of killing, is done out of anger or want of kindly feeling, is an offence equal to killing; and it adds that this principle should be observed in interpreting all the rules given. 'Tying,' text *bandhe*, comm. "such as with cords, etc." 'Bruising,' text *vake*, Skr. *vadha* (Yog. *prahāra*), comm. "such as with sticks, etc.;" it means all violence, including killing. 'Piercing,' as in the Indian custom of piercing the nose of a bullock for the headrope. For other illustrations of these offences, see the practices detailed by Grierson, §§ 91-121, 128-131. See Yog. III, 89, also II, 69.

46. Next he must know and avoid the following five *typical* offences against the law of abstention from grossly lying speech,<sup>64</sup> viz., false accusation *made* under the influence of passion,<sup>65</sup> false accusations *made* under cover of secrecy, betrayal of the confidences of one's wife,<sup>66</sup> communication of false information, and falsification of documents<sup>67</sup>

47. Next he must know and avoid the following five *typical* offences against the law of abstention from gross taking of things not given, viz., receipt of stolen property, employment of thieves, smuggling into a forbidden country,<sup>68</sup>

<sup>64</sup> Some MSS. here insert a statement of five different kinds of lying speech. According to the Skr. comm. they are taken from the Avashyaka, one of the Jain sacred books of the Mūlasūtra class. They also occur in Yog. II, 51. They comprise, as explained in the comm., untruth regarding persons, animals and things, embezzlement of entrusted goods, and false testimony for the purpose of settling differences. These five kinds of untruths are also named in Yog. III, 90.

<sup>65</sup> This includes violent abuse, such as calling a person 'a thief.' The point of the offence is not that the language used causes serious pain to others, but that it is used in passion, (comm).—The Prākṛit has *sahas'ābhakllhāṅe*, and *rahas'ābhakllhāṅe*, for Skr *abhyākhyānam*. The change of gender may be noted. There are numerous instances of it; e. g., *gamane*, *karane* (§ 49), *vāntjje* (§ 51), *ahigorane* (§ 52), *paḍihāṅe* (§ 53), etc. Notice also the variant *ālambane* in § 5.

<sup>66</sup> The commentary explains, that though the subject matter betrayed may be true, the act has nevertheless truly the character of untruth, on account of the evil consequences to which it may lead, such as the suicide of the wife from shame. Similarly it is said in Yog. II, 61, that one should not say a thing, even if it be true, if it should cause pain to another. In Yog. III, 90, however, a much more general term is used, *gūhṛasta-mantra-bheda*, 'betrayal of the secrets of a confidant'.

<sup>67</sup> Comm. To say, "I have promised not to lie, but this is a forgery, not a lie," is a bad excuse.

<sup>68</sup> Text *viruddha-rajj'ātikāṅe*, Skr. *viruddha-rajj'ātikāṅe*, or

false weights and measures, and dealing with adulterate wares.<sup>59</sup>

48. Next he must know and avoid the following five typical offences against the law of contentment with one's own wife; viz., visiting a kept woman, visiting a respectable woman,<sup>60</sup> amorous dalliance with other women, arranging marriages for strangers,<sup>61</sup> and excessive indulgence in sensual pleasures.<sup>62</sup>

in Yog. III, 91, *vid-rājya-langhanam, i. e.*, 'the trespassing into (another) country by a merchant'. The Skr. comm. explains that though, in such an act, there may be no intention of stealing, yet it is wrong because of its being forbidden by the ruler of the country.

<sup>59</sup> The commentary says: "it must not be supposed that such acts are not offences because they are not housebreaking."

<sup>60</sup> Text *apariggahiyā*, Skr. *aparigṛhītā*, lit. 'not hired for money'; i. e., a married woman or a widow; as opposed to *ittariya-pariggahiyā*, Skr. *itvara-parigṛhītā*, i. e., 'a woman hired for the occasion,' (comm.)

<sup>61</sup> I. e., for any one except one's self and one's children; because interesting one's self for the connubial pleasures of others is inconsistent with one's vow of continency. (Comm)

<sup>62</sup> Text *kāmabhoga*; this word is explained by the commentator as a *dvandva* compound, consisting of two independent terms, viz., *kāma*, denoting the pleasures obtainable from objects of hearing (*śabda*) and of sight (*rūpa*), and *bhoga*, denoting the pleasures obtainable from the objects of smell (*gandha*), taste (*rasa*) and touch (*sparsa*). He adds that these pleasures are those expounded in the well-known *Kāma-shāstra*, e. g., the use of aphrodisiacs. They may be learned by consulting the list of contents of Vātsyāyana's *Kāma Sūtra*, Pt. I, chap I, (English Translation, pp. 15-18) *Kāma* is there (*ib.*, p. 19) defined as "the enjoyment of appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, assisted by the mind together with the soul" I have retained in the text the reading *kāmabhogā* of MSS. A and B, which appears to be an ancient use of the ablative case in the place of the locative.

49. Next a disciple of the Sāmaṇa must know and avoid the five *typical* offences against the law of limiting one's desires, *viz.*, exceeding one's limit<sup>63</sup> regarding the possession of landed property, exceeding one's limit regarding the possession of gold, wrought and unwrought; exceeding one's limit regarding the possession of two-footed and four-footed creatures; exceeding one's limit regarding the possession of mouey and grain; and exceeding one's limit regarding the possession of metal utensils.<sup>64</sup>

In MSS. C and D the locative *kāmabhoge* has been substituted (cf. Nāy. §§ 126, 127), and as the compound is generally used in the plural, MS. E even turns the singular into the plural *kāmabhogeṣu*. Similar instances of the use of the ablative for the locative are *apṛtṭhā* (see note 78), *antarā* (§ 66), *majjhā* (§ 83). By the Skr. commentator all these cases are treated as compound words, thus Le gives as Skr. equivalents *kāma-bhoga-tivrabhilāṣa*, *anartha-danḍa*, *antar'ācārtta-māna*, *madhy'āvasat*. But the variants of the MSS, some showing the ablative in *ā*, others the locative in *e*, clearly show the real character of the form. Compare the similar use of the ablative for other cases (instrumental and dative) in Pāli (E. Muller's Pāli Grammar, p. 67).

<sup>63</sup> *I. e.*, the limit, previously promised; see §§ 17ff.

<sup>64</sup> The commentary here gives examples to show, that these offences include all practices, which while appearing to observe the law of limitation in the letter, contravene the spirit of it (*vrata-sāpekṣatva*). Thus a person who has promised to possess but one field, may not evade his promise by adding to its size without adding to its number; nor may any one who has made a promise to keep but five metal vessels, evade it by adding to their weight. Again a person who has publicly given to another a portion of his allotted possession, may not replace it in order to restore the total of his allotment; similarly a man may not tie up his allotted income in money and grain in a miserly way, under the pretext of being obliged to keep up the promised amount. Again a person may not excuse the increase of his herds beyond the promised number, by a reference to the natural

limit in the level direction, enlargement of one's area of living, and failure of memory.<sup>65</sup>

51. Next *the Samāṇa* declared that things of reiterate and of momentary use are of the following two kinds, viz., those relating to one's food, and those relating to one's occupation. Now, with regard to food, *he said*, a disciple

fore, is the contraction within a narrower compass of the object of the *disi* vow, and hence is called an 'epitome' *sankṣepa* or *sankṣepana* (see comm. to § 51 and Yog. III, 83) of the latter. The *śeṣāṅgāsiya* vow necessarily contracts also the sphere for the application of all the other vows; hence it is said to be an 'epitome' also of those vows (see comm. to § 51).

<sup>65</sup> The commentary explains, that the fourth and fifth offences are alike but for the circumstance that the former is committed knowingly, while the latter is done unintentionally. Thus, if a person had fixed his area at 100 *yojanas* in one direction and 10 *yojanas* in another, and if he were knowingly to take 10 *yojanas* from the former and add them to the latter, such an enlargement, while ostensibly in keeping with one's vow, would be an offence of the fourth kind. On the other hand, if he were to make the extent of his area to be 100 *yojanas*, instead of 50, from forgetfulness as to which of these two dimensions he had promised to adopt, such an enlargement would be an offence of the fifth kind. MSS. D and E (see footnote to the text) insert another offence, called "exceeding one's limit in the four-way direction," and in order not to exceed the number of 'five offences,' they treat Nos. 4 and 5 as a single offence, called "enlargement of one's area of living through failure of memory." This emendation was probably caused by the consideration that the fourth and fifth offences are in some respect alike. There can be no doubt, however, that it is an unauthorised after-thought, for the original reading is borne out not only by Abhayadeva's Commentary, but also by Hemachandra's *Yogashastra* (III, 95). Moreover the interpolated offence is superfluous, as its idea is sufficiently involved in the third offence. That the interpolation, however, must be of an early date, we may be shown by the fact, that all MSS. read *śeṣāṅgāsiya* *śeṣāṅgāsiya*.

of the Samāna must know and avoid the following five typical offences; viz., using living things<sup>67</sup> as food, using adjuncts<sup>68</sup> of living things as food, eating unboiled vegetables, eating parboiled vegetables, and eating worthless vegetables.<sup>69</sup> Then with regard to occupation, a disciple of the Samāna must know and avoid the following fifteen ways of making a living; viz., occupation with charcoal,<sup>70</sup> occupation

*dāhā* (as a compound), which only fits into the amended version of MSS. D and E, while the original version of MSS. A, B, C requires the reading *khetta-vuḍḍhī, sar-antaraddhā*.

<sup>67</sup> According to the commentary, 'living things' here mean 'earth-bodies,' (*puḍhavi-kāya, Skr. pṛithivī-kāya*), 'water-bodies' (*āo-kāya, Skr. āpāhkāya*), and plants. According to the Jans, "there are numberless lives or souls, not only embodied in animals, men, gods (*deva*), hell-beings (*taṣa, trasa*), and plants (*vaṇassaī, vaṇaspati*), but also in the four elements—earth, water, fire, wind. Earth, etc., regarded as the abode of lives is called earth-body, etc." See Jacobi's translation of the Ābhāṅga Sūtra, p. 3, footnote, where some further information will be found; also Bhag. pp. 175, 189, 193, 227; Stevenson, p. 116; Wilson, Vol. I, p. 806. Compare Yog. III, 96.

<sup>68</sup> Such as the gum (*gunda*) of trees, and the pulp (*kaṭāha*) of stone fruit (*sāsthika*), (comm.).

<sup>69</sup> *I. e.*, vegetables that cause much trouble in preparing, and give little satisfaction in eating; such as immature beans (*aniṣhpanna-mudgaphalī*). Even if one were to observe the law, by killing (*i. e.*, cooking) them, before eating, there would still be the sin of taking life to no useful purpose, (comm.) The commentator adds, it must not be supposed that these five instances exhaust all possible offences under this head. They are merely given as samples, but there are numerous others.

<sup>70</sup> This includes not only the making and selling of charcoal, but also any business in which charcoal is used, *e. g.*, making of bricks and pottery. Similarly the next mentioned offences refer to the cutting and selling of plants, to the making, selling or driving of carts, to the carrying the goods of others for hire (by means of carts, men,

with plants, occupation with carts,<sup>71</sup> occupation with fares, occupation with breaking ground, traffic in ivory,<sup>72</sup> traffic in or animals), and to hoeing, ploughing (of fields), digging (of wells), blasting (of rocks), etc. Compare Yog. III, 100-101.

<sup>71</sup> Text *sāḍī-kamma*, variant *sāḍiya-kamme*. I have translated it according to the commentary, which renders it with Skr *śhakaṣa-karma*, and explains it with *śhakaṣānām ghaṣana-vikraya-vāhanarūpam, i. e.*, the constructing, selling, and driving of carts. If this be correct, the word *sāḍī* or *sāḍiya* must be taken as a contraction of *sandīyā* = Skr. *śhakaṣikā*. But, irrespective of the difficulty of derivation, the word *sāḍī-kamma*, if thus explained, is not very satisfactorily distinguished from the following word *bhāḍī-kamma*, which is also connected with carts. According to the principle of interpretation, adopted in the commentary (see notes 70 and 72), the expression 'occupation with plants' may well be made to include the making and selling of carts. Accordingly, I am disposed to think, that *sāḍī-kamma* refers to an altogether distinct occupation, and that it is simply the Skr. *śhāṣī-karma*, or *śhāṣala-karma*, 'occupation with clothes'. It would include the making as well as the selling of clothes. Possibly the present reading of the commentary may be owing to an accidental confusion of the Skr. *śhāṣala* and *śhāṣala*. The modern *sāṣī* is a well-known garment (a long piece of cloth or wrapper) worn by the women, especially of Bengal. The comm., however, is supported by Yog. III, 98, 102.

<sup>72</sup> Compare Yog. III, 105-108. The commentary explains that this and the other four substances mentioned subsequently, must be only understood as typical instances of their kind; thus 'ivory' includes all that comes from the elephant (or according to Yog. III, 105, from any animal), such as his nails, cheekbones, ichor and hair; 'lac' includes any substance (such as lac, redgar, indigo, etc.), ingrown in any living thing (such as insects, bits of minerals or plants, etc.), so that it is necessary to destroy the latter in manufacturing the former; 'juice' means any *rasa* obtained from living things (such as spirituous liquors, butter, fat, honey, etc.); 'poison' includes any *śhūdra* or dangerous object; 'hair' means 'creatures furnished with hair,' such as servants, cattle, camels, elephants, etc.

'Jac,' traffic in juices, traffic in poisons, traffic in hair, occupation with crushing by machinery,<sup>73</sup> occupation with surgery,<sup>74</sup> kindling of bush fires, draining of lakes, rivers and tanks,<sup>75</sup> and bringing up women for immoral purposes.<sup>76</sup>

52. Next a disciple of the Sāmaṇa must know and avoid the following five *typical* offences against the law of abstention from unprofitable employment,<sup>77</sup> viz., talking amorous nonsense, conducting one's self like a buffoon,<sup>78</sup> talking impurities, acting the part of an accessory,<sup>79</sup> and exceeding one's

<sup>73</sup> Such as an oil-press or a sugar-press, (comm.). See Yog III, 109.

<sup>74</sup> According to Yog. III, 110, such as picking the nose, branding, castrating, etc.

<sup>75</sup> For the purpose of obtaining land for agriculture, (comm.). From Yog. III, 112, however, it would appear that these two acts were only forbidden, when done with an evil intention (*vyasanāt*).

<sup>76</sup> This includes not only the bringing up and hiring out, of women, for immoral purposes, but also the rearing of any living thing (*prāṇi*) for any cruel purpose, (comm.). In Yog. III, 111, the horse, cat, dog, fowl, parrot, etc. are instanced.

<sup>77</sup> Text *anarṅghā danḍa*, lit. 'pains (or trouble) taken to no (good) purpose,' or, as explained in Yog. III, 73, *śharū āvyartha-danḍasya pratipakṣatayā sthitaḥ*, i. e., 'that which consists in the opposite of profitable employment of one's body.' *Anarṅghā* is the ablative singular used for the dative or locative (as in Pāli); see note 62 on *kāmabhogā*. According to the Skr. commentary, which explains *anarṅghā* by *anarthena* (see comm. to § 43), it would stand for the instrumental. The same five offences are named in Yog. III, 113. For illustrations of the first three, see Yog. III, 77-79.



need in things of reiterate or momentary use.<sup>80</sup>

53. Next a disciple of the Samana must know and avoid the following five *typical* offences against the law of inward peace,<sup>81</sup> *viz.*, ill behaviour in thought, ill behaviour in word, ill behaviour in act,<sup>82</sup> obliviousness of the law of inward peace,<sup>83</sup> and unstable<sup>84</sup> attention to the law of inward peace.

54. Next a disciple of the Samana must know and avoid the following five *typical* offences against the law of keep-

<sup>80</sup> To whatever extent a person uses a larger quantity of food than he requires for himself, to that extent he renders it more difficult for others to obtain food, and thus causes them waste of labour (lit. unprofitable employment), (Comm).

<sup>81</sup> Text *sāmāiya*, Skr. *sāmāyika*. The Skr. comm. explains this term thus "one who, being of equal temper (*sama*) and devoid of love and hatred, looks on all creatures as being like himself, gains the advantage (*samāya*) of making momentarily regular progress in knowledge, faith and conduct, which are the source of incomparable happiness and which are only comparable to the miraculous gem and wishing-tree of heaven. The indispensable condition of obtaining that state is called *sāmāyika*, and it consists in avoiding to do that which is forbidden, and not abstaining from doing that which is permitted." The logical outcome of this explanation is that *sāmāyika* is the same as *samatva* or *sāmya* (cf. Yog IV, 19, 50). *i. e.*, that calm temper and firmness of mind which is not disturbed by any passion or any outward accident, but wholly given to religious practices. Etymologically the word is always derived, by means of the *vṛiddhi* suffix *ika*, from the compound of *sama* (equal) and *āya* (gain, profit)

<sup>82</sup> Thinking of what would be well or ill in doing one's household duties, making use of harsh abuse, and incautiously placing hand or foot on a spot which has not been previously examined with respect to the presence of any living creature, (Comm) The *sāmāyika* vow lasts only for two *ghaṭikā* (or 15 minutes) at a time

<sup>83</sup> *I. e.*, forgetting at a given moment, that one is under the promise of striving after inward peace (Comm)

<sup>84</sup> *I. e.*, either short-lived, or fitful, (Comm)

ing within a certain place;<sup>85</sup> viz., employment of family members as messengers, employment of servants as messengers,<sup>86</sup> communication by word of mouth, communication by gestures, and notification by throwing of clods.

55. Next a disciple of the Samana must know and avoid the following five typical offences against the law of keeping the *posaha*<sup>87</sup> abstinences; viz., using an unexamined<sup>88</sup> or badly examined bed for sleeping, using an unwiped

<sup>85</sup> Text *desāvagāsiya*, Skr. *deshāvahāshika*, lit., 'having some one place as one's sphere' Having determined the dimensions of one's area of living, according to the *digvrata* (see note 65 to § 50), a Jain may not leave it. But if the necessity arises of procuring something from beyond its limits, the law can obviously be evaded by any of the means mentioned above. Hence they are all prohibited. Compare Yog. III, 115.

<sup>86</sup> Text *āṇavaṇa* and *peṣavaṇa*, Skr. *āṇayana* and *preṣayana*. The latter word, according to the Skr. comm., implies 'sending by force (*balāt*) for something,' and is equivalent to sending a *preṣya* (cf. Yog. III, 115), a 'servant' or 'slave.' The force of the latter word may be clearly seen from the connection in which it occurs in Yog. II, 65. By contrast *āṇavaṇa* implies 'causing to be brought by the favour of a member of the family.'

<sup>87</sup> Text *posaha*, Pāli *uposatha*, Skr. *pośadha* (properly *upavasatka*). It is the sacred day of the Jains, which regularly occurs on six days of the month, i. e., on the day of the full moon, on the day of the new moon, and on the two days which are the eighth (*aṣṭhami*) and fourteenth (*chāuddasi*) respectively from the full and new moon. The day is distinguished by the four abstinences (*uvavāsa*) from food (*āhāra*), bodily attentions (*śharīra-satkāra*), sexual intercourse (*abrahma*), and daily work (*vyāpāra*). See commentary; also Appendix III, note on p. 39. Compare also Yog. III, 84, 116.

<sup>88</sup> Text *appadilehiya*, Skr. *apratilekhita*, lit., 'not scraped;' but explained by Skr. *apratyapekṣita* 'not examined.' The difference between *appadilehiya* and *appamajjiya* is that the former act of cleaning is done with the eye, the latter with a cloth, (Comm).

or badly wiped bed for sleeping, *using* an unexamined or badly examined spot for easing nature, *using* an unwiped or badly wiped spot for easing nature,<sup>89</sup> and imperfect observance of the posaha abstinences.

56. Next a disciple of the Samana must know and avoid the following five *typical* offences<sup>90</sup> against the law of right distribution of alms; *viz.*, putting away among living things,

<sup>89</sup> Text *uchchāra-pāsavana*, Skr. *uchchāra-prasavana*, lit., voiding feces and urine. One of the greatest sins a Jain can be guilty of is injury to any living creature (insects, etc.). Hence any spot likely to come into use in any way, must be previously carefully examined and wiped, especially during the rainy season when the crop of insects is abundant. See the detailed instructions in Āy., I, 7. 11, 1-2.

<sup>90</sup> Text *aiyārā*, Skr. *atichūrāḥ*, *i. e.*, 'transgressions.' It may be noted that all the 'offences' here mentioned are rather evasions than contraventions of the law. Now an *atichūra*, as the comm here explains, is strictly speaking the contravention (*parihāro*) of a law, *i. e.*, the doing of a forbidden act, while *bhanga* is the evasion of a law, *i. e.*, the doing of an unforbidden act for the purpose of avoiding a forbidden one. Accordingly a *bhanga* can only occur in the case of *deśha-ṛivati* or the limited abstinence incumbent on a śāvaga, to whom only certain acts are forbidden; while the *atichūra* occurs in the case of *sarva-ṛivati* or the total abstinence of a sādhu, though it may also occur in the case of *deśha-ṛivati* in proportion as the śāvaga advances in abstinence. But, the comm. adds, the word *atichūra* is here used in an indefinite (*anākīrṇa*) sense, and must be understood to mean either a 'contravention' or an 'evasion,' according to the circumstances of the case.

<sup>91</sup> Text *akā-samvibhāga*, Skr. *yathā-samvibhāga*, 'distributing according (to rule)' In Yog III, 50 the law is called *atichā-samvibhāga*, 'distribution to guests,' and explained as referring to *catur-ṛiḥ'akāra-pātra-cāhādāna-sādman*, *i. e.*, 'the four kinds of food, bowl, clothes, and lodging.' Compare with this the promise in § 59, and note 100. Still, as shown by the 'offences,' it is particularly food that is intended here. The rule is that no other food may be given to, or accepted by, a Jain monk, but such as the giver had pre-

covering up with living things, neglecting the appointed time, making a pretence of others, and acting from jealousy.<sup>92</sup>

57. Next he must know and avoid the following five offences<sup>92</sup> against the law of a determined self-mortification by the last mortal emaciation; *viz.*, longing after this world,<sup>93</sup> longing after the next world, longing after life, longing after death, and longing after sensual enjoyments.

58. Then the householder Āṇanda, in the presence of the Samaṇa, the blessed Mahāvira, took on himself the twelvefold law of a householder, consisting of the five lesser vows and the seven disciplinary vows; and having done so, he praised and worshipped the Samaṇa, the blessed

pared for himself (*svārthan nīrtarita*). Food which a monk (*sādhu*) may accept, is called *esaṇijja* or *ahesaṇijja*; while food which is 'made on purpose for him' and which he may not accept, is called *āhākammiya*. Hence a monk may not accept any food, prepared after his arrival; such food is tainted with the 'fault of after-preparation' (*pashchāt-karmadosa*). See the detailed rules in *Āy.* II, 1.

<sup>92</sup> As a monk may not eat any living thing (such as uncooked grain, uncut fruit, etc.), a person may avoid giving to him, when he comes to beg, by placing food among grain or covering it up with fruit. Or he may change the hour of his promised alms-giving, so that the begging monk misses the right time. Or he may avoid giving anything by pretending that it belongs to another person. Or he may give simply out of spite, in order not to be out-done in liberality by another. Cf. *Yog.* III, 117.

<sup>93</sup> 'This world' does not mean 'the present world' or 'the present world' as expressed in the later phrase 'the world of men,' as opposed to 'the world of devas.' and the reference is to a future rebirth in 'this world of men.' *śū* savaga, at this ascetic stage, is not to long after being reborn, *śū* g, as a chief or a minister, etc. He is also not to long to become, after his death, a deva or 'god' in the 'world of devas.' Further, on observing the respect paid to wealth, learning and position, he is not to think, that after all it is better to live than to starve one-self to death; nor seeing that such a return to social life is out of the question for him, is he to wish that he might rather die at once, than go on starving himself. Cf. *Yog.* III, 150. A curious illustration of the warning against 'longing after life,' occurs in the tenth book of the *Dashāshrutasaṅgṛha*; see *Ind. St.*, XVI, 170.

Mahāvīra, and then spake to him thus: "Truly, Reverend Sir, it does not befit me, from this day forward, to praise and worship any man of a heterodox community,<sup>64</sup> or any of the devas<sup>65</sup> of a heterodox community, or any of the objects of reverence of a heterodox community;<sup>66</sup> or without being first addressed by them, to address them or converse with them; or to give them or supply them with food or drink or delicacies or relishes;<sup>67</sup> except it be by the command of the king, or by the command of the priesthood, or by the command of any powerful man, or by the command of a deva, or by the order of one's elders,<sup>68</sup> or by the exigencies

<sup>64</sup> Such as the charaka (*charakāḍi-kutirthikāḍi*, comm.); see Bhag., pp. 163, 214.

<sup>65</sup> Such as Hari (Viṣṇu) and Hara (Śhiva), (comm.)

<sup>66</sup> The words *cheṅyām* or *arhanta-cheṅyāḍiṃ*, which the MSS. here have, appear to be an explanatory interpolation, taken over from the commentary, which says the 'objects for reverence may be either Arhats (or great saints) or Cheṅyas. If they had been an original portion of the text, there can be little doubt but that they would have been *cheṅyāḍi*. The difference in termination, *pariggahiyāḍi cheṅyām*, is very suspicious. The same peculiarity occurs also in Ov. § 99; but an interpolation, once admitted into a standing passage, would naturally tend to be reproduced whenever that passage recurred.—The word *cheṅya* has here the special sense of an idol (*pratimā-lakṣaṇa*), (comm.), such as the images of Virabhadra and Mahākāla (two forms of Śhiva) worshipped by the 'Bhautas,' a low class of Brāhman temple priests.

<sup>67</sup> This does not forbid giving out of charity, but only giving from respect for the applicant's faith, (comm.).

of living. *On the other hand* it behoves me, to devote myself to providing the Samanas of the Niggantha faith<sup>99</sup> with pure and acceptable food, drink, delicacies and relishes, with clothes, blankets, alms-bowls, and brooms, with stool, plank and bedding, and with spices and medicines."<sup>100</sup> To

<sup>99</sup> *I. e.*, Jain ascetics; see note 18.

<sup>100</sup> The objects here mentioned are thus explained in the Gujarāṭī paraph. : *asana* 'food' is such as 'rice and curry' (*bhātthī odan, sālān*); *pāna* 'drink' is such as milk, water-gruel (*chāsī* or *chhāchhi*), etc.; *khāma* 'delicacies' are such as cocoanut (*sūkhar* or *ukar*) and other fruits; *sāma* 'relishes' are such as betel (*pān-sopārī*), ginger (*sūth*), etc. See paraph. to §§ 87, 124 of the Oravāīya Sutta. *Kambala* is a woollen or hairy blanket; *pāyapuñchhana*, Skr. *rajo-haraṇa*, is a broom for sweeping the ground before one's feet. *Piḍha*, Skr. *piṭha*, modern *piṛhā* is a stool to sit on (*āsana-vishesa*, Skr. comm. to Or. § 49), but which may be also sufficiently large to allow of being slept on, a small square bench or cot (*vājavaf*, as it is uniformly rendered in all paraph., modern *vājavaf*; in Kap., Sām., § 53 it is apparently a synonym of *sejjā*, Skr. *sayyā*, according to the comm., [see footnote on p. 307 of Prof. Jacobi's translation; but perhaps the order of *piṭha* and *phalaka* should be reversed]); *phalaga*, Skr. *phalaka*, is a plank or board (*pāṭī* or *pāṭū*, as the paraph. uniformly renders it), intended to be used as a shelf or ledge for placing things on (Skr. comm. *avaṣṭambhana*), but in case of need it may be used for sitting (cf. Kap., Sām., § 53) or sleeping on (*phalaka-sejjā* in Or. § 116); *sejjā-saṃthāra* is the 'bedding' for sleeping on. *Osaha* 'spices' are such as ginger, cloves, etc.; *bhesajja* 'medicines' are such as powders (*būki*), extracts (*kiṭṭha*), and mixtures (*ghasār*); see paraph. to Or. § 124. With regard to *phalaga* or modern *pāṭī*, it may be added, that the word has also the following meanings: 'a broad open basket' (in this sense properly spelt *pāṭī*, Skr. *samputaka*) or 'a shield' (Skr. *kheṭa*) or 'a game-board' (Skr. *dyūtopakāra*). In none of these senses, however, the word *phalaga* is used here; though it may have those meanings in Or. § 49, (see Skr. comm.). On *piṭha* and *phalaka* among the Buddhists, see *Chullavagga*, VI, 2, 1 (in *Sacred Books of the East*, vol. XX, p. 165).

the above effect he made a formal promise; and having done so, he asked *various* questions and accepted the replies given; and then he respectfully<sup>101</sup> took leave of the Samāṇa, the blessed Mahāvīra; and having done so, he went away again from the Dūpalāsa Cheīya and from the presence of the Samāṇa, the blessed Mahāvīra, and then returned to where his own house was in the city of Vāṇiyagāma; and having done so, he spake to his wife Sivanandā thus: "Truly, O beloved of the devas, I have listened to the Law in the presence of the Samāṇa, the blessed Mahāvīra, and that Law is what I desire and except and am pleased with; so now, do thou, O beloved of the devas, go and praise the Samāṇa, the blessed Mahāvīra, and (*as above*, § 10, down to) wait on him, and in his presence take on thyself the twelve-fold law of a householder which consists of the five lesser vows and the seven disciplinary vows.

59. Then that Sivanandā, his wife, being thus spoken to by Āṇanda, the servant of the Samāṇa, and being happy and pleased, called her domestic servants; and having done so, she spake to them thus: "Quickly bring to me without loss of time" (*the sacred vehicle*<sup>102</sup>, and so forth, down to, she went and) waited on the Samāṇa.

60. Then the Samāṇa, the blessed Mahāvīra, spake a sermon on the Law to Sivanandā and to the right great company that had come out with her.

61. Then that Sivanandā, having listened and attended to the Law in the presence of the Samāṇa, the blessed Mahāvīra, and being happy and pleased, (*and so forth*, down to) took

<sup>101</sup> Text *tikkhutto eandaī*, an elliptic phrase, meaning literally: 'circumambulating him three times by starting from the left and coming round to the right he worshipped him,' as an act of leave taking, just as he had done on his arrival; see note 17.

<sup>102</sup> See the rest, below in the seventh lecture.

on herself the law of a householder; and having done so, she re-ascended<sup>103</sup> that excellent sacred vehicle of hers, and then returned to the place whence she had come<sup>104</sup>.

62. *When she had gone away*, the blessed Goyama turning<sup>105</sup> to the Samana, the blessed Mahāvira, praised and worshipped him; and having done so, he spake to him thus: "Reverend Sir, is Ānanda, the servant of the Samana, capable of submitting, in the presence of the beloved of

<sup>103</sup> Text *duruhaī*, rendered in the Gujarātī paraph. by *vaise* 'she sat.' The meaning of the word is more accurately rendered in the paraph. to Ov. § 49, *ūpari chaṛhe* 'he mounted up,' and in that to Nāy. § 88, *chaṛhe ūpar vaise*, 'mounting up, he sat down,' *et passim*. In the paraph. to Nāy. § 133, it is explained by Skr. *ārūḍha*. There can be no doubt that it is some derivation of the root *ruh* 'to mount.' After the tentative suggestion of Weber (Bhag., p. 411), it is commonly (E. Muller, *Beiträge zur Jaina Grammatik*, p. 34, Leumann in the Index to Ov., p. 126, Steinthal in the Index to Nāy., p. 67) identified with Skr. *adhi-rohati*. But it is not easy to conceive, by what process *adhi* could turn into *du*. The real derivation of the word is much simpler. It is the same as Skr. *ud-rohati*, with the metathesis of *ud* to *du*. Such transpositions are not uncommon in Prākṛit and Pāli; e g., Pr. *rahasa* for Skr. *hrasva*, Pā. *rahada* for Skr. *hrada*. A long list of such transpositions (or *vyatyaya*) are given by Hemachandra ii, 116—124; see also Bhag., p. 412, and E. Kuhn's *Beiträge zur Pāli Grammatik*, pp. 51, 57. The verb *ud-ruh* itself appears to be obsolete in Sanskrit; but the noun *ud-rohana* 'mounting on a bed' has been met with (see Bohtlinck's *Sanskrit Wörterbuch in kurzerer Fassung*); compare also Skr. *ud-rodhana*. I would suggest a similar derivation for the verb *dūjjai* 'he goes forth,' 'he goes about,' from Skr. *ud-ajati* (or *ud-eti*).

<sup>104</sup> Text *jān eva disaṃ*; in classic Prākṛit it would be *jān eva disaṃ*; the use of the long termination is a survival from the ancient, or āraha, Prākṛit. See my edition of the Prākṛita Lakṣaṇam, pp. xxxvii, xxxviii.

<sup>105</sup> Lit., saying "Reverend Sir."



there also Āṇanda, the servant of the Samaṇa, is declared to enjoy an existence of four paliovama periods.

63. Then the Samaṇa, the blessed Mahāvira, for some time or other, abode elsewhere in a different country.

64. Then that Āṇanda, having *now* become a servant of the Samaṇa, devoted himself to mastering *the discrimination of the living and liveless and (as before, § 58, down to) supplying the Nigganthas.*

65. Then that Sivanandā, his wife, having *also now* become a servant of the Samaṇa, devoted herself (*as above, § 64, down to) supplying the Nigganthas.*

66. Then fourteen years passed by during which that Āṇanda, the servant of the Samaṇa, sanctified<sup>112</sup> himself by unwearying<sup>113</sup> exercises in the moral restraints imposed by the religious vows<sup>114</sup> as well as in the *general* renunciations and *special* posaha abstinences; and when he was in the middle of the fifteenth year, at some time or other, at the time of the midnight hour, while he was keeping religious vigils, there occurred to him the following inward<sup>115</sup> musing, hidden

Vol. I, p. 303. "This repeated ten *koṣi*s of *koṣi*s of times, (*i. e.*, 1,000,000,000,000,000) is a *sāgaropama*." See Colebrooke's *Essays*, Vol. II, p. 194. Stevenson, p. XXV, however, reverses this explanation.

<sup>112</sup> Text *oppūṇaṃ bhāvevāna*, Skr. *ātmanāna bhācayan*, explained by Skr. *rūṣayan* in Skr. comm. to Niy. § 5, 'training one-self (by self mortifications) in holy thoughts,' raising up in one-self a holy frame of mind; cf. the Gujurātī parabh. to Or, § 131, where *bhācīyagpū*, is explained by *rūḍhū bhācīo cāhāi cāritraī ātma*.

<sup>113</sup> Text *ucchāraya*, Skr. *ucchācucā*, lit. 'high and low,' *i. e.* cf. *evay kiṇ*.

<sup>114</sup> *I. e.*, those of the twelvefold law of the householder, see §§ 13 ff.

<sup>115</sup> Text *ajjhātthēya*, explained uniformly in the Skr. commentaries (*e. g.*, to Niy. 51) by *adhyātmiḥ ātmāśraya*, 'referring to one's self'. There is clearly here a reminiscence of the Pali *ajjhātiya*. But there are serious phonetic difficulties in this explanation; nor is it

reflection: "Truly I am, in the city of Vāṇiyagāma, a person whom many princes (*as above* § 5, down to), and also (*as above*, § 5, down to) the support of my own family; hence on account of this hindrance, I am not able to live conformably with the teachings of the Law<sup>116</sup> received in the presence of the Samaṇa, the blessed Mahāvira. Therefore, it is truly better for me, to-morrow morning (*and so forth*, down to) after sunrise, to prepare abundant food (*etc*, and acting in all respects<sup>117</sup> like Pārāṇa, down to) place my eldest son in charge of my household; then having taken leave of my friends and of my eldest son, and having cleaned<sup>118</sup> a house for keeping the posaha observances in the midst of my people of the Nāya<sup>119</sup> clan, to live in conformity with the teachings of the Law as received in the presence of the Samaṇa, the blessed Mahāvira." Thus he reflected within himself, and

quite congruous with the context, which requires synonyms expressive of deep inward musing. The word seems rather to presuppose such a Skr. form as *adhyāsthita* 'abiding within.'

<sup>116</sup> Text *antiyaṇ*, variant *antie*. The former is correct; it is adjectival, to be construed as an accusative singular feminine with *dharmapaṇḍitīm*. In §§ 12, 58, the correct form is *antie*, being adverbial. In the latter case 'he took the Law on himself in the presence of the Samaṇa'; in the former case 'he observed the Law which he had received in the presence of the Samaṇa'.

<sup>117</sup> *I. e.*, bathing, dressing, inviting friends and relatives, and giving them an entertainment.

<sup>118</sup> Text *padāchitta*. See note 88.

<sup>119</sup> Text *nāyakula*, Skr. *jñātri-kula*, the clan of the Jñātri kshatriyas, to which also Mahāvira himself belonged, who hence bears the name of Nāyaputta (Skr. *Jñātrīputra*) or *Nāyakulanandana* or *Nāyamun* (*Ind. St.*, vol. XVI, pp 330, 331). This notice shows that Ānanda belonged to Mahāvira's clan. The Skr. comm. translates it by *stajana-grāhe* 'in the house of his people,' which (unless it is merely intended as an explanation) would seem to show, that the true significance of the phrase was no more understood.

accordingly, on the morrow he *prepared* abundant food (and so forth, everything as above), and on finishing the entertainment, he decorated and honoured his friends (etc.) with abundant flowers (etc.);<sup>120</sup> and having done so, he called his eldest son into the presence of those very friends (etc.), and then spoke to him thus: "Truly, my son, I am, in the city of Vāṇiyagāma, a person whom many princes (and so forth, exactly as he had been musing before, down to) to live conformably with the Law. Therefore, it is truly better for me now to appoint thee as the mainstay (etc.) of my own household and (as above, down to) to live in conformity with the Law."

67. Then the eldest son, saying "let it be so," respectfully assented to that proposal of Ānanda, the servant of the Samaṇa.

68. Then that Ānanda, the servant of the Samaṇa, in the presence of those very friends (etc.), placed his eldest son in charge of his household, and having done so, he spoke to them all thus: "Do not you, beloved of the devas, from this day forward, any of you consult me or give notice to me regarding any of the many affairs (and so forth, as above, § 5), or cook and season for my behoof any food (etc.)."<sup>121</sup>

69. Then that Ānanda, the servant of the Samana, took leave of his eldest son and of his friends and kinsmen; and having done so, he came out of his own house, and then went out of the city of Vāṇiyagāma, walking right through the midst of it. Having done so, he proceeded to *kāra* (Skr. *mithyākāra*) or 'declaring (an act) to be false'; i. e., if a Sādhu be betrayed into doing any act inconsistent with his profession, he is to own it in his heart to be false or wrong; i. e., he is to express repentance (*paścāttāpa-kāra*). 3, *tahakkāra* (Skr. *tathākāra*) or 'expressing acquiescence' or 'acceptance'; e. g., if a guru be asked any question, his reply is to be received as true and correct. 4, *Āvasāyā* (Skr. *āvāśyākī*, sel. *kriyā*) or 'acting unavoidably'; e. g., if a Sādhu, who should never unnecessarily come out of his shelter (*upāsraya*), finds it necessary to leave it, he should, on coming out, say "it is necessary." 5, *nisehiyā* (Skr. *niṣedha* or *nisedhikā*, sel. *kriyā*) or 'finishing'; e. g., if a Sādhu returns to his shelter, after having finished his necessary work, he is to indicate it by saying "finished." 6, *Āpucchchāṇā* (Skr. *āpucchchāna*) or 'consulting' or 'conferring'; i. e., if there is any work to be done, one should consult with those who have a right to be asked; e. g., on going to a Jain temple, the guru should be asked. 7, *paḍipucchchā* (Skr. *pratipucchchā*), or 'giving notice'; i. e., even in the case of a previously given general permission or of a previous consultation, when the actual moment of action arrives, notice of doing it should again be given. 8, *chhandanā* (Skr. *chhandana*), or 'invitation'; e. g., if a Sādhu returns from begging food, he is to invite the other Sādhus, who remained at home, to share his meal. 9, *nimantanā* (Skr. *nimantrana*), or 'making an offer', e. g., if a Sādhu has no food for himself, he is, on going to beg, to ask the other Sādhus whether he may bring some for them. 10, *avasampayā* (Skr. *upasampat*), or 'receiving initiation'; i. e., if any one goes to an Āchārya to receive from him initiation or further instruction in matters of knowledge, faith and conduct, he is to acknowledge himself as his disciple (*śiṣya*). These ten modes of conduct primarily apply to Sādhus; but some of them are also applicable to Shrāvakas. An instance of the sixth and seventh modes occurs in the present paragraph. An instance of the first mode will be found in § 81 (see note 152). Instances of the third mode occur frequently; see, e. g., § 67, 87, 120, 112, etc.

the Kollūga suburb, where his posaha-house was in the midst of his people of the Nāya-clan. He then swept the posaha-house, next examined a place for easing nature<sup>122</sup>, and finally spread a bed of dabbha-grass, and placed himself upon it. And thus, in his posaha-house, keeping the posaha abstinences, and abiding on his bed of dabbha-grass he lived in conformity with the teachings of the Law which he had received in the presence of the Samāṇa, the blessed Mahāvīra.

70. Then that Ānanda, the servant of the Samāṇa, engaged in conforming himself to the standards of an uvāsaga<sup>123</sup>. Perfectly, in *thought, word and deed*,<sup>124</sup> he practised, maintained, satisfied, accomplished, proclaimed<sup>125</sup> and completed the *observance of the first standard of an uvāsaga according to the sacred writings, according to the rules prescribed in them, according to the right way, and according to the truth.*<sup>126</sup>

71. Then that Ānanda, the servant of the Samāṇa (*as above, § 70, down to*) completed the *observance of the second standard of an uvāsaga, and likewise that of the third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, and eleventh standards.*<sup>127</sup>

<sup>122</sup> See note 60.

<sup>123</sup> *I. e.*, 'servant' of the Samāṇa, see note 1. The word for 'standard' is *paśunā*, Skt. *pratimā*, lit. 'a pattern, model, standard, rule'. It is used as a technical term for certain religious exercises of faith and self-mortification. See comm. to Kap. § 109. (note, p. 110)

<sup>124</sup> The text has only *ācaryam*, but the rest of the standing phrase is to be supplied according to the commentary to Kap. (Sam.) § 63 (see the note on p. 126). It is also supplied in the Gujarati paraphrase.

<sup>125</sup> *I. e.*, he proclaimed that he had accomplished it. (Comm.)

<sup>126</sup> See the Skt. commentary here and to Kap. (Sam.) § 63 (note on p. 126)

72. Then that Ānanda, the servant of the Samana, through these ascetic exercises, lofty, abundant, persevering and intense as they were, became withered, and so forth, (down to) emaciated and reduced to a skeleton.<sup>123</sup>

the *daṃsana-paḍimā*, 'the standard of right views.' The second is the *vaya-paḍimā*, 'the standard of the vows,' i. e., of the *anuvvaya* or the five lesser vows (see §§ 13-12). The third is the *sāmāiya-paḍimā*, or 'the standard of inward peace.' The fourth is the *posaha-paḍimā* or 'the standard of the posaha abstinences.' The fifth is the *paḍimā-paḍimā* or 'the standard of the statuesque posture.' The sixth is the *abambha-vajjana-paḍimā* or 'the standard of abstention from incontinence.' The seventh is the *sacchit'āhāra-vajjana-paḍimā* or 'the standard of abstention from eating living things.' The eighth is the *sayam-ārambha-vajjana-paḍimā* or 'the standard of abstention from acting by oneself.' The ninth is the *pes'ārambha-vajjana-paḍimā* or 'the standard of abstention from acting through servants' (see § 54). The tenth is the *uddiṭṭha-bhatta-vajjana-paḍimā* or 'the standard of abstention from lawful food.' The eleventh is the *samana-bhūa-paḍimā* or 'the standard of being a samana' (or an ascetic). For the attainment of these several standards the same number of months is allotted as the standards occupy in the above mentioned order of succession; thus to the first standard one month is allotted, to the second, two, and so forth, to the eleventh standard, eleven months. The total amount of time, allotted to the eleven standards, is, thus, five years and one half. It will be readily understood that a rigorous exercise of the requirements of these standards will fit the devotee for the consummation which, of course, is the object of their institution—the religious suicide by a one-month's course of starvation. Of Ānanda it is related (in § 66) that he lived as an *uvāsaga* householder for 14 years and one half, and (in § 89) that he compassed his death after 20 years. This allows exactly the required 5 years and one half for his life of an *uvāsaga* ascetic.

<sup>123</sup> Text *ḍhamani-santso*, Skr. *ḍhamani-santataḥ*, lit. 'covered with veins,' i. e., so reduced in flesh that the network of veins could be seen all over the body.

73. Then to that Ānanda, the servant of the Samana, at some time or other, at the time of the midnight hour, while he was keeping his religious vigils, there occurred the following inward (etc.) reflection: "Truly through these ascetic exercises (as above, § 72, down to) I have become reduced to a skeleton; yet there is still in me effort, work, strength, vigour, manly power and energy of faith; therefore seeing that there is still in me effort and (as above, down to) energy of faith, and seeing that my teacher and instructor in the Law, the Samana, the blessed Mahāvira, abides as the Jina, and the Suhattī<sup>129</sup>, therefore it is better for me, tomorrow (as above, § 66, down to) after sunrise to devote myself to determined self-mortification by the last mortal emaciation, renouncing all food and drink and patiently waiting for my end."<sup>130</sup> Thus he reflected within himself, and accordingly on the morrow early (as above, § 66, down to) he devoted himself to the self-mortification by the last mortal emaciation (as above, down to) patiently waiting for his end.

74. Then to that Ānanda, the servant of the Samana, at

<sup>129</sup> *I. e.*, as the 'conqueror' of evil or the Redeemer, and as the 'granter of good' or the Saviour. From *Jina* the Jain religion takes its name. The MS. A B C read *suhattī*. I take it to be a title equivalent to the Buddhist *suṅḍo*, and representing the Skr. *suhasti*. The same title or name was born by a later Jain pontiff, said to have been a contemporary of Ashoka, and greatly successful in the spread of Jainism (see Kap. Transl., p. 200, footnote). The same word occurs in Blag., p. 291, where, however, it is spelt *suhastī*, and identified with Skr. *suhastī*; though the sense of it would be the same. MS. D and E give the reading *Sucattī*, which the Gujarātī paraph. explains to mean *Sucattī nagariye* 'in the town of Śāratī' (*Śāratī*),—apparently a very incongruous explanation.

<sup>130</sup> *Lit.*, "not for going for my end." See § 57. On this religious suicide by starvation, see Āy. I, 7, 5-8 (Transl. pp. 70, 72, 73, 75, 76, footnotes).

some time or other, by reason of his splendid perseverance, his splendid transformation, his increasingly developed *psychic* forces,<sup>181</sup> and his patient avoidance of the taint of all acts which tend to prevent its acquisition, there was vouchsafed the gift of supernatural sight.<sup>182</sup> Towards the East, in the

<sup>181</sup> *Lit.*, 'his psychic forces becoming improved.' See below note 188.

<sup>182</sup> Text *ohi-nāṇam*, Skr. *avadhi-jñānam*, *i. e.*, *avachchhinna-viśaya-jñānam*, *lit.* 'a knowledge of limits,' *i. e.*, of limited or circumscribed objects. It is one of the five kinds of knowledge accepted by the Jains (see Bhag., p. 208, Colebrooke, vol. I, p. 445). The designation of 'limited knowledge' it appears to have received in contradistinction of the 'unlimited' knowledge or *kevala-jñānam*. This would appear from the quotation in the Skr. comm. to Kap. § 112 (Jacobi's edition, note on p. 111), *neraiyā deva-titthankarā ya ohissa bāhirā honti, pāsanti sarvaso khalu, sesā devesa pāsanti*, *i. e.*, 'the Neraīya, Deva and Tiththankara are outside any limit (*i. e.*, are not subject to 'limited' knowledge); they indeed can see in every way (without any restriction), but the rest can only see in the regular (or ordinary) way.' (The interpretation of this quotation in the Translation of the Kalpa Sūtra, p. 257, is hardly correct). The five kinds of knowledge are defined in the *Sarva Darshana Sangraha* (Bibl. Ind. ed., p. 32). The highest kind is the *kevala* or absolute knowledge of the great ascetics (Tirthankaras, etc.); it is unlimited in every sense. Next comes the *manapajjaya* (Skr. *manah-paryāya*), or knowledge of the thoughts of others. Next the *ohi* (Skr. *avadhi*) or knowledge of limited objects; next *suya* (Skr. *shruta*), or refined knowledge; finally, the lowest, *masi* (Skr. *mati*), or common sense knowledge. The two lowest are kinds of natural knowledge, the other three are supernatural; yet the *ohi-nāṇa*, though supernatural, still cannot go beyond the limit of physical objects; the *manapajjaya-nāṇa* goes a step further and penetrates also the secrets of the heart; finally the *kevala-nāṇa* extends to everything whatsoever.—The *ohi-nāṇa* is thus defined in the *Sarva Darshana Sangraha*, *asanyasy-darshanādi-guṇa-janita-kriyopashama-mūlīkāt avachchhinna-viśayam jñānam avadhīh*, *i. e.*, the circum-



salt<sup>123</sup> sea, he recognised and beheld an area of five hundred *yojanas*, and the same towards the South and West.<sup>124</sup> Towards the North he distinguished and saw as far as the *Vāsadhara* mountain, called *Chulla Himavanta*.<sup>125</sup> Upwards he distinguished and saw as far as the *Sohamma* heaven. Downwards in this *Rayanappabhā* earth<sup>126</sup> he distinguished and saw as far as the *Loluyachchua* hell the period of punishment in which extends to 81,000 years.

75. At that time and at that period, the *Samana*, the scribed knowledge which is produced by the extinction of the corruption born of such qualities as wrong view etc., is called 'Limit.'—Other instances of the exercise of *ohānāna* will be found in Kap. § 15, (Transl, p. 223), and *Ind. St*, Vol XVII, p. 109.

<sup>123</sup> This is the first of the numerous *samudda* or mundane seas, accepted by the Jains. In it is situated the first continent, called *Jambuddica* (Skr. *Jambudvīpa*), or our own earth; see Bhag., pp. 201, 210, 239, 240.

<sup>124</sup> Text *pachchatthimeṇaṇi*, a form made analogously to *puratthimeṇaṇi*. As the latter represents the Skr *purastāt*, so the former, a Skr. *pratyastāt*. In Sanskrit the latter word appears to be only preserved in certain compounds, such as *pratyasta-gamana*, lit. 'going to the West,' hence 'sunset.' Both forms are derived by the Prāk. pleonastic suffix *ma*.

<sup>125</sup> On the *Chulla-himavanta* or 'Little Himālaya,' see Weber's *Shatruñjaya Māhātmyam*, p. 19. It is called so to distinguish it from the *Mahā-himavanta* or 'Great Himālaya.' Commonly it is called simply *Himavanta*. It is the first of the six *Vasadhara* mountains, which form the barriers between the seven *rāṣṭra* (Skr. *raṣṭra*) or 'regions' of *Jambuddiva*. See note 133.

<sup>126</sup> The Jains believe in a series of seven *padhatis* or earths, Each 'earth' contains numerous seas (*samudda*), continents (*dīpa*), and hills (*naraya*). Our own earth or *Jambuddica* belongs to the *Rayanappabhā*. See Bhag. p. 107, 240.—*Ḍīṭṭhayaṇṇa* = *soluyachchua*. It may be noted that there is also an *Arhāṇa* heaven (or *Arhāṇa*), the twelfth or uppermost of the series, see Bhag., p. 301.

blessed Mahāvīra, arrived on a visit. A company went out to hear him (as above, § 9, down to) and returned.

76. At that time and at that period, the senior disciple of the Samana, the blessed Mahāvīra, the monk called Indabhūi, of the family of Goyama,<sup>127</sup> of the height of seven hands, of a symmetrically built figure, with joints most firmly knit as it were by double mortise, collar, and pin, with a complexion as light as the filaments of the lotus or the streak of a piece of gold on the touchstone, a man of severe austerity, of brilliant austerity, of ardent austerity, of awful austerity, of grand austerity, a mighty one, a man of sublime merits, an awful ascetic, practising a life of sublime continence,<sup>128</sup> neglectful of all care for the body,<sup>129</sup> and charged with a store of the far-reaching fiery psychic force,<sup>130</sup> was devoting himself to the sanctification of self by the uninterrupted ascetic practice of never eating any

<sup>127</sup> On this and the following epithets, see Bhag., pp. 315—319; also App. III, note on p. 45.

<sup>128</sup> Text *bambhachera*, Skr. *brahmacharya*. This which is commonly translated 'chastity,' is not only abstention from unlawful, but from all sexual intercourse, therefore 'continence.'

<sup>129</sup> Text *uchchhūḍha*, Skr. *utkṣipta* (Hem. II, 127, properly *utkṣubḍha*, see Index, p. 104, to Ov.), 'abandoned,' 'neglected.' The term *uchchhūḍha-sarīra* is a synonym of *vosattha-kāsa* (Kap. § 117), and is explained in the Skr. comm. by *saṃskāra-parityāgāt* (Bhag. p. 317) or *parikarma-varjanāt*, 'neglect of all attention to the body.'

<sup>130</sup> Text *sankkhitta-vipula-tejo-lesha*, Skr. *sankṣipta-vipulā-tejo-leshyaḥ*. This is explained in Malayagiri's comm. to the *Sūrya-prajñapti* (see Bhag., p. 318), to be a kind of fiery force which is acquired as the reward of distinguished asceticism. Its nature is such as to be able to burn up objects situated over an area extending over many yojanas (*vipulā*); yet it may be compressed (and thus stored up) within the small compass of the body (*sankṣiptā*). The idea is akin to that of a store of electric force. It is clearly meant to express a psychic force capable of acting

but the sixth meal,<sup>141</sup> and generally by a course of self-restraint and penance.

77. Then that blessed Goyama, when the turn for the indulgence<sup>142</sup> of his sixth meal came round, engaged in private study during the first *three hours' period*<sup>143</sup> of the afternoon; during the second period he devoted himself to meditation, during the third period, without hurry, haste or bustle, he examined his mouth-protector,<sup>144</sup> and afterwards his vessels, clothes, etc.<sup>145</sup>; next he wiped his vessels,

destructively at a distance. The Jains believe in the existence of six different psychic forces (or *less*), indicated by six different colours, *tes* being the brilliant colour of fire or gold. See Bhag., p. 160. For an instance of the exercise of this *tes-lessā*, see Bhag., p. 214.

<sup>141</sup> Text *chhasthana chhasthenam*, supply *chhatenam*. The Jains, like other Hindūs, take two meals daily. The practice here referred to, therefore, consists in taking only one meal in every three days, or fasting for two days and a half at a time. The meal is taken on the evening of the third day.

<sup>142</sup> Text *lhamana*, Skr. *lshamana*, 'pardon, forbearance, indulgence, permission'. It is a common Indian idiom to say; 'pardon me this,' in the sense of 'permit me to do this.'

<sup>143</sup> Text *porisī*, Skr. *pauruṣī*, explained in the Skr. comm. to Kap. § 113 (see p. 112) by *pūshchātya-prahara-māsa*, 'a three hours' period of the afternoon'. It appears to be the same as a *yama*, 'a period of about three hours' (*prahara*). The third *porisī*, when he prepared to go on his begging round, would commence about 6 o'clock of the afternoon, according to our time.

<sup>144</sup> Text *mukhapattī*, Skr. *mūlha-patrī*, lit., 'a leaf for the mouth,' a small piece of cloth, suspended over the mouth to protect it against the entrance of any living thing. See Bhag., p. 195, where *maha-mottiyana* is probably an error for *mūla-pattiyana*.

<sup>145</sup> Text *bhūyana-rattāḍana*, Skr. *bhujana-gaṣṭr'adī*. The usual objects of a Jain monk's travelling outfit are, beside the mouth-protector previously mentioned, an alms bowl, a broom, and a gar-

clothes, etc., and then taking them up, he went to where the Samana, the blessed Mahāvira, was, and praised and worshipped him; and having done so, he spake to him thus: "I desire, Reverend Sir, with your permission, as the turn for the indulgence of my sixth meal has arrived, to go round the city of Vāṇiyagūma, to the upper, lower, and middle classes, on a begging tour of house-to-house collection.<sup>146</sup> May it so please you, O beloved of the devas; do not deny me".

ment. Under certain circumstances, however, he is allowed to have three garments (two lower and one upper), two vessels (one for drinking, the other for alms), a stick, an umbrella, etc. See Ay. II, 2, 3, § 2, II, 3, 1, § 3; II, 6, 1, § 1; II, 7, 1, § 1. The single garment of a monk is a *kambala*, and his alms-bowl is called *paḍiggaha*. Hence the use of the more general terms *bhāyana* and *vattā* would seem to indicate a plurality of those pieces of Goyama's outfit. The reading of the MSS. *bhāyana* (*panajjā*) is simply the usual abbreviation, for the full *bhāyana-vatthāmi*, which, for the sake of clearness, is adopted in the text. Compare also the vow in § 58 (p. 31)

<sup>146</sup> Text *ghāra-samudāyassa*. In the MSS. the usual spelling of the word is *samudāya* which is uniformly taken as an equivalent of the Skr. *samudāya* 'multitude,' both by the Skt. commentators and the Gujarāṭī paraphrases. Thus here the paraph. has *ghāra-samudāyaṃ kī bhikkhā na arthe bhraman bhunā vicāre* 'he wandered about for the sake of begging alms from a multitude of houses.' There is no Skr. comm. here; but the adjective *ghāra-samudāyiyā* (*śic*) occurs in Ov. § 120, which the Skt. comm. there explains by *gṛiha-samudāyāṃ pratigṛihāṃ bhikkhāyā yesāṃ grāhyatā asti te gṛihāsamudāyikāḥ*, 'those who have to beg alms from the multitude of houses, i. e., from house to house, are called *ghāra-samudāyiyā*' Similarly the paraph. to that passage has. *ghāra-samudāyiyā je ghaṇṇā gharānī thori thori bhikkhā lyaṃ, puṇa ek gharānī bhikkhā āhūr na lya, i. e., 'Samudāyiyā are those called who take a little food as alms from each of many houses, but do not take all their food as alms from only one*

78. Then the blessed Goyama, having obtained permission from the Samana, the blessed Mahāvira, went away from the presence of the Samana, the blessed Mahāvira, and from the Dūpalāsa cheiya; and having done so, he proceeded, without hurry, haste or bustle, carefully guarding his steps by steadily examining with his eyes the ground before him to the distance of four cubits,<sup>147</sup> to where the city of Vāniyagāma was. Having done so, he went round

house.' The meaning of the word, whatever its true derivation may be, is thus given correctly. For *ghara-samuddāṇiyā* is in Ov. § 120 distinguished from *du-ghara'ntariyā* 'those who enter two houses,' *ti-ghara'ntariyā* 'those who enter three houses' for the purpose of begging their food, etc. That is, some begged all the food required by them from one house, others from two houses, and so forth; others again limited themselves to no definite number of houses, but begged a little food from house to house, till they had collected as much as they required. The latter practice is called *ghara-samuddāṇa* 'house to house collection'. From the comparison of these terms, it seems clear, that the correct spelling of the word is *samuddāṇa*, which is given by a few of the MSS (see various readings to Ov. § 120). It is derived from *sam* + *ud* + *dāna* (root *dā*), and is a synonym of *samādāna* or *samupādāna*. That this is the correct spelling, is also shown by the fact that the consonant *d* is never found elided in any MS. If *samudāna* were correct, the spelling *samuāna* would be preferable. But the uniform retention of *d* points to the true spelling with *dd*. The assumption of *samudāna* being a contraction of *samudādāna*, analogous to *samudātta* for *samudādatta*, is not admissible, as it is only the short syllable *da*, but not the long *dā*, that may be suppressed.—In the view that *samudāna* is equivalent to *samudāya*, it must, I suppose, be assumed that *samudāna* is a contraction of *samudaana*, for Skr. *samudāyana*. All that can be said for such a derivation is, that it is not impossible

<sup>147</sup> I. e., lest he should tread on any living being. See the rules on *iriyā* or 'walking,' in Āy II, 3, 1, (esp. § 6, Transl., p. 137). The text for 'four cubits' is *juga* (Skr. *yuga*).

the city of Vāṇiyagāma, to the upper, lower, and middle classes, on his begging tour of house-to-house collection.

79. Then that blessed Goyama, going on his round of begging alms (exactly as described<sup>148</sup> in the Pannatti, and so forth, as before, § 78, down to) in the city of Vāṇiyagāma, duly collected<sup>149</sup> food and drink just as he received<sup>150</sup> it; and having done so, he went out of the city of Vāṇiyagāma; and then as he was passing close by the suburb of Kollāga, he heard the voices of many people. These many people were thus saying (etc) to one another: "Truly, O beloved of the devas, behold there, a disciple of the Samaṇa the blessed one! A servant of that Samaṇa, Ānanda by name, is devoting himself in his posaha-house to the self-mortification by the last mortal emaceration, (as above, § 73, down to) patiently waiting for his end."

80. Then to that Goyama, on listening and attending to this conversation in the presence of those many people, there occurred the following inward reflection (etc.): "I will go to him, I will see Ānanda, the servant of the Samaṇa." Thus he reflected, and accordingly he proceeded to the posaha-house in the suburb of Kollāga, where Ānanda, the servant of the Samaṇa, was.

81. Then that Ānanda, the servant of the Samaṇa, saw

<sup>148</sup> The name Pannatti appears to be an abbreviation of Vivāha Pannatti, which is another name of the Bhagavati, the fifth of the Jain Angas. See Bhag., pp. 368, 371, et passim, also Ind. St., Vol. XVII, p. 99.

<sup>149</sup> Text *paḍiggāheī*, Skr. *pratigrāhayati*. The usual spelling of the MSS. is *paḍiggāheī*, see Jacobi's note to Kap. (Sam.) § 14, (p. 121).

<sup>150</sup> Text *akāpajattam, sammam*, Skr. *yathā-paryūptam, samyak*. The monk is directed to accept what is given, and not to choose or ask what pleases him. See the rules on the subject in the Āchārāṅga Sūtra, Book II, Lecture 1.

the blessed Goyama approaching; and having done so, he, being happy and pleased (*and so forth, down to*) in his heart, praised and worshipped the blessed Goyama, and then spoke *to him* thus: "Truly, Reverend Sir, having through the *ascetic exercises*, lofty (*as above, § 72, down to*) become reduced to a skeleton, I am not able to come forward into the presence of any beloved of the devas, in order to salute him by *circumambulating him* thrice and bowing my head to his feet:<sup>111</sup> so do you, Reverend Sir, out of your own will and without compulsion,<sup>112</sup> come even hither, so that I may praise and worship the beloved of the devas by thrice circumambulating him and bowing my head to his feet.

82. Then that blessed Goyama went to where Ānanda, the servant of the Samana, was.

83. Then that Ānanda, the servant of the Samana, praised and worshipped the blessed Goyama, by *circumambulating him* thrice and bowing his head to his feet; and having done so, he spoke *to him* thus: "Is it so, Reverend Sir, that to a householder, to one who resides within his *own* house, the gift of supernatural sight may be vouchsafed?"

*Goyama replied*: "Yes, it is so."

*Ānanda continued*: "If then, Reverend Sir, to a house-

<sup>111</sup> The reference is, of course, to Goyama himself. The ceremony consists in walking round a person thrice, then falling on the ground before him, and touching his feet with the forehead. See note 17.

<sup>112</sup> Text *icchéhākūreṣam anāthogenam*, Skr *icchéhākūreṣa anāthi,ogenā*. According to the Jains there are ten ways of conduct in intercourse (*sumāchāre* or *saṃcāraṅgā*), which are enumerated in the 10th chapter of the Sthānanga Sūtra (Benares ed. leaf 500). Among these the *icchéhākūreṣa, i o*, acting of one's own will is the first. The reading *anāthogenam* is false, because inconsistent with *icchéhākūreṣa*, and a *dādhū* should not act from compulsion. See also note 121.

holder (*as above*, down to) may be vouchsafed, truly, Reverend Sir, to me too, *who am* a householder and one who resides within his *own* house, *the gift of* supernatural sight has been vouchsafed. I can recognize and behold, towards the East, in the salt sea, *an area* of five hundred yojanas (*as above*, § 74, down to) the Loluyachchua hell.”

84. Then that blessed Goyama spoke thus to Ānanda, the servant of the Samana: “It is so, Ānanda, that to a householder (*as above*, § 83, down to) may be vouchsafed; but certainly not such a very extensive one. Therefore do thou, Ānanda, acknowledge thy sin in this matter,<sup>153</sup> promise amendment, and take upon thee a penance.”

85. Then that Ānanda spoke thus to the blessed Goyama: “Is it so, Reverend Sir, that according to the word of the Jina, one should make acknowledgment of sin and (*as above*, § 84, down to) take upon one’s self a penance regarding things *that are* true, real, genuine and actual?”

*Goyama replied*: “No, it is not so.”

*Ānanda continued*: “If, Reverend Sir, according to the word of the Jina, one need not make acknowledgment of sin regarding things *that are* true (*and so forth*, *as above*), nor (*as above*, § 84, down to) take upon one’s self a penance, then, Reverend Sir, do you indeed yourself acknowledge your sin in this matter and (*as above*, § 84, down to) take on yourself a penance.”

<sup>153</sup> See note 155. The ‘sin’ consisted in the untruthful or mistaken exaggeration of the gift vouchsafed to him.—Text *sumu-payas*, Skr *sumutpadyate*. The MSS. spell the word almost uniformly with a single p. The same peculiarity, or irregularity, of spelling may be observed in a few other words, such as *padiggāha* (§ 70), *samuddānam* (§§ 77, 73), *urastānam* (§ 20), etc., which are almost uniformly spell in the MSS. *padigāhet*, *samudāṣam*, *urastānam*, etc.



coming; then he gave an account of what he had accepted

*punaḥ kariṣyāmi*" *ity abhyupagamanam*; see *Ind St.*, Vol. XVI, p. 483). On the 'promise of amendment' followed, as a matter of course, the 'priestly absolution.' Hence the double term *āloya-paḍikkante*, in the connection in which it usually occurs, may practically be taken to be equivalent to 'one who has made confession and received absolution.' This view of the two terms *āloyaṇā* and *paḍikkamaṇa* is borne out uniformly by all Skr. commentaries, and vernacular paraphrases. In the present case (§§ 84-89) there is no Skr. commentary, but the Gujarātī paraph. to § 84 has: *chija sthānīk thikāne āloya, michchhā-dukkaḍ do, tapakarm na prāyachchhit tumhe lyo*, i. e., 'having acknowledged your sin in this matter and admitted that it is a sin and offence, take on yourself some self-mortification as a penance.' In the Skr. comm. to Ov. § 117, the words *aṇāloya-appaḍikantā* are explained by *akṛitālochanās tato doṣād anivṛittāś cha*, i. e., 'having made no acknowledgment (of sin) and hence being not freed from guilt.' In the Gujarātī paraph. to Ov. § 88, the words *āloya-paḍikkantā* are explained by *āloyā pāp lāgū te siddh-ādīk āgūlī prakāshyā, paḍikamyā michchhā-dukkaḍ-ādīkai*, i. e., '*Āloyaṇā* means: on the occurrence of any sin, to make it known to the priest and other authorities, while *paḍikkamaṇa* means the admission of sin, offences, etc.' The same words are in the paraph. to Ov. § 119, thus explained: *doṣ lāgū hūto guru samtpai āvi sambhalāvai, paḍikkamī pāp thāki nivartī na*, i. e., 'on the occurrence of any sin, having gone to the priest and informed him, and having turned away from sin.' It may be noted that here *pāp* or 'sin' is used in connection with *paḍikkamaṇa*, while, in the paraph. to § 88, it was used with reference to *āloyaṇā*. Similarly *doṣ* or 'guilt' is here used with *āloyaṇā*, while in the Skr. comm. to § 117, it was used with *paḍikkamaṇa*. This clearly shows that both terms *āloyaṇā* and *paḍikkamaṇa* are applicable to the same kinds of sins and offences, and only denote two different acts to be done in reference to them. Nor does the Skr. commentary to Bhag., p. 300, which is quoted in support of the erroneous view in Ov., Index, p. 102, yield any different interpretation. The object of the commentator, in that passage, is simply to explain that the compound phrase *āloya-paḍikkante* is susceptible of two different grammatical

of the Samana; and having done so, I returned quickly to this place. Now, Reverend Sir, *tell me*, is it for Ānanda, the servant of the Samana, to acknowledge his sin in that matter and (as above, § 84, down to) to take on himself a penance,<sup>157</sup> or is it for me *to do so*?"

The Samana, the blessed Mahāvīra, turning to Goyama,<sup>158</sup> spoke to him thus: "Indeed, Goyama, it is thou who shouldst acknowledge thy sin in that matter, and (as above, § 84, down to) take on thyself a penance; and of Ānanda, the servant of the Samana, thou shouldst ask pardon for that matter."<sup>159</sup>

87 Then that blessed Goyama, saying "be it so," humbly accepted the decision of the Samana, the blessed Mahāvīra; and having done so, he acknowledged his sin in that matter, and took on himself *ascetic exercises* (and so forth, as above, § 72), and of Ānanda, the servant of the Samana, he asked pardon for that matter.

88. Then the Samana, the blessed Mahāvīra, for some time or other, abode elsewhere in a *different* country.

89. Then that Ānanda, the servant of the Samana, having sanctified himself by many *exercises in the moral restraints imposed by the religious vows* (and so forth, as above, § 86), and having followed the profession of a servant of the Samana for twenty years, and having duly observed in his body (etc.) the eleven standards of an uvāsaga, *now mortified*<sup>160</sup> himself by a course of emaceration continued through

<sup>157</sup> Text *udāhu*, Skr. *utāho*. Perhaps the same word occurs in Āy. I, 2, 4, § 4.

<sup>158</sup> Lit. ' saying, Goyama.'

<sup>159</sup> That is, for having disputed Ānanda's well-founded claim.

<sup>160</sup> Text *jhāsittā*, which the Gujarāṭī paraph explains by *nirmala śuddha karine*, 'having made himself pure or holy,' 'having sanctified himself.' This is not a translation, but an explanation. The commentaries give two different interpretations, usually they make the root

one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month allotted for his death,<sup>161</sup> having made confession of sins and

*jhūs* to be a synonym of the root *sen*. This is evidently founded on a confusion of the two roots *jus* (Skr. *juṣ*) and *jūs* = *jhūs* (Skr. *juṣ* or *yūṣ* or *jhūṣ*). Or they explain *jhūs* by *kṣapitaṃ* or *kṣīṇaṃ kar*, 'to starve, to waste'. The latter is the correct view.

<sup>161</sup> Text *kāla-māse*. This is undoubtedly the correct reading, preferable to *kalaṃ-māse* or *kāle māse* given by some MSS.; see note 14 on page 8. The reading *kāle māse* is perhaps a mere clerical blunder for *kalaṃ māse*. The term *kāla-māse* means 'within the month allotted for the purpose of effecting one's death,' and refers to the words *māsiyāe saṃlehaṇāe*, or 'self-mortification lasting for one month', and *saṃhīṇa bhattāṃ chhedittā*, 'depriving one's self of sixty meals.' As a Jain takes two meals a day, the latter phrase means that he starves himself for one month, and is equivalent to the phrase *māsiyā saṃlehanā* or 'monthly starvation'. The object, as well as the result, of this monthly starvation is to effect one's death, a religious suicide. Hence the 'month of starvation' is called 'the month of death'. The Gaj. paraph. rightly renders the phrase by *kāla-māse maraṇ nā avasar nāi rikhaī kāl maraṇ karī nai* or 'having effected his death within the period (allotted) for dying,' (see, e. g., the paraph. of Or. § 69).—This kind of religious suicide, by means of a one month's starvation, appears to have been a favourite resource with Jain devotees. Thus it is recorded of the monk (*aṇāgara*) Khandaga (Bhag. §§ 77, 79, pp. 300, 302), and of the layman (*samaṇorāsaga*) Ambūḍa (Or. § 100) and of all the pious men, whose story is related in the *Uvāsagalasāo*. It is also said to have been the mode of death of the patriarchs Pārshwa (Kap. § 165), and Arishtanemi (Kap. 152). Of course the phrase *kāla-māse* does not necessarily mean, that the death actually occurred at the end of the month. It only shows that the death is intended to be effected by a course of a month's starvation, and it may occur at any time within the month, after a longer or shorter period. Hence

promise of amendment,<sup>162</sup> and being sunk in deep spiritual abstraction,<sup>163</sup> he attained his death, and was re-born as

it is said in Ov. § 69, *appatāro vā bhujjataro vā kāla-māse kālam kichchā*, i. e. 'having effected death within the month of death, after a shorter or longer time.' Or it is said (as in Ov. § 88) generally : *bahūni bhattāni anasāne chhedittā kāla-māse kālam kichchā*, i. e., 'having effected death within the month of death by the continued deprivation of many meals'. Or again it is said simply (as in Ov. §§ 70, 71, etc.) *kālā-māse kālam kichchā*, 'having effected death within the month of death,' without any further definition of the time concerned in the process. It is not improbable that the term *kālā-māse* which originally had a very definite sense, came to be used sometimes in an indefinite way, as meaning simply 'the time of death', 'the period allotted for effecting one's death'. The proper term, however, for the idea in this indefinite sense, is *kāla-pariyāo*, which is always used in the Āchārāṅga Sūtra in those chapters where the different modes of religious suicide are described (see *Ky. I, 7, 4-7*).

<sup>162</sup> See note 155.

<sup>163</sup> Text *samāhi-patte*, Skr. *samādhi-prāptaḥ*. The term *samādhi* indicates a lethargic condition of the body, induced by absolute and long-continued fasting, with its attendant effects upon the mind and will; a state of bodily and mental coma. The Guj paraph. here simply renders it with *santoṣa* 'peace,' but the real meaning of the term is better brought out by the Guj paraphrase to Ov. § 88, *samādhi sharīrai samādhi, tathā dyān dar'shan chāritra nī nirvighnatā, te pāmai chai*, i. e., 'he obtained composure of the body, and freedom of conduct, thought and knowledge'; or the paraph. to Ov. § 100, *sharīr nī samādhi, tathā bhāv thī dyān chāritra nī samādhi*, i. e., 'composure of the body and thus composure of conduct and thought (abstracted) from the world'. The condition of a person in *samādhi* is thus described in Ov. § 30, VI, *su samāhiya-pāni-pāe kunno iva, gut'indie, savva-gāya-paḍisamlīe chifḥa*, i. e., 'he remains with his hands and feet well-dried, as if he were like a man whose senses inactive (benumbed), and his senses inactive (benumbed), and his senses inactive (benumbed)'. The whole description is clearly a collapse, though,

a deva in the Aruṇa abode, *situated* towards the north-east of the grand abode of the Sohamma paradise, in the Sohamma heaven. There a certain class of devas is ordained to enjoy an existence through four paliovama periods. There Āṇanda also is ordained to enjoy an existence through four paliovama periods.

90. *Then Goyama enquired of Mahāvīra*: “Reverend Sir, Āṇanda, the deva, on making his descent from that world of devas after the termination of his *allotted* life (etc.),—where will he go to, and where will he be re-born?”

*Mahāvīra replied*: “O Goyama, in the Great Videha country he will attain perfection.”

(*Here the usual Conclusion<sup>164</sup> is to be inserted*)

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End of the First Lecture of the Seventh Āṅga,  
called the Uvāsagadaśāo.

as it was but natural under the circumstances, the terms are chosen so as to surround the condition with a mystic halo.

<sup>164</sup> Text *nakkhēro*, Skr. *nikṛpṇā*. The comm. says: “by way of conclusion the following should be added: ‘Truly, Jambū, this was taught by the Samaṇa, the blessed Mahāvīra, as the purport of the first lecture.’”

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## SECOND LECTURE:

91. *Jambū enquired*: "If, Reverend Sir, the Samāṇa (as above, § 2, down to) who has passed away, has taught this as the purport of the first lecture of the seventh Anga, called the Uvāsagadaśāo, what then, Reverend Sir, did he teach as the purport of the second lecture?"

92. *Suhamma replied*: "Truly, Jambū, at that time and at that period there was a town called Champā. Near it was the cheya Punṇabhadda. Its king was Jiyasattū. In it lived the householder Kāmadeva, and his wife Bhaddā. That householder possessed a treasure of six kroṣ measures of gold deposited in a safe place, a capital of six kroṣ measures of gold put out on interest, a well-stocked estate of the value of six kroṣ measures of gold, and six herds, each herd consisting of ten thousand head of cattle. At a certain time the arrival of the Samāṇa took place. (Then as Āṇanda had done, Kāmadeva also went out to hear him, and, like him, he also took on himself the law of a householder. All this is to be related here, exactly as before in §§ 58—58, down to where it is said that) having taken leave of his eldest son and of his friends and kinsmen, he proceeded to where his posaha-house was; and having done so, he (acting like Āṇanda<sup>156</sup>, as in § 69, down to) lived in conformity with the teachings of the Law which he had received in the presence of the Samāṇa, the blessed Mahāvira.

93. Then one day in the presence of that Kāmadeva, the

<sup>156</sup> All MSS have *Āṇande*, as if it were a portion of the narrative. It can hardly be doubted, however, from the analogy of other such passages, that the words belong to a rubrical direction. The MSS. are not entirely uniform in the use of the nominative singular terminations *o* and *e*. But the general consensus seems to favour the rule that the termination *o* belongs to the rubric, while the termination *e* is proper to the narrative.

servant of the Samāṇa, at the time of the midnight hour, there appeared a certain false and lying deva.

94. On that occasion that deva had changed himself into the form of a hugē piśāya<sup>166</sup>. Of the piśāya form of that deva the following is said to be a full description<sup>167</sup>: its head was fashioned like a cattle-feeding basket,<sup>168</sup> its hairs looked like the awns of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly<sup>169</sup> of a large water jar;<sup>170</sup> its eyebrows were like lizards' tails, dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular<sup>171</sup> head, being of an aspect disgusting and hideous; its ears were exactly like a pair of winnowing sieves, disgusting and hideous to behold; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking-stoves with large orifices;<sup>172</sup> its beard was like the tail of a horse, of an exceed-

<sup>166</sup> Text *piśāya*, Skr. *piśācha*, a kind of superhuman monster.

<sup>167</sup> Text *raṅṅāvāse*, according to the comm., Skr. *rānaka-tyāsaḥ*, *lit.* 'extension of description,' or 'detailed description,' so that it would be a contraction of *raṅṅaa-vāse*.

<sup>168</sup> Text *go-kilañja*, explained by the comm. to be a large tray or basket made of bambū twigs and used for feeding cattle. It is now commonly called Hindi *dalā* or *dal'wā*, Marāṭhi *ḍāl* or *ḍāl'gē*, from *ḍālī* 'a branch' or 'twig.' The well-known Indian *ḍālī* or 'a present of fruit, sweetmeats, etc.' has its name from the large, flat wicker baskets (*ḍālī*) in which the presents are carried. The Skr. has *kilañja* or *kilāñcha*, and the Marāṭhi *kilach* or *kilich*, 'a straw, stick, narrow slip of wood.'

<sup>169</sup> Text *kabhalla*, Skr. *kapāla*, *lit.* 'the half of a water jar', 'the skull.'

<sup>170</sup> Text *uttūḍā*, on which see note 20 on page 16.

<sup>171</sup> *Lit.* 'pitcher-like head.' On the *ghadī* or *ghada*, see note 20 on p. 16.

<sup>172</sup> I have translated this clause as explained by the comm., but I do not feel quite satisfied as to its correctness. The comm. explains *jhusirā* by *sukhārandhrā*, feminine singular, 'having large orifices,'

ing tawny hue, and of an aspect disgusting and hideous; its lips were pendant exactly like those of a camel, its teeth *in length*<sup>173</sup> looked like ploughshares,<sup>174</sup> its tongue was exactly like the pan of a winnowing sieve, disgusting and hideous to behold; its jaws *in length and crookedness* were fashioned like the handle of a plough,<sup>175</sup> and its cauldron-

and constructs it with *chullī*, making it to be the first portion of the whole compound. The use of such an inflected (feminine) form in a compound is an anomaly, and though no doubt, Prakrit is capable of all sorts of grammatical irregularities, one would fain avoid it. Assuming the received text to be correct, I would propose to separate *jhusira* from the compound and construct it (as nom plur masc with *nata pudoya*). The interpretation of the comm might be made to agree with this, if it be allowed to assume a clerical error in it and read *maharandhro* instead of *mahārandhra*. The word *jhusira* is open to some doubt, the commentator himself seems to have been puzzled with it, he bestows very scant attention to it, contrary to his practice in all similar cases. The word cannot be traced in any of the Gaudian languages, so far as I know to me. There occurs, however, a word very much like it in Hemachandra's Deshinamamala (verse 62, page 135, Pischel's edition), *jhusaria* (var lect *jhusia*), which is there explained to mean either 'huge, exceeding,' (*afyartham*) or 'pure, sound, good' (*svachchham*). I make little doubt but that we have here got the same word,—whichever may be the correct form of it,—and that the word itself is a synonym of Prakrit *mahalla* 'huge', the meaning of the clause being 'and his huge nasal apertures resembled in shape (those of) a pair of cooking stoves'. It may be noted that in East Tirhut a *chulā* or *chulī* is a fire-place with two orifices, while *kaulā* or *chaulha* (contracted from *chā* and *chulha*) is a fire-place with one orifice (see Grierson § 1247).

<sup>173</sup> The points of comparison added in italics here and elsewhere are those given in the commentary.

<sup>174</sup> I or a description and figure of the native Indian plough and its several parts, see Grierson, pp 15, § 10.

<sup>175</sup> The word for 'handle' is uncertain. I have adopted the reading *ludala* of MS A, as it explains the two other readings *lula* or



like cheeks were hollow and sunken, and pale, hard and huge;<sup>176</sup> its shoulders resembled kettle-drums; its chest in width resembled the gate of a goodly town; its two arms in bulkiness were fashioned like the shafts of smelting furnaces; its two palms in breadth and bulkiness were fashioned like the slabs for grinding turmeric; the fingers of its

*kuddā* and *kuddāla* as blundered alterations in two different directions. *Kuddāla* is a well-known word also in the Gaudians, and means a 'hoe' or 'spade'; and is here clearly out of place. A word *kuḍāla* (or *kuḍā* or *kuḍḍā*) I have not elsewhere met with in Prākṛit, nor is it found, so far as I am aware, in any of the Gaudians. It would be, however, a legitimate derivative of the Sanskrit *kuṣa* 'crooked,' (Skr. *kuṣāla*, synonymous with *kuṣīla*), and might be used as a name for the crooked handle of a plough. This is the meaning assigned to the word by the comm., which explains it as the 'bent part above the plough.' The description suits the handle of the native Indian plough; see the figure in Grierson, page 1. The common Bihārī word for the handle of the plough is *parihath* or *parihat*, see *ibidem*, § 7.

<sup>176</sup> The comm. explains that the first two epithets refer to the resemblance of the cheeks to a cauldron. *Kaḍilla* 'cauldron' is explained to be 'a vessel for cooking rice gruel and other dishes.' The word does not occur in the Gaudians; the nearest to it that does occur is Hindi *kaṛāhā* or *kaṛāhī*, Marāṭhī and Gujarāṭī *kaḍhā* or *kaḍhāi* or *kaḍhāi* (for *kaḍ'hā*, etc.), 'a cauldron' or 'boiler,' which is a vessel of a semispheroidal shape, of larger or smaller size (as indicated by the gender). The vernacular paraph, however, reads *kaḍahilā*, which would be a regular derivative from *kaḍāha* (Skr. *kaṣāha*); and it may be that this is the correct reading of the word instead of the one now found in the MSS. of the text. *Khaḍḍam* is explained in the commentary by Skr. *garttālāra* 'having the shape of a hole'; it still exist in the Marāṭhī and Gujarāṭī *khāḍ* or *khāḍḍā* or *khāḍḍo*, 'a ditch, hole, cavity.' *Phuṣṭam*, comm. *vidiraṇam*, signifies any breach, or deviation from the level, or symmetrical surface. *Pharusam* is the Sanskrit *paraṣam*; the vernacular paraph. expresses its meaning by *kaṣhor* or *kaṣṭha* 'hard.'

hands *in length and bulkiness* were fashioned like the rollers<sup>177</sup> of grinding slabs; its nails were fashioned like the valves of oyster shells; the two nipples on its breast depended like a barber's pouch;<sup>178</sup> its belly was rotund like *the dome of an iron smelting furnace*; its navel *in depth* looked like the rice-water bowl of a weaver;<sup>179</sup> its penis *in length* was fashioned like the rope netting of a meat-safe;<sup>180</sup> its two testicles were fashioned like the sacks for holding yeast; its two thighs were fashioned like a pair of shafts of smelting furnaces; its knees were like the cluster of blossoms of the Ajjuna tree,

<sup>177</sup> The object here referred to is the well-known *sil* or *sil'vat*, one of the most necessary utensils of the Indian household. It is a flat stone slab, generally of an oblongish shape, on which turmeric and other condiments (for curry, etc.), are ground by means of a kind of stone roller, called *lorhā*. See Grierson, §§ 626, 627. From the explanation in the comm., *mudgādi-dalana-shilā*, 'a stone for breaking pulses,' it would seem, curiously enough, as if Abhayadeva took the object to be the round grindingstone of the well-known Indian handmill, called the *chak'ri* or *chakki*; see Grierson, § 619, and the accompanying figurement.

<sup>178</sup> Comm, "in which he carries his tools, the nail-parer, razor, etc."

<sup>179</sup> On this object see Grierson, § 362 A, page 73. The cold rice water, with which the threads of the warp are moistened, is there called *mār*; but the name of the bowl in which the water is kept is not mentioned.

<sup>180</sup> Text *sikhaga*, Skr. *shikvaka* according to the comm, or rather Skr. *shikyaaka* (from Skr. *shikvan* or *shikya*). It is 'the rope, or sling, or netting of ropes by means of which vessels containing food are suspended in the air for the sake of protection' (comm). It is now called *sikā* or *sikā* or *sik* or *sik'kar* (Grierson, §§ 648, 651, 657). The word *netta* in the sense in which it is here used, would seem to be a slang expression, for the comm. explains that it properly means 'the rope with which the churning stick is made to revolve.' In this sense it is still commonly used in Bihār (see Grierson, § 145). The slang meaning is not noted in any dictionary, Sanskrit or other, known to me.

excessively tortuous, and of an aspect disgusting and hideous; its shanks were lean<sup>131</sup> and covered with hair; its two feet were fashioned like *large* grinding slabs; the toes of its feet were fashioned like the rollers of *large* grinding slabs; and its nails were fashioned like the valves of an oyster shell.

95. The knees of this *deva* as he approached were shaking and quaking,<sup>132</sup> his eyebrows were knit and bent, his tongue<sup>133</sup> was protruding from his widely opened mouth,<sup>134</sup> he wore a chaplet made of lizards; a garland of rats hung round him by way of adornment; he wore earrings made of mungoes, and a scarf made of serpents; he slapped his hands on his arms, and roared, and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours;

<sup>131</sup> Text *karakaḥḥo*, which the comm. explains by Skr. *kaḥhine* 'hard,' or *nirmāṃsē* 'fleshless.'

<sup>132</sup> Text *laḍaha-maḍaha*, an imitative and alliterative phrase, imitative of the manner and sound of the shaking or dangling of any rickety or hanging object. In the Gauḍians the phrase occurs in the contracted form *lar'bar'* (Hindi) and *loḥ'paḥ* or *laḍ'baḍ* or *laḍ'phaḍ* (Marāṭhi). The comm. says that '*laḍaha*' is the name of a piece of wood which is placed at the back of country carts for the purpose of propping up its front part. The two-wheeled Indian country cart, from the manner of its build (see the figure in Grierson's *Bihār Peasant Life*), has, especially when laden, its centre of gravity in its posterior portion. So long as the bullocks are yoked to it, its balance is preserved. When they are unyoked, the anterior portion at once tilts up. In order to prevent its doing so, a short, thick piece of wood is placed as a prop under its back part. This piece of wood is tied to the back of the cart by a bit of rope, and is carried, dangling behind, with the cart as it moves along. It may be noted that *lar'hīyā* (लड़हिया or less correctly, *lar'hīyā* लड़िया) is still a name of the light country cart in Bihār (see Grierson, § 201).

<sup>133</sup> Text *aggajīhā*, lit. the forepart, or tip, of the tongue.

<sup>134</sup> Text *toyaga-ricara*, lit. the opening of the face.

and thus brandishing a large sword, which was sharp as a razor and of the dark blue lustre of a lotus or a buffalo's horn or indigo or the blossom of flax, he went to where Kāmadeva, the servant of the Samāṇa, was in his posaba-house; and having gone there, he furiously, angrily, wrathfully, fiercely and savagely spoke thus to Kāmadeva, the servant of the Samāṇa: "O ho, Kāmadeva, thou servant of the Samāṇa, who desirest what no one desires,<sup>186</sup> who art marked out for a miserable end, who wast inauspiciously born on a holy *chāuddasī* day,<sup>186</sup> who art abandoned of propriety, fortune, happiness<sup>187</sup> and renown, who longest after truth, righteousness, heaven and salvation, and hankerest after them, and thirstest after them, truly I tell thee, though<sup>189</sup>

<sup>186</sup> *I. e.*, as the vernacular paraph explains, 'who desirest death.'

<sup>186</sup> Text *hīna-punṇa-chāuddasiyā*, lit., as the comm. explains it, 'he at the time of whose birth a meritorious fourteenth day is still incomplete,' i. e., 'who is born on such a day.' The *chāuddasī* or fourteenth day of each half-month is one of the four *posaha* or fast-days which fall on the days of the full moon, the new moon, and the eighth and fourteenth of each half-month. See note 87, also Bhag, p. 219: Birth on such a day desecrates it, and is therefore inauspicious.

<sup>187</sup> The MSS of the text give two different readings. Some have *dhī*, Skr. *dhṛti*, which I have adopted on the authority of the commentary; others have *dhi*, Skr. *dhi*. The latter would mean 'intelligence' or 'common sense,' and has the support of the vernacular paraph. which renders it by *buddhi*.

<sup>188</sup> Text *jaṃ* 'though.' MSS. D and E omit it, whereby the sentence assumes a somewhat less offensive meaning: 'it does not become thee to practise austerities, therefore give them up, on pain of destruction.' According to the MSS. ABCF which read *jaṃ*, the deva admits that it is Kāmadeva's duty to practise austerities, and for that very reason insists on his abstaining from them on pain of destruction. This refinement of cruelty, however, is in accord with the character of the deva, and therefore I have adopted the reading of the passage with *jaṃ*.

it does not become thee, O beloved of the devas, to depart from *the practice* of the virtues, duties, restraints, renunciations, and posaha abstinences, or to swerve from it, or to interrupt it, or to suspend it, or to relinquish it, or to abandon it, yet if thou dost not this day forsake and interrupt *thy practice* of the virtues and (*as above*, down to) posaha abstinences, then I shall this day, with this sword of dark blue lustre (*and so forth*, as above), cut thee into small pieces, so that agonised by the intolerable force of thy agonies,<sup>199</sup> O beloved of the devas, thou shalt, even before thy time, be deprived of thy life.”

96. Then that Kāmadeva, the servant of the Samaṇa, being thus spoken to by the deva in the form of the piśāya, showed no fear, dread, alarm,<sup>190</sup> agitation, emotion, or perturbation, but remained silent and engaged in the meditation of the Law.

97. Then that deva in the form of the piśāya, observing that Kāmadeva, the servant of the Samaṇa, showed no fear (*as above*, § 96, down to) occupied in the meditation of the Law, spoke to him thus for a second and a third time: “O

<sup>199</sup> Text *assa-juhāssa-ras'-assa*. The comm. gives two alternative explanations, which, however, practically yield the same sense. The phrase may be taken as a single compound: ‘agonised (Skr. *arta*) by the intolerable force (Skr. *durghāṣa-rasāḥ*) of agonies (Skr. *arta*); or it may be taken as a double compound: ‘agonised by the pain (Skr. *juhāḥ'-arta*) of agonies (Skr. *arta*), and mortified (Skr. *arta*) by the consciousness of the power of earthly objects (Skr. *rasāḥ*, i. e., *śiṣya-rasāḥ*) over one's self. The comment explains *assa* (Skr. *arta*) to be a technical term, intending the so-called *assa-jāna* (Skr. *arta-jāna*), ‘the discernment’ or ‘experience of distress as connected with earthly objects.’ See Ind. Stud., vol. xvi, p. 428 and vol. xvii, p. 12.

<sup>190</sup> Text *asurāṣṣe*. Skr. *asurāṣṣaḥ*. The MSs spell this word also at uniformly, though wrongly, with a single *s*. For other examples of this peculiarity, see note 152, page 66.

ho, Kāmadeva, thou servant of the Samāṇa, who desirest what no one desires, if thou dost not this day (as above, § 95, down to), thou shalt be deprived of thy life.”

98. Then that Kāmadeva, the servant of the Samāṇa, being thus spoken to by that deva for a second and a third time, showed no fear (as above, § 96, down to) remained occupied in the meditation of the Law.

99. Then that deva in the form of the piśāya, observing that Kāmadeva, the servant of the Samāṇa, showed no fear<sup>191</sup> (as above, § 96, down to) remained engaged in the meditation of the Law, grew furious, etc., (as in § 95), and with an angry scowl on his face,<sup>192</sup> proceeded to cut into pieces<sup>193</sup> Kāmadeva, the servant of the Samāṇa, with his sword of dark blue lustre (and so forth, as above, § 95).

100. Then that Kāmadeva, the servant of the Samāṇa, bore (and so forth, down to) suffered<sup>194</sup> that fiery (and so forth, down to) insufferable torment with perfect composure.

<sup>191</sup> Text *āsuratto*; the correct form of this word is uncertain. The MSS. vary between *āsuratto* and *āsualto*, though the former is perhaps the more usual spelling. Its Skr. equivalent is still more doubtful. Weber (Bhag., p. 214) suggests a derivation from the vedic root *sūrksb*. Perhaps it is a contracted compound of *asūyā* and *rakta*, lit. ‘excited with anger,’ or of *āsava* and *rakta*, ‘affected by excitement,’ or of *āska* and *rakta* ‘quickly excited.’ In that case the correct spelling would be *āsuratte*, and the form *āsuratto* might be due to assimilation.

<sup>192</sup> Lit., ‘contracting on his forehead a frown of three wrinkles.’

<sup>193</sup> Text *khagṣā-khagṣiṇi* lit. ‘piece upon piece;’ a similar compound is Skr. *naḥhū-naḥhī*, ‘nail upon nail.’—I have translated ‘proceeded to cut into pieces’ in order to tone down the expression. The text simply says, ‘he cut into pieces.’ It is clear, however, from what follows, that the deva did not actually carry out his threat, but only made a feint to do so. The statements in §§ 103 and 110 must be understood similarly.

of the text *dur-ahigama*, Skr. *dur-ahisāsa*, ‘difficult to be borne;’

101. Then that deva, in the form of the pisāya, observing that Kāmadeva, the servant of the Samana, showed no fear (as above, § 96, down to) remained engaged in the meditation of the law, and seeing that he was not able to cause Kāmadeva, the servant of the Samana, to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha, being now weary, tired, and disappointed *with his efforts*, slowly and gradually retired, and thus departed from the posaha-house. Having done so he laid aside his celestial pisāya form, and then exchanged it for the form of a huge celestial elephant. *This form was duly furnished with all the seven limbs,*<sup>155</sup> in perfect condition,<sup>156</sup> and *allo-*

gether well made; in front it was lofty, and behind like a boar;<sup>197</sup> it had a belly like that of a goat and not protuberant,<sup>198</sup> it had a trunk and underlip hanging down like those of Lambodara,<sup>199</sup> it had tusks as white and pure as the budding blossoms of the jasmine and fixed in their bases as in cases of gold;<sup>200</sup> it had the fore-part of its trunk beautifully curved like a strongly bent bow; it had feet full-round<sup>201</sup> like a tortoise; it had twenty nails, and a tail

<sup>197</sup> I have adopted the reading *vārāhaṃ* of the MSS. BF, which is much simpler than the reading *varāhaṃ* of the MSS. ADE. The latter, however, was accepted by Abhayadeva, who in his comm. explains the form as a neuter, the change of gender (from the masc. in Skr.) being due to the usages of Prākṛit. This explanation is hardly needed, for *varāhaṃ*, as required by the context, would be the accusative singular of the masc. *varāhaḥ* in agreement with *ketthirāvam tīvvaḥ*. The phrase would mean 'he assumed an elephant form (which was) behind a boar,' meaning of course, 'which looked like a boar.' But the expression sounds awkward, and *vārāhaṃ* 'boarish,' 'boar-like' is clearly the better reading.

<sup>198</sup> Text *a-lamba-kuckhhiṃ*, Skr. *a-lamba-kukṣi*, lit., 'having a belly which is not protuberant' or 'hanging down.' The commentary explains this *balavattvena* 'by its strength' or 'robustness.' But there is, in the phrase, clearly a reference to the Lambodara or 'pot-bellied one' of the succeeding phrase.

<sup>199</sup> Lit., 'the pot-bellied one,' i. e., Ganapati (comm.) or Gaṇeśha, the pot-bellied, elephant-headed offspring of Pārvati, the divinity of wisdom and success.

<sup>200</sup> Text *kañchāṇa-koṣi*, Skr. *kāñchāṇa-koṣi*. The comm. explains *koṣi* by *pratimā*, which the Skr. dictionaries explain to mean *gajadanta-bandha*, 'the muscular base in which an elephant's tusks are set.' *Koṣi* means properly 'a sheath,' 'case,' and this, of course, is a natural description of the base of the tusks. As an elephant grows older, the skin around the base of the tusks becomes discoloured and takes a more or less pale, yellowish shade. Hence it is described as a 'golden case.'

<sup>201</sup> Text *padipūrṇa*, Skr. *pratipūrṇa*. The meaning of this ex.



neat<sup>202</sup> and of a proper size.

pression can be clearly seen from the following phrase, occurring in Ov. § 16 (p. 29) *uḍuvai-paḍipuṇṇa-soma-rayāṇe, lit*, 'a face pleasing and full-round like the moon,' *i. e.*, 'pleasing like the full moon,' on account of its rotundity or plumpness. The Skr. comm. to Ov. § 16 (Calcutta print, p. 45) says: *iha prākṛitatāt pratipūrṇ'oḍupatisaumya-radanaṃ iti drishyate, i. e.*, 'the phrase *uḍuvai-paḍipuṇṇa* is to be understood, according to Prākṛit usage, to be transposed for *paḍipuṇṇa-uḍuvai*.' This may show how the word *paḍipuṇṇa* came to acquire the meaning of 'full-round,' 'circular,' 'rotund.' Similarly *vaṭṭa-paḍipuṇṇa-kaṇṇa* 'an ear full-round like a circle' occurs in Kap., Appendix, § 2.

<sup>202</sup> Text *allīṇa-pamāṇajutta*, Skr. *ālīna-pramāṇayukta*. In translating this phrase I have followed the comm. to Ov. § 16 (Calcutta print, p. 45). The comm. here says only *kaṇṭhyam*, which means that the interpretation of the phrase is 'known by memory,' *i. e.*, that it is given elsewhere and should be remembered thence. The reference is probably to Abhayadeva's own comm. to the Ovavāya Sutta. In this comm., on § 16, *allīṇa* is explained by *na tu ṭappara*. The latter is properly a vernacular word. It still occurs in Hindi and Marāṭhi in the form *ṭāpar* or *ṭāp'rā*, which means 'a kind of boat,' or 'a kind of hood;' the latter is made by gathering up one end of a country-blanket so as to form a hood, and is used, especially by the poorer classes, as a cloak in rainy weather, covering the head and hanging down nearly to the heels. The word signifies, therefore, something large and ungainly; and in this sense it is in the commentary to § 91, applied to the ears of the piṣya. The comm. implies that the word *allīṇa* has an opposite signification; it must mean, therefore, something which is 'pleasing through simplicity and smallness,' *i. e.*, 'neat.' This is borne out by the paraph. which gives here *sundar* 'neat,' and in Ov. § 16, *atisundar* 'very neat.' The word *pamāṇajutta* the comm. to Ov. § 16, explains by *sopramāṇopeta*, 'possessing its proper size.' This agrees very well with the meaning 'neat' of *allīṇa*. In Ov. § 16 the phrase is used with reference to the ears of Mahāvira; they are said to be 'neat,' *i. e.*, 'not of the size of a boat or blanket-hood, but of a proper size.' The same is said here of the

102. The form of such a celestial elephant, infuriated, roaring like a thunder-cloud and *moving* with a speed surpassing the wind or the mind, he assumed, and then went to where Kāmadeva was in his posaha-house; and having gone there, he spoke thus to Kāmadeva, the servant of the Samana: “O ho, Kāmadeva, thou servant of the Samana (*and so forth*, speaking exactly as before, § 95, down to) *if thou dost not interrupt thy religious practices*, then I shall this day seize thee with my trunk, and carry thee out of thy posaha-house; and having done so, I shall toss thee high up into the air, and then receive thee on my sharp long<sup>203</sup> tusks, and then *dropping thee* on the ground, I shall trample thee three times under my feet, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time,<sup>204</sup> be deprived of thy life.”

elephant's tail, which, as well-known, is a comparatively small object. The phrase as applied to Mahāvira's ears almost looks as if it were an oblique allusion to the traditionally pendent ears of Buddha.—The original meaning of *allīna* is ‘closely adhering’ or ‘closely approaching,’ see Nām. 180 where it is explained by *ucagaya* (Skr. *upagata*) and *vasapptiya* (Skr. \**upasarpiṭa*, *upasṛipta*). This is adopted by Dr. Leumann, see Index to Ov., p. 98. The expression would not be inappropriate, both with regard to the human ear and the elephant's tail; the latter animal ordinarily holds his tail depending close to the body. But I prefer the traditional meaning which seems more suitable to the occasion, and which, being an idiomatic and not an obviously derivative one, deserves consideration on that account.—The word *allīna*, it may be added, occurs also in another peculiar sense, ‘quiet, abstracted,’ so as to seem dead to life or the external world (explained by Skr. *guptendriya*) In this sense it is found, e. g., in Kap §§ 92, 110, Bhag., p. 302.

<sup>203</sup> Lit. ‘pestle-like.’

<sup>204</sup> Evidently a sarcastic allusion of the deva's to the *lūḷastāsa*, ‘the appointed time,’ within which Kāmadeva intended to effect his religious suicide. See the remarks in note 101.

103. Then that Kāmadeva, the servant of the Samāṇa, being thus spoken to by that deva in the form of the elephant, showed no fear (as above, § 92, down to) remained engaged in the meditation of the Law.

104. Then that deva in the form of the elephant, observing that Kāmadeva, the servant of the Samāṇa, showed no fear (as above, § 96, down to) occupied in the meditation of the Law, spoke thus for a second and a third time to Kāmadeva, the servant of the Samāṇa: "O ho, Kāmadeva," (and so forth, exactly as before, and he, Kāmadeva, too, as before) remained engaged in meditation of the Law.

105. Then that deva in the form of the elephant, observing that Kāmadeva, the servant of the Samāṇa, showed no fear (as above, § 96, down to) remained engaged in the meditation of the Law, grew furious, etc. (as in § 95), and seized Kāmadeva, the servant of the Samāṇa, with his trunk, and then tossing him high up into the air, received him on his sharp long tusks, and then dropping him on the ground, he trampled him three times under his feet.

106. Then that Kāmadeva, the servant of the Samāṇa, bore (and so forth, down to) that fiery torment, with perfect composure.

107. Then that deva in the form of the elephant, seeing that he was not able to cause Kāmadeva, the servant of the Samāṇa, (as above, § 101, down to) slowly and gradually retired, and thus departed from the posaha-house. Having done so, he laid aside his celestial<sup>205</sup> elephant form, and then

<sup>205</sup> Text *divraṃ*. The meaning of this term here and elsewhere is shown by its use in the phrase *divra-māṇusa-tīrikkhajonīe uvāsaṅge*, Skr. *divra-mānusha-tīryagyonīkān upasargān*, 'temptations arising from devas or men or animals' (in § 119). It is a derivative of *deva*, just as *mānusa* from *manusa*; and a shortened form of *devca* (Skr. *divra*, see Hem. I, 153), like *siḷḷā* 'bed, for *siḷḷā* (see § 58), and others. It means 'related to the devas' or 'the devaloka.' The

exchanged it for the form of a huge, celestial serpent. *This form was furnished with a powerful venom, a virulent venom, a deadly venom;*<sup>206</sup> it had a huge body, black as ink or as a rat; it was full of rage and venomous looks; it was of a lustre like a mass of heaped up collyrium; it had eyes red and bloodshot, and a double tipped tongue quickly moving to and fro; it looked, *in blackness and length*, like the single braid of hair of the goddess Earth; and it was dexterous at making its hood to swell large and stiff bending over like a top-knot in an exceedingly beautiful way.

108. The form of *such* a serpent, making a noise like the blowing of the bellows of a blacksmith, and exhibiting a wrath fierce, intense and unbounded, he assumed, and then went to where Kāmadeva was in his posaha-house; and having gone there, he spoke thus to Kāmadeva, the servant of the Samana: “O ho, Kāmadeva, thou servant of the Samana, (*as before*, § 95, down to) *if thou dost not interrupt thy religious practices*, then I shall even this day, creeping<sup>207</sup> forward, mount on thy body; and having done so, I shall with my hinder part three times encircle thy neck, and then with my sharp venom-bearing fangs I shall strike thee even in

attribute *divva* indicates that the elephant was not an ordinary, earthly one, but such as exist in the devaloka, a celestial one. Perhaps ‘supernatural’ would be a better translation of *divva* applied to the *pisāya*, the elephant and the serpent.

<sup>206</sup> Instead of the reading *chāṇḍavisaṃ ghoravisaṃ*, which I have adopted into the text from the commentary, all the MSS. read *diṭṭhivisaṃ*, Skr. *drisṭi-viṣaṃ*. The latter word is used in the commentary, to explain the expression *nayana-viṣa* in the succeeding phrase *nayana-viṣa-rosa-puṇṇaṃ*, ‘full of rage and venomous looks.’ I prefer the reading of the commentary as being more in agreement with the usual style of Jain phraseology.

<sup>207</sup> Text *sarasarassa*, Skr. *sarsarasya*; an imitative word, still used in the Gaudians, in indicating the manner and sound of the creeping movement of a snake.

thy breast, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life."

109. Then that Kāmadeva, the servant of the Samana, being thus spoken to by the deva in the form of the serpent, showed no fear (*as above*, § 96, down to) remained engaged in the meditation of the Law. (He τῶν σποδῶν, *similarly as in* § 97, for a second and a third time; and Kāmadeva<sup>203</sup> too, *as above*, § 98, down to) remained engaged in the meditation of the Law.

110. Then that deva in the form of the serpent, observing that Kāmadeva, the servant of the Samana, showed no fear (*as above*, § 96, down to) remained engaged in the meditation of the Law, grew furious, etc., (*as in* § 95), and creeping forward mounted on the body of Kāmadeva; and having done so, he encircled his neck three times with his hinder part, and then struck him even in his breast with his sharp venom-bearing fangs.

111. Then that Kāmadeva, the servant of the Samana bore (*and so forth*, § 100, down to) that fiery<sup>209</sup> torment with perfect composure.

<sup>203</sup> MSS AB read *Kāmadevo vi*, as if it were part of the narrative. But the reading of MSS. DE is undoubtedly correct, as the words are part of the rubrical direction, corresponding to the preceding *so vi*. As the latter words direct a repetition of the substance of § 97, so do the former with regard to § 98. The reading of MS F *Kāmaderū samonorūsayū*, 'O Kāmadeva, thou servant of the Samana,' is an entirely misplaced quotation from § 97.

<sup>209</sup> Text *ujjalām*, Skr. *ujjalām*. The commentary explains this to mean *vipakṣa-lekhenīpy akalanakṣa*, 'unsullied by the least bit of opposition.' It takes, therefore, the word in the metaphorical sense of 'brilliant,' the brilliance of the suffering consisting in the meekness with which it is borne. This seems a rather forced interpretation, nor does it well accord with the other expressions with which the character of the torment is described. The object of all

112. Then that deva in the form of the serpent, observing that Kāmadeva, the servant of the Samāṇa, showed no fear (as above, § 96, down to) and seeing that he was not able to cause Kāmadeva, the servant of the Samāṇa, to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha, being now weary, etc. (as in § 101), slowly and gradually retired, and thus departed from the posaha-house. Having done so, he laid aside his celestial serpent form, and then exchanged it for the form of a huge celestial deva. *This form* had its breast adorned with a necklace (and so forth, down to) cast its radiance and splendour over all the ten quarters, and was magnificent, beautiful, charming, and well-proportioned.

113. The form of *such* a celestial deva he assumed; and having done so, he entered the posaha-house of Kāmadeva, the servant of the Samāṇa, and then taking his stand in mid air and decked out in five-coloured garments fringed with small bells, he spoke thus to Kāmadeva, the servant of the Samāṇa: "O ho, Kāmadeva, thou servant of the Samāṇa, happy art thou, O beloved of the devas, and satisfied,<sup>210</sup> successful, and fortunate,<sup>211</sup> thou hast well attained, O beloved of the devas, the true object of living in the

these expressions is clearly the same, to describe the intensity of the suffering. It is more natural, therefore, to take *ujjala* in its non-metaphorical sense of 'fiery,' 'burning like fire,' 'very painful.'

<sup>210</sup> Text *sampunṇe*, Skr. *sampūrṇaḥ*, meaning (as explained by Abhayadeva in his comm. to Nāy. § 60, Calcutta print, p. 101) *ādeyavastubhikḥ paripūrṇaḥ*, 'filled with everything that one wishes to receive.' The reading of MSS. AB *sapūṇṇe*, if correct, would represent Skr. *sa-paṇṇaḥ* 'full of merit'.

<sup>211</sup> Text *kaya-lakṣhaṇe*, Skr. *kṛita-lakṣhaṇa*; comm. to Nāy. § 60, *kṛita-phalavach-ehharira-lakṣhaṇaḥ*, i. e., 'one in whose case the promises of the lucky marks of his body have come true,' referring to the well-known Indian superstition about the luckiness or unluckiness of certain marks on the body.

condition of human existence; for that thou hast attained, acquired and achieved such a perfect hold on the doctrine of the Niggantha.<sup>212</sup> Truly, O beloved of the devas, Sakka, the lord of the devas, the prince of the devas (*and so forth, down to*),<sup>213</sup> *sitting* on his Sakka-named throne, in the midst of eighty-four thousands of his peers<sup>214</sup> (*and so forth, down to*) and of many other male and female devas, has thus said: (etc.): “Truly, O devas,<sup>215</sup> in the continent of Jambū, in

<sup>212</sup> MSS. DE here present an entirely different reading, the exact construction of which is not without obscurity. They have *nigganthāo pārayaṇāo Meru vva padivatti laddhā*, etc., which may be translated; ‘for that thou hast attained through the doctrine of the Niggantha a firmness as great as that of Mount Meru.’

<sup>213</sup> The insertion here, by the MSS., of *sayakkvū* or *sayakkvū sahasakāle* is out of place; for a reference to the full formula given in the commentary (and in Kap. § 18) shows that those terms do not begin, but stand in the middle of the formula, the whole of which is covered by the rubric *jāva*.

<sup>214</sup> Text *sānāṅṅiyo*, Skr. *sānāṅṅiḥ*. The devas are divided into four classes, these again into subdivisions, each with a chief deva at its head. The highest subdivision of each class comprises the *sānāṅṅiyo* devas who are equal to their chief in length of life, majesty, etc. See the commentary in Kap., p. 101, note 11. On the deva classes see Bhag., pp. 210 ff., 439.

the country of Bhāraha,<sup>216</sup> in the town of Champā, Kāma-deva, the servant of the Samāṇa, in his posaha-house, keeping the posaha abstinences, practicing continence (and so forth, down to) abiding on his bed of dubbha grass, is living in conformity with the teachings of the Law which he has received in the presence of the Samāṇa, the blessed Mahāvīra. Truly, no deva, nor dānava, (and so forth, down to) nor gandhavva, is able to cause him to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha." Then I, not putting faith in this declaration of Sakka, the lord and prince of the devas, came quickly hither.<sup>217</sup> Ah! now, beloved of the devas, thou hast indeed attained, (etc.), success, (etc.). Now I see, O beloved of the devas, that thou hadst achieved (and so forth, down to) success. Now I ask pardon, O beloved of the devas; may the beloved of the devas pardon me; to pardon befits the beloved of the devas;<sup>218</sup> I will

<sup>216</sup> Text *Bhārahe vāse*, Skr. *Bhārate varṣe*, or *Bharatavarṣe*, the well-known name of India. On the Prakrit form see Hem I, 214.

<sup>217</sup> Text *īham havvam āgae*; MS. A has *īha hā*<sup>o</sup>. It has been said that *īham* is used before vowels, but *īha* before consonants (see Index to Ov.). But this rule is certainly not supported by the evidence of the MSS. According to my experience, at least, the use of the two forms seems to be altogether arbitrary, even in the best MSS. The case is the same with other words, e. g., *mama* and *mamaṇ* 'of me.' Theoretical proprieties may speak for the rule; but the question, after all, is one of fact.

<sup>218</sup> Text *khamantu majjha, de, khantun aruhanti devānuppiyā*, Skr. *kṣamantu mama, da., kṣantun aruhanti devānupriyāḥ*. The MSS. readings vary greatly, and the phrase is not explained in the commentary. I have adopted substantially the reading of MS. H. The Skr root *arh* becomes in Pr *araha* or *ariha* or *aruha*. Note the change from the second pers. sing. to the respectful third pers. plur. in the request for pardon. A similar phrase occurs in Nay. (Calcutta ed.), p. 773.



misconduct,<sup>221</sup> and having obtained it, he returned to the place whence he had come.

114. Then that Kāmadeva, the servant of the Samana, proceeded with the practice of his standard of an *urāsaga* (see § 70), saying that now he was free from all persecutions.<sup>222</sup>

115. At that time and at that period the Samana, the blessed Mahāvira (and so forth, down to) was staying there.

attitude is that of giving a blessing, and is adopted by the superior to the inferior; while the other attitude is that of supplication or obeisance to a superior.

<sup>221</sup> *Lit.*, 'for that matter.'

<sup>222</sup> *Téxt nir-urasaggam*, Skr. *nir-upasargam*, 'without *urasagga*.' The *urasagga*, Skr. *upasarga* (see § 118) are 'persecutions' viewed as spiritual temptations. These persecutions may proceed from three different sources, either from devas, or men, or animals (see § 119). They are often mentioned together with the *parisaha* (Skr. *parīśaha* or *parīśaha*) the common 'trials' of life, of which twenty-two are always enumerated, such as hunger, thirst, etc. Thus in Ov. §§ 87, 116, *bāvīṣam parisahovassagā* are spoken of, which the comm. explains by *parīśahūḥ kṣudhādayo dvāvīṣhatīḥ, upasargā dīcya-dayaḥ*, i. e., 'twenty-two trials, such as hunger, etc., and persecutions from devas, etc.' (Calcutta print, p. 285), or as the vernacular paraph. has it, *parīśah 22 khudhā-pipāsā'dik, upasarg nar tiryāñch deratā nā kīdhā*, i. e., 'trials 22, such as hunger, thirst, etc., and persecutions inflicted by men, animals, or devas' (ib., p. 311). In his comm. on the *Antakīddashā*, *Abhayadeva* explains the same phrase thus: *dvāvīṣhatīḥ parīśahūḥ, upasargāṣṭh chāḥ ṣoḍaśā*, i. e., 'twenty-two trials and sixteen persecutions' (MS. f, leave 28a). From this it would appear that the Jains believed in sixteen kinds of 'persecutions.' The *parīśaha*, however, are also mentioned by themselves; e. g., in *Nāy.*, § 1, *jīya-parīśake*, 'one who has overcome the twenty-two trials.' *Parīśaha* properly means 'patience,' and as such it is one of the exercises of *saṃvara* (see *Wilson*, p. 311). It then comes to mean an 'object of patience.'

116. Then that Kāmadeva, the servant of the Samana, having been informed of this news, reflected thus: "Truly the Samana, the blessed Mahāvira, (as above, down to) is staying here; so it is truly better for me to go and praise and worship the Samana, the blessed Mahāvira, and returning thence to proceed with the practice of my posaha abstinences." Having thus reflected, he put on a fine state dress, adorned his person with a small number of costly jewels, and then, surrounded by a dense circle of attendant people, he came out of his own house. Having done so, he walked right through the midst of the town of Champā, and then proceeded to the Punṇabhadda cheya, and (acting in all respects like Sankha, down to) stood waiting on the Samana.

117. Then the Samana, the blessed Mahāvira, expounded the Law to Kāmadeva, the servant of the Samana, and to that right great company which had come with him (as above, § 11, down to where it is said that) the sermon<sup>223</sup> was finished.

118. Then the Samana, the blessed Mahāvira, addressing<sup>224</sup> Kāmadeva, the servant of the Samana, spoke to him thus:

<sup>223</sup> The commentary here explains that the sermon referred to is that given in Ov. §§ 56, 57. The whole of it is quoted, and some portion of it commented on in the commentary. The comments given here differ slightly from those given in the comm. to the paragraphs of the Ovavāya Sutta. The same sermon, of course, is to be supplied in Lecture I, § 11. If the reading *dkammaakahaṃ* of MSS. D and E be accepted in § 11, it is not to be taken as part of the rubrical direction, but of the narrative, and must then be constructed, as the ablative singular, with the following *paṭigayā*, 'from (i. e., after listening to) the sermon of the Law, the congregation returned'; though in that case one would rather expect the ablative form *dharmakahaṃ*.

<sup>224</sup> Lit., "saying O Kāmadeva!" See note 105.

“Surely Kāmadeva, at the time of the midnight hour, a certain deva appeared before thee. Then that deva assumed the form of a huge celestial pisāya, and then furiously, (etc., as in § 95) brandishing a large sword of dark blue luster (and so forth, as above, § 95), he spoke to thee thus: ““O ho, Kāmadeva (as above, § 95, down to) thou shalt be deprived of thy life.””. Now thou, being thus spoken to by that deva, showedst no fear (as above, § 96, down to) remainedst engaged in the meditation of the Law. (Exactly in the same way, without any detailed description, the two<sup>225</sup> other persecutions should also be repeated, down to where it is said, § 113, that the deva returned.) Surely, Kāmadeva, this account is correct?”

*Kāmadeva replied*: “yes, it is.”

119. Then turning to his venerable companions,<sup>226</sup> the Samaṇa, the blessed Mahāvira, addressed the many male and female Niggantha ascetics<sup>227</sup> who were with him, and spoke to them thus: “Surely, Venerable Companions, if those servants of the Samaṇa, who are householders, living in the midst of householders,<sup>228</sup> bear (and so forth, down to) suffer

<sup>225</sup> The text has *tināṁ* ‘three,’ according to the Indian habit in enumerations or calculations to include the initial and final item. There were altogether three temptations. The first, in the form of the pisāya, is briefly recounted; and the direction is to treat the remaining two, those in the forms of the elephant and the serpent, in the same way.

<sup>226</sup> *Lit*, ‘saying: O venerable ones;’ see note 105.

<sup>227</sup> See note 18. The term as applied to Mahāvira’s followers is generally sanskritised *nirgrantha*, as applied to Mahāvira himself. But perhaps it would be more proper to sanskritise it *nairgrantha* and *nairgranthī* ‘a male or female follower of the Nirgrantha,’ like *bauddha* and *jaina* ‘the followers of Buddha and Jina.’ The phrase *nigganthaṃ pāvayaṇaṃ* is always sanscritised *nairgrantham pravachanam* ‘the doctrine of the Nirgrantha’

<sup>228</sup> *gūhi-majjhā*; so also in § 83 and elsewhere. The commentary

with perfect composure persecutions proceeding from devas, men and animals, then much more,<sup>229</sup> Venerable Companions, must the Niggantha ascetics who are students of the sacred collection<sup>230</sup> of the twelve Angas,<sup>231</sup> be able to bear (and so forth, down to) suffer with perfect composure the persecutions proceeding from devas, men and animals."

120. Then those many male and female Niggantha ascetics, saying "so it is," reverently assented to that opinion of the Samana, the blessed Mahāvira.

to § 83 reads *gīha-majjhā*, which reading I have followed in my translation of that paragraph. The common reading of the text, however, on reconsideration, appears to me preferable. The point to be expressed is, not that the person continues to live in his house or in a house, but that he continues to be a member of society.

<sup>229</sup> Text *puṇāim* 'a fortiori,' 'with much more reason.'

<sup>230</sup> Text *gaṇi-piḍaga*, lit., 'basket of the Gaṇi or 'disciples' (*gaṇadhara*), see note 5. It is the collective name of the Jain sacred books. Most MSS. curiously read *gaṇi-paḍigāṇ*, (acc. sing. of *paḍigā*, Skr. *paṭikā*), lit., 'the cloth of the Gaṇi,' perhaps the 'cloth' in which, according to Indian custom, manuscripts are wrapped up.

<sup>231</sup> See note 6. According to Abhayadeva (see his comm. to Ov. § 26) the term 'twelve Angas' includes not only the 'eleven Angas,' but the whole of the traditional teaching of the Jina (*jina-pravachana*). In other accounts, the twelve Angas include the *dīṭṭhī āo* (*driṣṭivāda*) in addition to the ordinary eleven Angas; see Bhag., p. 282. On the whole question, see Ind. St., vol. xvi, p. 211 ff., 242. "According to Jain tradition, all the twelve Angas already existed at the time of the first Jina (*Usaha, Rishabha*); afterwards from the time of the second to that of the ninth (*Suvihā, Suvīdhī*) only eleven existed, the last being lost; from the time of the tenth to that of the sixteenth (*Santi, Shānti*) those eleven also were lost; from the time of the seventeenth to that of the twenty-fourth (*Mahāvira*) all twelve were again in existence, but afterwards the twelfth was lost once more."

121. Then that Kāmadeva, the servant of the Samana, being happy and pleased (*and so forth*, down to) asked various questions of the Samana, the blessed Mahāvīra, accepted the replies *given*, and respectfully took leave<sup>222</sup> of the Samana, the blessed Mahāvīra; and having done so, he returned to the place whence he had come.

122. Then the Samana, the blessed Mahāvīra, at some time or other, departed from Champā; and having done so, he abode elsewhere in a *different* country.

123. Then that Kāmadeva, the servant of the Samana, engaged in conforming himself to the first standard of an uvāsiga.<sup>223</sup>

124. Then that Kāmadeva, the servant of the Samana, having sanctified himself by many *exercises* (*and so forth*, as above, §§ 66 and 89), and having followed the profession of a servant of the Samana for twenty years, and having duly observed in his body the eleven standards of an uvāsiga, *now* mortified himself by a *course* of emaciation continued through one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month allotted for his death, having made confession of sins and promise of amendment, and being sunk in deep spiritual abstraction, he attained his death, and was re-born as a deva in the Aruṇābha abode, *situated* towards the north-east of the grand abode of the Sohamma paradise in the Sohamma heaven. There a certain class of devas is ordained to enjoy an existence through four paliovama periods. *There* Kāmadeva also is ordained to enjoy an existence through four paliovama periods.

125. *Then Goyama enquired of Mahāvīra* “Reverend Sir, that Kāmadeva, on making his descent from that world of

<sup>222</sup> See note 101.

<sup>223</sup> See note 123.

devas, after the termination of his allotted life, existence and period,—where will he go to,<sup>234</sup> where will he be re-born ? ”

*Mahatira replied* “ O Goyama, in the Great Videha country he will attain perfection ”

(Here the usual Conclusion is to be inserted )



End of the Second Lecture of the Seventh Anga,  
called the Uvasagadasao

<sup>234</sup> Text *gamihii* This is the usual form of the future Another form much rarer, derived from the base *gachchha* occurs in § 90 (*gachchhii*)



## THIRD LECTURE.

(The introduction<sup>235</sup> to the third Lecture, in the usual terms, is to be inserted here)

126. Truly, Jambu, at that time and at that period there was a town called Banuasi.<sup>236</sup> Near it was the cheya Kotṭha-ga. Its king was Jiyasattu.

127. There lived there, in the town of Banārasī, a householder called Chulanpiyā who was prosperous and (as above, § 3, down to) without any equal. His wife was called Sāmā. He possessed a treasure of eight kror measures of gold deposited in a safe place, a capital of eight kror measures of gold put out on interest, a well-stocked estate of the value of eight kror measures of gold, and eight herds, each herd consisting of ten thousand head of cattle. (Here it is to be related of him, how, like Ananda, he was a person whom many kings and princes, as above, § 5, down to where it is said that) he was a cause of prosperity to whatever business he was concerned with. At a certain time the Lord arrived, and a congregation went out from Banāras to hear him. (Here it is to be related how Chulanpiyā, like Ananda, § 10, went out, and how like him, §§ 12-58, he took on himself the law of a householder, how, similarly as in § 62, there occurred Goyama's

<sup>235</sup> The introduction which is here to be recited from memory, is the standing one which will be found in § 91, only that "second" and "third" must be substituted respectively in the place of "first" and "second" lecture. Comm.

<sup>236</sup> Text *vanurasi*, the well-known city of Banāras or Benares. Skr. *vanurasi* changes in Pr. *chrit* to *vanurasi* (Hem. II, 116). The first short *a* of the modern name goes back to a Pr. form *vanurasi*, Skr. *vanurasi*. The original form of the word is still preserved in the modern name of the little stream Bar'pa (*varana*) which flows past Benares.

question, and how all the rest took place similarly as in Kāmadeva's case, §§ 63-69, down to where it is said, § 69 that) in his posaha-house, keeping the posaha abstinences and practising continence, he lived in conformity with the teachings of the Law which he had received in the presence of the Samana, the blessed Mahāvira.

128. Then one day in the presence of that Chulanīpiyā, the servant of the Samana, at the time of the midnight hour, there appeared a certain deva.

129. Then that deva, brandishing a sword of the dark blue lustre of a lotus (and so forth, as in § 95), spoke thus to Chulanīpiyā, the servant of the Samana: "O ho, Chulanīpiyā, thou servant of the Samana (and so forth, as he spoke to Kāmadeva, § 95, down to) if thou dost not interrupt thy practices of the virtues, etc., then I shall this day carry forth thy eldest son out of thy house; and having done so, I shall slay him before thy eyes, and then cut him up into three lumps of flesh, and then boil him in a cauldron full of a liquid<sup>227</sup>; and having done so, I shall bespatter<sup>228</sup> thy body with his

<sup>227</sup> Text *ādana*° *addahemi*, var. lect. *addehemi*. The MSS. of the Sansk. comm uniformly explain these words by *ādrahana* and *ādrahayami*, which I take to be merely a misspelling for *ardrahana* and *ardrahayāmi* from *ardra* 'wet'. I can find, however, no authority for any such Skr. forms, spelt with *ha*; while there exist two regular Skr. words *ādrayana* and *ādrayami*. The former would in Prakrit become *addana* and, thence, contracted *ādana*,—the form that occurs in the text. The Skr. derivation of the Pr. form *addahemi* or *addehemi* is not clear to me. The form *ādrayami* of the commentary seems to be a mere attempt at Sanskritisation, but not intended to give the real Skr. equivalent; for it is explained by *utkratayami*, 'I boil.'

<sup>228</sup> Text *asanchami*, var. lect. *asancha mi*. The latter is also the reading of the MSS. of the commentary. In some MSS. of the text the Skr. word *asanchami* is substituted. This, of course, is not the phonetic equivalent of the Pr. *sanchami*. That is the Skr. *asanchami*, which in Pr. changes to *asanchami*, and thence to *sanchami*.



flesh and his blood, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life "

130 Then that Chulanipriya, the servant of the S being thus spoken to by that deva, showed no fear (as § 96, down to) remained engaged in the meditation of Law

131. Then that deva, observing that Chulanipriya, servant of the Samana, showed no fear (and so forth, in, § 96), spoke thus for a second and a third time Chulanipriya, the servant of the Samana "O ho, Ch priya, thou servant of the Samana" (and so forth, sper the same as before, § 129, and he, Chulanipriya, too, as bef § 130, down to) remained engaged in the meditation of Law

132 Then that deva, observing that Chulanipriya, servant of the Samana, showed no fear (and so forth, as in § 96) grew furious (etc, as in § 95), and carried forth the eldest son of Chulanipriya, the servant of the Samana, out

The Skr root *atanch* is said to be a synonym of the root *pratisepta* 'to throw or pour one thing in or upon another' A derivation of it occurs in the term *atanchanaśodaka* Pr *ayanchanasodaya*, which denotes the water kept by potters by their side to moisten their fingers with while at work Thus it is used in the Bhagavati, śhrutaka 15. uddeśha 1 (page 1251<sup>a</sup> of the Cole print) *ayanchanasodakena gatam, parivichāriane tsharai* 'he keeps sprinkling his body with the water with which the potter moistens his hands' Hence Si: *atanchana*, Pr *ayanchana* or *anchana* means 'anything thrown in to effect a change' Hence comes the modern Bihar term *anchi* or *anchi* or *mehi* for the opium sediment of a pipe which is added to the smoked opium to make it extra strong (see Grierson § 1031) As a parallel to the Pr changes *ayancha* *ancha* *ancha* in this word, may be compared the Pr forms *ayanichhāi* (*ayanichhāi*) *ai chhāi* *anchhāi* (*anchhāi*) in Hem IV, 187, see Journal As Soc Deog., vol. VII, Part I, p 38

of his house, and having done so, he slew him before his eyes, and then cut him up into three lumps of flesh, and then boiled him in a cauldron<sup>239</sup> full of a liquid. Having done this, he bespattered the body of Chulanpiya, the servant of the Samana with the flesh and the blood of his son.

133 Then that Chulanpiya, the servant of the Samana, bore (and so forth, as in § 111, down to) that fiery torment with perfect composure.

134 Then that deva, observing that Chulanpiya, the servant of the Samana, showed no fear (and so forth, as in § 96), spoke thus for the second time<sup>240</sup> to Chulanpiya, the servant of the Samana. "O ho, Chulanpiya, thou servant of the Samana, who desirest what no one desires (as above, § 95, down to) if thou doest not interrupt thy practice of the

<sup>239</sup> Text *ladahajai* ३१ var lect *ladahajaisi*. Similarly in the same paragraph *hamasa sollae*, with var lect *isa isa sollae*. These are good examples of the promiscuous use of the Pāli case of the suffixes *a/a* and *i/i*. The Sanskrit has only *lat laḥ* and *śulpaḥ*.

<sup>240</sup> The text is here confused. MS B alone gives the correct reading *dochchari pi*. All the other MSS read *dochchari pi tachcha na pi*. The fact is that there are four distinct temptations referring to each of the three sons and the mother respectively and in each of the four cases, the temptation is rejected three times. The first temptation is described in § 129 and repeated twice (*dochchari pi tacl'alam pi*) in § 131. The second temptation (*dochchari pi*) is related in the story of § 134, and its repetition is merely implied in the rubric of that paragraph. The third temptation (*tacl'cham pi*) as well as its repetition are referred to in the rubric of § 131. The fourth temptation (*cl'aulhais pi*) is narrated in § 135 and its repetition (*dochchari pi tacl'cham pi*) in § 137. In most of the MSS the phrase *dochchari pi tachchari pi* indicative of the repetition is liable to be confused with the phrases *dochchari pi* and *tachchari pi* introducing the original temptations. It is clear, that in the opening of § 131 the words *tachchari pi* are out of place. Their proper place is in the rubric before *ānāyasa*, where I have inserted them.

religious works; and having done so, I shall slay her before thy eyes, and then cut her up into three lumps of flesh, and then boil her in a cauldron full of a liquid; and having done so, I shall bespatter thy body with her flesh and her blood, so that agonised by the intolerable force of thy agonies, thou shalt, even before thy time, be deprived of thy life."

136. Then that Chulapīpiyā, the servant of the Samana, being thus spoken to by that deva, showed no fear (*as above*, § 96, down to) remained occupied with the meditation of the *u*.

137. Then that deva, observing that Chulapīpiyā, the servant of the Samana, showed no fear (*as above*, § 96, down to) remained engaged in the meditation of the Law, spoke thus for a second and a third time to Chulapīpiyā, the servant of the Samana (*and so forth*, exactly as before, § 135, down to) thou shalt be deprived of thy life."

138. Then to that Chulapīpiyā, the servant of the Samana, being thus spoken to by that deva for the second and the third time, there occurred the following inward (*etc.*) reflection: "Halloo! this low, low-minded fellow is indulging in low acts of sin, in that he carries forth my eldest son out of my own house, and having done so, slays him before my eyes (*and so forth*, bethinking himself of all that *the deva* had done, § 122, down to) bespatters my body; in that

he further carries forth my second son out of my house (as above, § 132, down to) bespatters my body with his blood, in that he further carries forth my youngest son out of my house (exactly as before, § 132, down to) bespatters my body, and now this mother of mine, Bhadda, a merchant's wife, the parent of a most religious son, the performer of the most virtuous works of religion, even her too he wants to carry forth out of my house, and slay her before my eyes. So then, surely, it is better for me to catch that fellow." Thus reflecting, he rose up. Then the other sprung up into the air, while he himself caught up a stout pole,<sup>242</sup> and with many loud shouts began to make an uproar.

139 Then that Bhadda, a merchant's wife, having heard and observed the noise of that uproar, went to where Chulampiya, the servant of the Samana, was, and having gone there, she spoke thus to Chulampiya, the servant of the Samana. "Why is it, my son, that thou makest an uproar with such loud shouting?"

140 Then that Chulampiya, the servant of the Samana, spoke thus to his mother Bhadda, a merchant's wife. "Truly, mother, I do not know how it is, but some fellow, furious (etc, as in § 95) and brandishing a large sword of dark blue lustre (and, so forth, as in § 95), has thus spoken to me. "O ho, Chulampiya, thou servant of the Samana, who desirest what no one desires and art abandoned (etc, as in § 95), if thou dost not (as above, §§ 95, 129, down to) thou shalt be deprived of thy life." Being thus spoken to by that fellow,<sup>243</sup> I showed no fear (as above, § 96, down to) re-

<sup>242</sup> Text *khambho usate* Skr *stumbho asaditah*. The *Lhasibha* is here a long stout staff or pole commonly called a *laji*. The Gujarati phrase has *thasibho palad yo tha ibho grihata*, or *thambho garlo jaljo* : e, 'he took hold of a stout pole'.

<sup>243</sup> There is much confusion here in the MSS. The correct word throughout this paragraph is *purisa* for it is clear from the context

remained engaged in the meditation of the Law. Then that fellow, observing that I showed no fear (as above, § 96, down to) remained engaged in the meditation of the Law, spoke thus to me for a second and a third time "O ho, Chulampiya, thou servant of the Samana" (and so forth, exactly as before, §§ 129-132, down to) he bespattered my body. Then I bore (as above, § 100, down to) that fiery torment with perfect composure. (In like manner, all the rest is to be repeated, down to) my youngest son (and down to) he bespattered my body. But I bore (as above, § 100, down to) that fiery torment with perfect composure. Then that fellow, observing that I showed no fear (as above, § 96, down to) remained engaged in the meditation of the Law, spoke thus to me for the fourth time "O ho, Chulampiya, thou servant of the Samana, who desirest what no one desires (as above, § 95, down to), if thou dost not interrupt thy practice of the virtues, then this day that mother of thine, the parent of a religious son, (as above, § 135, down to) thou shalt be deprived of thy life." Then I, being thus spoken to by that fellow, showed no fear (as above, § 96, down to) remained engaged in the meditation of the Law. Then that fellow spoke to me thus for a second and a third time "O ho, Chulampiya, thou servant of the Samana, this day (as above, § 135, down to) thou shalt be deprived of thy life." Then being thus spoken to by that fellow for a second and a third time, there occurred to me the following inward (etc., as in § 66) reflection. "Halloo! this low fellow is indulging (and so forth, as in § 138), in

that Chulampiya was under the belief that he was attacked by an ordinary person, or a man, until he was undeceived by his mother (in § 111) who showed him, that it was not an ordinary man, but an apparition, or a deva, that attacked him. The MSS., however, very often read *deva*, instead of *purisa*. I have restored the latter throughout.

that *he carries forth* my eldest son out of my house (exactly as above, § 138, down to) my youngest son (and down to) he bespatters *my body*; and now even you too he wants to carry forth out of my house in order to slay you before my eyes; so then surely it is better for me to catch that fellow." "Thus reflecting, I rose up. Then he sprang up into the air, while I caught up a stout pole, and with much loud shouting made an uproar."

141. Then that Bhaddā, a merchant's wife, spoke thus to Chulanīpiyā, the servant of the Samāna: "Truly, *I tell thee*, it is not any human person that has carried forth (as above, §§ 132 and 134, down to) thy youngest son out of thy house, and having done so, has slain him before thy eyes. This is not any human person, that has been persecuting thee. This is a monster apparition that thou hast seen. So now thou hast succeeded in breaking thy vows, thy principles, and thy abstinences. Do thou, then, my son, acknowledge thy sin in this matter and (as above, § 81, down to) take upon thyself a penance."

142. Then that Chulanīpiyā, the servant of the Samāna, saying "be it so," respectfully accepted the decision of his mother Bhaddā, a merchant's wife; and having done so, he acknowledged his sin in that matter and (as above, § 81, down to) took upon himself a penance.

143. Then that Chulanīpiyā, the servant of the Samāna, engaged in conforming himself to the first standard of an uvisaga. *He practised* the first standard according to the sacred writings (and so forth, just as Ānanda had done, §§ 70, 71, down to) the eleventh standard.

144. Then that Chulanīpiyā, the servant of the Samāna, through these lofty eccletic exercises (as above, §§ 72—89, down to), was re-born as a deva in the Arunappabha abode, situated towards the north-east of the grand abode of the Sohamma paradise in the Sohamma heaven. There he is ordained to

enjoy an existence through four paliovama periods *finally* he will obtain perfection (etc ) in the Great Videha country.

*(Here the usual Conclusion is to be inserted )*

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End of the Third Lecture of the Seventh Anga,  
*called the UvĪsagadasāo*

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FOURTH LECTURE

(Here the usual Introduction to the Fourth Lecture
is to be inserted)

145 Truly, Jambu, at that time and at that period, there was a town called Bayānāsi. Near it was the Cheyā Kotthaga. Its king was Jiyasattu. In it lived the householder Suradeva who was prosperous. He possessed a treasure of six kror measures of gold (as above, § 92, down to) six herds, each herd consisting of ten thousand head of cattle. His wife was called Dhaana. At a certain time the Lord arrived (Here it is to be related how acting in all respects like Anandā, §§ 10—60, Suradeva also took on himself the law of a householder, and how he, acting like Kamadeva, §§ 60—69, down to) lived in conformity with the teachings of the Law which he had received in the presence of the Samana, the blessed Mahāra.

146 Then one day in the presence of that Suradeva, the servant of the Samana, at the time of the midnight hour, there appeared a certain deva.

147 That deva, brandishing a large sword of dark blue lustre (and so forth, as in § 95), spoke thus to Suradeva, the servant of the Samana. "O ho, Suradeva, thou servant of the Samana, who desirest what no one desires (etc., as in § 90), if thou dost not interrupt the practice of the virtues (and so forth, as in § 90), then I shall carry forth thy eldest son out of thy house, and having done so, I shall slay him before thy eyes. Then I shall cut him up into five lumps of flesh, and boil him in a cauldron full of a liquid, and having done so, I shall bespatter thy body with his flesh and his blood, so that, even before thy time, thou shalt be deprived of thy life." (Here it is to be related, how he said the same

with regard to the second and the youngest sons, *except that there were five lumps of flesh in each case, and how he did the same as he had done in the case of Chulanīpiya, except that there were five lumps of flesh in each case.*)

118. Then that deva spoke thus for the fourth time to Surādeva, the servant of the Samana: "O ho, Surādeva, thou servant of the Samana, who desirest what no one desires, (etc., as in § 95, down to), if thou dost not abandon the practice of the virtues, then I shall this day afflict thy body, all at once, with the sixteen diseases and sicknesses, viz., asthma, cough (and so forth, down to) leprosy, so that agonised by the intolerable force of thy agonies, (as above, § 95, down to) thou shalt be deprived of thy life."

119. Then that Suradeva, the servant of the Samana, (as above, § 96, down to) remained engaged in the meditation of the law.

120. (Here the deva spoke in a similar manner for the second and a third time, as in §§ 95-97, down to) "thou shalt be deprived of thy life."

121. Then to that Suradeva, the servant of the Samana, on being thus spoken to by that deva for a second and a third time, there occurred the following inward (etc., as in § 66) reflection: "Halloo! this low fellow indulges (and so forth, as in § 138) in sin, in that he has carried forth my eldest son (and so forth, down to) my youngest son, (and so forth, § 138, down to) has bespattered my body; and now these sixteen diseases and illnesses, with them too he wants to afflict my body. So then, surely, it is better for me to catch this fellow." Thus reflecting he rose up. Then the other sprang up into the air, while he caught up a stout pole, and with much loud shouting created an uproar.

122. Then that Dhanni, his wife, hearing and observing the uproar, went to where Suradeva, the servant of the Samana, was; and having gone there, she spoke to him

thus "Why is it, beloved of the devas, that you²⁴⁴ make an uproar with such loud shouting?"

153 Then that Suradeva, the servant of the Samāna, spoke thus to Dhanna, his wife "Truly, beloved of the devas, some fellow" (*and so forth*, here he says exactly the same as Chulamīya, Dhanna too replies as before, §§ 140, 141, down to "the youngest") "Truly, beloved of the devas, it is not any human person, that is about to afflict your body, all at once, with the sixteen diseases and sicknesses. This is not any human person that has been persecuting you," (*and so forth*, saying the rest exactly as in the case of Chulamīya).

154 (In like manner all the rest, without exception, as in §§ 142—144, is to be repeated down to) he was reborn as a *deva* in the Arunakānta abode, in the Sohamma heaven, where he, Suradeva, enjoys an existence of four *parivāra* periods, and in the Great Videha country he will attain perfection, (etc)

(Here the usual Conclusion is to be inserted)

End of the Fourth Lecture of the Seventh Āṅga,
called the Uvīsagadāsio

²⁴⁴ MS A reads *tubbhe*, and MSS B D E F read *tubbhe nari* (or perhaps *tubbhena n*). The case here required is the instrumental plural which, according to HUm III, 95, is *tubbheṇam* and which accordingly I have adopted in the text. The wife always addresses her husband in the second person plural while the husband uses the singular towards his wife. See also note 263

FIFTH LECTURE

(Here the usual Introduction to the Fifth Lecture
is to be inserted)

155 Truly, Jambu, at that time and at that period there was a town called Alabhiya²⁴⁵ Near it was the garden Sankhavana Its king was Jiyasattu²⁴⁶ In it lived the householder Chullasayaga who was prosperous and (as above, §§ 3, 4, down to) possessed a treasure of six kioḡ measures of gold (and so forth, as in § 92, down to) six herds, each herd consisting of ten thousand head of cattle His wife was called Bahula At a certain time the Lord arrived (Here it is to be related, how like Ananda, §§ 10 to 65, he, Chullasayaga, took on himself the law of a householder, also the rest, how he like Kamadeva, §§ 66—69, down to) lived in conformity with the teachings of the Law

156 Then one day in the presence of that Chullasayaga, the servant of the Samana, at the time of the midnight hour, there appeared a certain deva, who, brandishing a large sword (and so forth, as in § 95), spoke to him thus “O ho, Chullasayaga, thou servant of the Samana, (as above, § 95, down to) if thou dost not interrupt thy practice of the virtues,

²⁴⁵ Text *alabhiya* var lect *alahiya* or *alambhiya* The correct form of the name is uncertain The site of the town has not yet been identified In the *Kulpasutra* (§ 122) it is mentioned as one of the places where Mahavira spent one rainy season, and in the *Bhagavati* (p 1243a, Cale print) it is mentioned as the place where Gosala Mankhaliputta underwent his fifth change by reanimation, (see Rokhill's *Life of Buddha* p 255)

²⁴⁶ See note 9 In the *Riyopascenaiyya* Jiyasattu is mentioned as king of Savatthu in the Kosalā country The town is the well known capital of the Kosala country, see Cunningham's *Ancient Geography* p 107 This seems to point to an identity of Jiyasattu with Praenajit and Chedra See also Leumann's *Beziehungen zur Jaina Literatur*, p. 35, 70

then I shall this day carry forth thy eldest son out of thy house" (and so forth, saying the same as to Chulanipiya, as in §§ 129—134, except that there were seven lumps of flesh in each case, down to) "thy youngest son" (and down to) "I shall bespatter thy body"

157 Then that Chullasayaga, the servant of the Samana, (as above, §§ 96, 98, down to) remained engaged in the meditation of the Law

158 Then that deva spoke thus, for the fourth time, to Chullasayaga, the servant of the Samana "O ho, Chullasayaga, thou servant of the Samana (as above, § 95, down to) if thou dost not interrupt thy practice of the virtues, then I shall this day carry away from thy house that treasure of thine of six kror measures of gold deposited in a safe place, that capital of thine of six kror measures* of gold put out on interest, and that well-stocked estate of thine of the value of six kror measures of gold, and having done so, I shall scatter the whole of it everywhere throughout the town of Albhya on its crossings (and so forth, down to) roads, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life" *

159 Then that Chullasayaga, the servant of the Samana, being thus spoken to by that deva, showed no fear (as above, § 96, down to) remained engaged in the meditation of the Law

160 Then that deva, observing that Chullasayaga, the servant of the Samana, showed no fear (and so forth, as in § 96), spoke thus to him for a second and third time, (saying the same as before, § 158, down to) "thou shalt be deprived of thy life"

161 Then to that Chullasayaga, the servant of the Samana, on being thus spoken to by that deva for a second and a third time, there occurred the following inward (etc., as in § 66) reflection "Hullo! this low fellow" (and so forth thinking exactly the same as Chulanipiya, § 138, down to) "my youngest son" (and down to) "I shall bespatter"

thy body", and now this treasure of mine of six kror measures of gold deposited in a safe place and this capital of mine of six kror measures of gold, put out on interest, and this well stocked estate of mine of the value of six kror measures of gold, those too he wants to carry away from my²⁴⁷ house, and scatter them throughout the town of Vibhiti on its crossings (and so forth, as in § 158) So then, surely, it is better for me to catch this fellow" Reflecting thus, he rose up (and acted in all respects like Suradeva, § 151, in like manner his wife questioned him,²⁴⁸ and in like manner he replied, §§ 152, 153)

162 (The remainder is to be related as in the case of Chakrapati, §§ 142—144, down to) he was reborn as a deva in the Arun isiddha bhode in the Sohammi heaven, where he is enjoying an existence through four pitrovama periods (The remainder is to be related exactly as before, § 125, down to) he will attain perfection in the Great Videha country

(Here the usual Conclusion is to be inserted)

End of the fifth Lecture of the Seventh Anga,
called the Uvasagadasao

SIXTH LECTURE

(Here the Introduction to the Sixth Lecture, in the usual terms, is to be inserted)

163. Truly, Jambū, at that time and at that period there was the town of Kāmpillapura²⁴⁹ Near it there was the garden Sahassambavana²⁵⁰ Its king was Jiyasattu In it lived the householder Kundakoliya His wife was called Pus: He possessed a treasure of six kroy measures of gold deposited in a safe place, a capital of six kroy measures of gold put out on interest, a well-stocked estate of the value of six kroy measures of gold, and six herds, each herd consisting of ten thousand head of cattle At a certain time the Lord arrived (Here is to be related how, like Kāmādeva, §§ 10—65, Kundakoliya took on himself the law of a householder, and all the rest, down to where it is said that) he devoted himself to supplying the Nigghanthas

164 Then that Kundakoliya, the servant of the Samana, at some time or other, at the time of the midday hour, went to where the sacred masonry platform was in the little grove of Asoga trees, and having gone there he placed on the masonry

²⁴⁹ Kāmpillapura, Skr Kāmpilyapura, now a village called Kāmpil, on the old Ganges, between Badaon and Fānuḷḷābad, was the ancient capital of the South Panchala country It still possesses several Jain temples See Cunningham's Arch Reports, vol I, p 255 (Plate II), and vol XI, pp 11, 12 (Also Ind Ant vol IV, p 111) It is famous in the Brahmanic and Jain legends as the place of Drupadi-Viśvāyama-marrriage See Nay, chap XVI, pp 1226 ff (Calc also Leumann, *Beziehungen zur Jaina Literatur*, p 73

²⁵⁰ Text sahasambavana, Skr sahasambavana, 'the grove of a thousand mango trees'

platform²⁴ a seal *inscribed* with his name²⁵ and his upper garment, and thenceforth he lived in conformity with the

²⁴ Text *pudhavi-sila patṭae*, Skr *prithivi-shila paṭṭakaḥ*, 'a masonry platform.' *Paṭṭaya* is a *sthana* or 'platform', see the Guj paraph to Bhag, p 172a (Calc print) *prithivi shila sthan Pu-dhavi sila* does not mean 'a natural rock' ('Erdfels platte', Bhag, pp 293, 297), for these platforms are not unfrequently made at the foot of sacred trees, where there is no rock. The phrase is not usually explained either in the Skr comm or in the paraph. But here the paraph has *prithivi no shila-paṭṭa*: 'a stone platform of earth' It is still more clearly explained in the paraph to Ov § 10, where we find *prithivi laya ni shila ctavata shila paṭṭa*, i e 'stone of earth stuff, a stone platform made of such stone' The meaning of *prithivikaya* (Pr *pudhavikaya*) is explained in Bhag, p. 1287a (Calc print) It refers to *pudhavo* 'earth, clay, etc,' *sakharao* 'gravel, pebbles, etc,' *valuyao* 'sand,' *malao* 'stones,' *suvalantao* 'crystals,' 'sunstones,' etc The Skr comm there explains *pudhavo* by *mruttikaḥ* This is also the ordinary Jain explanation of the term *pudhavi sila paṭṭaya*, 'a platform made of (*maṭi* or) earth or clay' As a matter of fact these platforms are frequently built up of clay, well stamped down, which when dried becomes hard like stone, and when coated with a surface of *chunam* ('lime') looks as if made of polished stone slabs Or they are made of stones set in clay or lime. Such platforms, of varying sizes, are still commonly found near Jain shrines Votive offerings are placed on them Sometimes they are situated at the foot of a sacred tree, sometimes on the summit of a sacred mountain Thus we find a *paṭṭae* at the foot of an *Asoga* tree, in Ov § 10, and again on the summit of the *Pundarika* or *Shatrunjaya* Mountain, in Njy, p 592 (Calc print) or of the *Vipula* Mountain, in Bhag, p 293, (see Cunningham's *Ancient Geography*, p 188)

²⁵ Seals of this description are still dug out in great numbers from ancient sites of Jain or Buddhist shrines See my 'Notes on some clay-seals found in the Panjab,' in the *Proceedings* of the Asiatic Society of Bengal, for September 1851 See also Cunningham's *Archaeological Survey Reports*, Vol VI, pp 35, 59, Vol III, p 107, Vol I, p 5, *et passim*

teachings of the Law which he had received in the presence of the Samana, the blessed Mahāvira.

165 Then *one* day in the presence of that Kundakoliya, the servant of the Samana, there appeared a certain deva

166. Then that deva snatched away from the masonry platform the seal inscribed with his name and his upper garment, and having done so and mounting up with them into mid air under the sound of little bells, he thus spoke to Kundakoliya, the servant of the Samana. "O ho, Kundakoliya, thou servant of the Samana! good, O beloved of the devas, is the doctrine of the Law of Gosala, Maukhaliputta,²⁵³

✓²⁵³ Text *gosalassa mankhaliputtassa*, Skr *gosalasya mankhaliputrassa*. Gosala, the son of Maulhā, the founder of the Ajivika sect, was one of the principal rivals of Mahāvira, as also of Buddha. In the Skr comm to Ov § 120, the Ajivikas, are said to be *Gosha-laka-mat anuvartinah*, i e, 'followers of the doctrine of Gosala', and in the Skr comm to § 181 (below), they are called *Goshalaka-shisyah* or 'disciples of Gosala'. But the sect was, at one time, of considerable importance, appears from the reference to them in Ashoka's inscription on the Delhi pillar where the Ajivis are named together with the Brahmanas and the Nigranthas or Jainas (*bahhanesu, ajivikesu, nigganthesu*), see *Corpus Inscript Indicarum*, Plato V, lines 4, 5, also *Mahavamsa* (ed Turuour), p 67 Gosala is said to have received his name from having been born in a cow-shed (*gosala*), and his father is said to have been a *maulha* (Skr comm *chitrphalaka vyagralara bhikshu-tihava*), i e, a kind of beggar that tries to extract alms from the charitable by showing them pictures of deities, which he carries about with him. In the present day in Bengal such beggars usually carry ugly pictures or representations of such deities as *Shitala*, the goddess of small pox, or *Olambi*, the goddess of cholera, etc. In Puri they carry pictures of Jagannath, and greatly pester the pilgrims to that shrine. The history of Gosala is related at length in the fifteenth section (*ahataka*) of the Bhagavati sutra. As that section is of considerable importance also from the chronological and doctrinal points

terably fixed. On the other hand bad is the doctrine of the Law of the Samana, the blessed Mahāvira, which says that

passed by Gosala in Pamyabhami, and the time of his attaining Jina-hood (for $6 + 2 + 16 = 24$). After Gosala's death, Mahāvira still lived for a period of sixteen years, according to his own prophecy (ib., pp. 1250a, 1260a), which, of course, is to be taken as a historical statement made in the form of a prophecy. We thus obtain the following series of dates for determining the length of Mahāvira's life to have been 72 years

Mahāvira left his home	30 years
„ meets Gosala	2 „
„ lives with Gosala	6 „
Gosala lives alone before Jina hood ..	2 „
„ lives as Jina	16 „
Mahāvira survives Gosala	16 „

Total of Mahāvira's life .. 72 years

Now this agrees with the express statement of the Kalpasūtra (§ 147), according to which

Mahāvira lived as householder ...	30 years (Kap § 110)	
„ „ as imperfect ascetic 12 ..	(Kap §§ 117, 120)	} 42
„ „ as Kevalin or Jina 30 ..	(Kap § 147)	

Total of Mahāvira's life . 72 „

Out of the 72 years of his life, Mahāvira spent 42 years in monk-hood (Kap § 147), viz., 12 in the preliminary and 30 in the perfect state. Similarly Gosala spent 24 years of his life in monk-hood, viz., 8 in the preliminary and 16 in the perfect state, and further, out of the 8 years of monk-hood in the preliminary state, Gosala spent 6 in the company of Mahāvira, and 2 by himself. Again out of the 12 years of monk-hood in the preliminary state, Mahāvira spent upwards of one year as a clothed monk, but in the second year he became a naked monk (Kap § 117). The latter year coincides with that in which Mahāvira, according to the Bhagavati, met Gosala and attracted him as his (apparently, first) disciple. Of the remaining 10 years he spent 6 with Gosala. Accordingly, after having separated from Gosala,

there is *such a thing as* exertion or labour or power or vigour or manly strength,²⁶⁴ and *that* all things are not unalterably fixed."

Mahāvīra lived for 4 years longer in his preliminary monk-hood. On the other hand, seeing that Gosāla attained Jina-hood within 2 years after his separation from Mahāvīra, it follows that at the time Mahāvīra became a Keralin or Jina, Gosāla had already been a Jina for 2 years. This priority of Gosāla in regard to Jina-hood, before Mahāvīra is a noteworthy point. As Gosāla had originally been a disciple of Mahāvīra, it naturally enough explains the intense hostility, towards him, of Mahāvīra, who resented the presumption of the disciple in taking precedence of his master. It is evident from the tenor of the account in the Bhagavatī, that Mahāvīra and Gosāla never met but once, after the separation; and that was in the town of Sāvattthī at the time of the fatal encounter. As Sāvattthī was the head-quarters of Gosāla, it is clear that Mahāvīra can have visited that town but once in his life as a monk, otherwise he could not have avoided meeting Gosāla much oftener. Now this is borne out by the express statement in the Kalpasūtra (§ 122) that Mahāvīra spent but one rainy season in Sāvattthī. During that rainy season the fatal encounter must have taken place. At that time Mahāvīra had been 14 years a Jina, while Gosāla had been so 16 years and the event took place in the 56th year of Mahāvīra's life (for $30 + 12 + 14 = 56$). If we accept the year 467 B. C. (see Jacobi's *Kalpasūtra*, *Intro.*, p. 9) as the date of Mahāvīra's death, his visit to Sāvattthī and the death of Gosāla will fall in 453 B. C. The only discrepancy between the accounts of the Bhagavatī and the Kalpasūtra is, that according to the former Mahāvīra spent 6 years in Pāṇyabhūmi (in the company of Gosāla), while the latter gives him only one year in that place, but 5 years in Utkalā. Of this discrepancy I am, at present, unable to offer any satisfactory solution.

167. Then that Kundakohya, the servant of the Samana, spoke thus to that deva. "If, deva,²⁵⁵ the doctrine of the Law of Gosala Minkhalputta is good, because it says, that there is no such thing as exertion (as above, § 166, down to) all things are unalterably fixed, and if on the other hand, the doctrine of the Samana, the blessed Mahavira, is bad,²⁵⁶ because it says that there is such a thing as exertion (as above, § 166, down to) all things are not unalterably fixed; then, deva,²⁵⁶ how didst thou attain, how didst thou acquire, how didst thou achieve this thy celestial bliss, thy celestial glory, thy celestial power of a deva? Was it by dint of exertion (as above, § 166, down to) manly strength, or on the other hand, was it without exertion, without labour (as above, § 166, down to) manly strength?"

168. Then that deva spoke thus to Kundakohya, the servant of the Samana. "Truly, beloved of the devas, I have attained, acquired and achieved this my celestial bliss (etc. as in § 167) of a deva without any exertion (as above, § 166, down to) manly strength."

169. Then that Kundakohya, the servant of the Samana, spoke thus to that deva. "If, deva, thou hast attained, acquired and achieved this thy celestial bliss (etc., as in

²⁵⁵ The MSS are uncertain reading *leva* or *devana*^o or *deva nappiya*. I have adopted the reading *deva*, for reasons, similar to those explained in note 215. See also note 257.

²⁵⁶ Text *mangula*. The Skr. conn. explains the word by *asundari*. It is enumerated as a *deshu* word by Hemachandra in his *Deshina-nama*, VI, 115. *mangulam anistha-pavesu*, comm. *mangula* is a *ustam papam cha mangulo chaura ity anye*, i. e., *mangula* means 'undesirable' or 'a sin', according to others, it means 'a thief'. I imagine it is the same as Skr. *madgura*, from *madgu* 'an outcast,' 'low'. Ordinarily *madgu* becomes Pr. *maggu* (Hem. II, 77), but the form *mangula* would be made analogously to Pr. *tanika* (for *talika*), Skr. *valhara*, etc. (Hum. I, 26). The corresponding Marathi word is *māḡ* or *māḡ da*

say anything more in reply²⁵⁰ to Kundakoliya, the servant of the Samana. So he placed the seal inscribed with his name, and his upper garment on the masonry platform; and having done so, he went away to the place whence he had come.

171. At that time and at that period the Lord arrived in *Kampillapura*.

172. Then that Kundakoliya, the servant of the Samana, having been informed of this news, was happy, and (acting in all respects like Kāmadeva, he went out to hear Mahāvīra, as above, § 116, down to) stood waiting on the Samana. (Here the Sermon of the Law is to be recited.)

173. Then the Samana, the blessed Mahāvīra, addressing Kundakoliya,²⁵¹ the servant of the Samana, spoke to him thus: "Surely, Kundakoliya, yesterday, at the time of the midday hour, in the little grove of Asoga trees, there appeared before thee²⁵² a certain deva. Then that deva snatched

the truth, and he felt guilty of the sin of falsehood (*mahechhā*) regarding Mahāvīra's doctrine.

²⁵⁰ Text *pāmoḷḷham*, Skr. *pramuḷḷham*, 'what is opposed to,' hence 'a reply.' This is the interpretation of the comm., which has *uttaram* 'a reply.' It gives *pāmoḷḷha* as the Skr. equivalent. But the word occurs also in Pali *pāmoḷḷha* with the meaning 'principal, chief.' From this it is clear, that the Skr. equivalent is *pramuḷḷha*. The passage might also be translated: 'he was unable any more to say anything excellent, or of importance, to Kundakoliya'; thus giving to *pāmoḷḷha* the sense of 'principal,' 'excellent.'

²⁵¹ Lit., 'saying: O Kundakoliya'; see note 105.

²⁵² Text *tubbka*, Skr. *tava*. This is the reading of MS. G. It is the correct reading according to Hemachandra's rule (III, 99), which allows only the form *tubbka*, without the anuswara, for the genitive singular, while the form *tubbham*, with the anuswara, is assigned by his rule (III, 100) to the genitive plural. Again the singular is here the correct number, because that number is always used by a master in addressing his disciple. Thus we find the singular number

away the seal inscribed with thy name and (exactly as before, §§ 166—170, down to) went away. Surely Kuṇḍakoliya, this account is correct?"

Kuṇḍakoliya replied: "Yes, it is."

Mahāvīra continued: "Then happy art thou, Kuṇḍakoliya" (and so forth, saying the same as in the case of Kāmadeva, § 113).

174. Then turning to his venerable companions,²⁶³ the Samaṇa, the blessed Mahāvīra addressed the male and female Niggantha ascetics who were with him, and spoke to them thus: "Surely, Venerable Companions, if those servants of the Samaṇa who are householders, living in the midst of householders,²⁶⁴ refute the theo-

a little lower down in *dhanno si tumam*, 'happy art thou.' It should be noted, however, that the Jain MSS, in such contexts, read almost uniformly the form *tubbhaṃ*, with the anuswāra; see, e. g., § 118. See also Nāy. § 79, where the king uses *tubbhaṃ*, in speaking to his wife, whom he has immediately before addressed by the singular *tumam* 'thou.' Here the form *tubbhaṃ* is clearly intended to be the singular; for that number is always used by a husband in speaking to his wife. The nearly uniform MSS. authority, therefore, does not seem to bear out Hémachandra's rule, but to permit both forms, *tubbhaṃ* as well as *tubbha*, for the genitive singular. Of course, it is just possible, that the anuswāra is a clerical error, the general consensus of MSS. notwithstanding. Still, seeing that Hémachandra himself allows (III, 99) both forms *tumhaṃ* and *tumha* in the singular, and seeing further that the forms *tubbha*, *tumha*, *tujjha*, etc. are mere variants (III, 99), it is quite probable that *tubbhaṃ* is as true a form of the genitive singular as *tumham*. Moreover the analogy of Hémachandra's rule (I, 27) would support the addition of the anuswāra.

²⁶³ Lit., 'saying: O venerable ones'; see notes, 103, 226.

²⁶⁴ Text *gihī-majjhā vasantā*, Skr. *gṛhī-madhya vasantāḥ*, 'living in the midst of householders.' The commentary follows another reading *gihamajjhāvasantā*, which it here interprets by Skr. *gṛhīṃ*

SEVENTH LECTURE

(Here the usual Introduction to the Seventh Lecture
is to be inserted)

180. There was a town called Polasapura. Near it there was the garden Sahassumbavana. Its king was Jiyasattu.

181. There in the town of Polasapura, lived a potter, named Saddhaliputra, who was a servant of the Ajiviya²⁶⁷ He having heard and understood and questioned and ascertained and mastered the tenets of the Ajiviya, and being filled with a passionate love towards them as for the most excellent thing,²⁶⁸ was conducting himself according to the

²⁶⁷ That is, of Gosala Mankhaliputra. See note 253

²⁶⁸ *Atthimimja penanuraga ratte*, Skr *asthi mājja prēm'anuraga-raktah*, lit 'unpassioned with the passion of love towards them as for the marrow of bones', is explained in the Guṇy paraph to Or § 124 by *asthi had, anas mimja had nāhili miṅ* (or *miṅi*) *dhaturvishesa, te Bhagavant na siddhanta rup, prema rup kusumbhadik rayas* (apparently a vu lect for *anuraga*) *hari nai sangana chhai jeh na, i e*, 'asthi means a bone, its mimja is the marrow (miṅ) within the bone, and is a kind of element, it stands for the doctrine of the Blessed one (Mahavina), love is like saffron, with the colour of which he is coloured' The usual Sanskrit equivalent of 'mimja' is *mājja* (stem *mājjin*), but the Prakrit form *mimja* occurs in the Skr *mimjālamimjāla*, the name of two beings said to be sprung from the 'semen' of Rudra, for *mājja* is a medical term for the element or essential ingredient of the body, which is produced from the bones and itself produces semen, (*Abhidhana Chintamani*, v 619) Hence the marrow is called *śukra kara* 'semen producing' (18, v 628), and the semen, *mājja samudbhava* or 'produced from the marrow' (16, v 629) The word *mimja* occurs in

dictates of the Ājīviya tenets, believing²⁶⁹ those tenets to be the truth, the highest truth, and all the rest to be false.

182. That Saddālaputta, the servant of the Ājīviya, possessed a treasure of one kroṣ measures of gold deposited in a *sāfe* place, a capital of one kroṣ measures of gold put out on interest, a well-stocked estate of the value of one kroṣ measures of gold, and one herd consisting of ten thousand head of cattle.

183. That Saddālaputta, the servant of the Ājīviya, had a wife called Aggimittā.

184. That Saddālaputta, the servant of the Ājīviya, possessed, outside of the town of Polāsapura, five hundred potter shops. There a large number of men who received food in lieu of wages, day by day,²⁷⁰ prepared a large number of bowls, pots, pans, and pitchers and jars of six different sizes;²⁷¹ and another large number of men who also received food in lieu of wages, day by day, used to carry on a trade on the king's high road with that large number of bowls and (as above, down to) jars of various sizes.

185. Then that Saddālaputta, the servant of the Ājīviya,

Sindhi in the form *mija* or *miju*, in Hindi as *mijī*, in Panjābi as *mijh* or *mijh*; the Hindi has also *bhejā* which might be a corruption of the same word.

²⁶⁹ Lit, "O long lived one, the tenets of the Ājīviya are the truth, the highest truth, and all the rest are false" thus believing". *Ayamāuso* is a form of address used by a father towards his son or by a teacher towards his pupil; see Comm. to Ov. § 124.

²⁷⁰ Text *kallākallim*, Skr. *kalyaṇ kalyaṇ*, lit. every morning.

²⁷¹ These were the *ghads*, the ordinary Indian pitcher (see note 30), the *addhaghada*, a small pitcher, about half the size of a *ghada*, and the *kalasa* or large pitcher, further three very large kinds of jars called *alinjara* or *alanjara* (or *aranyara*, see comm. to § 91), *jambūlaya* and *ustiyā* (see note 30). The last named kind was also used to hold liquors or oil (Comm.). They are now usually called *maṣ'kā*.

sight,²⁷⁴ who knows the past, present and future in the buddhistie work *Kāraṇḍavyūha* (in the 11th prakaraṇa), where the doorkeepers of Bali admit the Vāmana with the words: *pravishā mahābrāhmaṇa*, i. e., 'enter Mahābrāhmaṇa!' According to a verse, quoted by Bharatamallika, in his commentary to the Bhaṭṭikāvya (canto I, verse 2, *śākhā taile tathā māṃse vaidye jyotiṣike dije yātrāyām pathi nidrāyām mahach-chhabdo na diyate*) the word *mahā* may not ordinarily be used with the words meaning 'blanch', 'oil', 'flesh', 'physician', 'astrologer', 'brāhman', 'journey', 'path' and 'sleep', because in composition with these words, it forms technical or proper names; e. g., *mahāmāṃsa* is 'human flesh', *mahānidrā* is 'death'. The word *mahābrāhmaṇa* is, in Bengal, a technical term for those degraded (*patita*) brāhman who accept the gift of gold in the Sbrāddha ceremony (hence also called *agradāni* or 'takers of the first gift'), as well as for the so-called *bhāta* brāhman who live from hire. Possibly the use, by the Jains, of the term *mahāmāhara* (*mahā-brāhmaṇa*) for their saints may have occasioned its loss of estimation among the Brāhman and Buddhists.—With regard to the imperative form *hana*, above quoted from the commentary, it may be noted, that though disallowed in standard Sanskrit (with *has jāhi*), it is often used in tantric works (brahmanic as well as buddhistie); e. g., one of the mantras in a tantric homa ceremony runs thus: *chitpingala hana hana dāha dāha pacha pacha sarvajñājñāpaya svāhā*; i. e., 'O Chitpingala, kill kill, burn burn, cook cook, O Omniscient, command, svāhā!'

²⁷⁴ Text *uppanna-jñāna-darśana-dhara*, Skr. *utpanna-jñāna-darśana-dharaḥ*; here *uppanna* 'fully formed' has, according to the comm., the emphatic meaning of *ācaraṇa-kṣayena āvirbhūte*, 'become manifest through the cessation of (all) obstruction.' The obstructions referred to are the *jñān-ācaraṇa* 'obstruction of knowledge,' and *darśan-ā-raraṇa* 'obstruction of insight,' the first two of the eight hurtful classes of acts (*karma*). By *jñāna* are meant the five kinds of knowledge (see note 132), and by *darśana* the insight or belief in the Jain system. See Bhag., pp. 166, 169, 258. The whole epithet describes the highest stage of ascetic perfection. The same idea is referred to, in § 71, in the phrase *tad-ācaraṇijjñāna-kamūḍhaṇa*

ture,²⁷⁵ who is an Arhat,²⁷⁶ a Jina, a Kevalin,²⁷⁷

lhaovasa menaṇaṇa ohi-nāṇe samuppanne, i. e., 'the *avadhī-jñāna* or supernatural sight was fully formed through the patient endurance of the cessation of (all) acts that tend to obstruct it.'

²⁷⁵ Text. *tīya-padupanna-m-aṇḍagaya-jūṇae*, Skr. *atīta-pratyutpann-ānāgata-jñānakāḥ*. The compound contains several irregularities: *tīya* stands for *atīya* (see Bhag., p. 258, E. Muller, p. 20, in modern Hindi only in *gotit* 'incomprehensible'); *paḍupanna* for *paḥchupanna* which occurs as a 'various reading'; and ^o*uppanna-m-aṇḍagaya* for ^o*uppannānāgaya* which also occurs as a various reading (see Bhag., p. 409, and note 31, above). In *prati*, when followed by a vowel, the conjunct *ty* should regularly be changed to *chch* (see Hem. II, 13, 14), but sometimes *y* is elided, and sometimes the conjunct is dissolved into *tīya*, in either case *t* being changed to *ḍ*; thus here *paḍupanna*, and in § 218 *paḍochchhanna* for *pratyavachchhanna*; again in § 118 *paḍiuchchārcyavā* for *pratyuchchārcyavā* (also Bhag., p. 381), or in § 259 *paḍiyūkkhīe* for *pratyūkkhyūyikāḥ*, so also probably here the reading of MS. B *paḍīya-uppanna* (for *paḍīyuppanna*), so also Ov. 123 *paḍiyūṇanda* for *pratyūṇanda*, etc. The two anomalous changes of *ty* are not specifically referred to by Hemachandra; but instances of the elision of *y* are incidentally noted; thus Hem. IV, 154 *paḍḍuḥāī* for *pratyūḥatī* (apparently with doubling of *ḍ* on account of shortening of *ū*), and IV, 107 *paḍiaggat*, a denominative from *pratyag* or *pratyagra*.

²⁷⁶ The comm. explains that an Arhat is one who, on account of his worth as a saint (*arhatīa*), is the recipient of the homage (*pūjā*) implied in the *mahā-prātihārya* or 'great marvels', or one for whom, on account of his omniscience (*sarvajñatva*), there exists no mystery (*rahas*). The former explanation derives the word from the

²⁷⁷ The Jina is uniformly explained to be so called on account of his having obtained the mastery of his passions.—A Kevalin, lit. 'he who is alone or absolute,' is said to be one whose knowledge, etc. are fully developed or unlimited; or as the comment to Bhag., say 2, uddesa I, (Calc. print, p. 155a) says. 'He is so called *asakhyajñānatvād*, i. e., 'on account of his unconditioned or absolute knowledge'.

who knows all and sees all, who is rapturously gazed

Skr. root *arh*, 'to be worthy', and is, of course, the true one. The latter makes the word to be a compound *a-rahā*, 'having no mystery'. Both these traditional interpretations are referred to in the Kalpa-sūtra, § 121, where Mahāvira is said to have become an *araha* or 'saint' as well as an *a-rahā* or *a-rahassa-bhāgi*, 'omniscient'. The Kalpadruma commentary to that paragraph adds another fanciful derivation, based on the alternative form *arihū*, viz, *ari-ha* or 'killer of the enemies' (*ari-ghātaka*), the enemies being the *rāga* or passions. This derivation would make the word *arihā* a synonym of *jīna*. All three explanations are also given by Hemachandra, in his commentary to verse 4 of his Abhidhāna Chintāmaṇi (see Bohtlingk's ed., p. 291, where °*atishayāt surendrāt*° should be read for °*atishayān surendrāt*°). The Buddhists give similar explanations of the terms. The Nepalese work *Bhadraśālpāvādāna* (chapt. on *Sabhikāvādāna*) says: *yo gṛhaṃ tyaktvā akliṣṭo vishuddho vijñendriyaḥ sarveṣāṃ hitārthaṃ tapasḥ charati, so arhaṃ parikīrtitaḥ*, i. e., 'who, having left his house, sinless, holy, and with passions subdued, pursues asceticism for the benefit of all, he is well known to be an Arhat'. Similarly, in a Ceylonese work, called *Buddhaṇḍa Hilla* or 'the Faith of Buddha', it is said: *arahaṃ rāga-yada dveṣa-yada moha-yada ya kelesu keru durāruheyinda*, i. e., 'an Arhat is one who has put away these sins, viz., anger, hatred, lust.' The *mahā-prātihārya*, mentioned in the comm. as the cause of the *pūjā* given to an Arhat, are, as the commentary to the fourth verse of the Abhidhāna Chintāmaṇi shows, identical with the well-known thirty-four *atishaya* or 'excellencies' (see note 278). According to another, and apparently later, view, however, the number of *mahā-prātihārya* is limited to eight. Thus the printed copy of the commentary to § 157 (Calcutta print, p. 163) reads *aṣṭa-mahāprātihārya-rūpa-pūjū* or 'the reverence implied in the eight great marvels.' Similarly the Kalpadruma by Lakṣmivallabha, a late commentary on the Kalpa-sūtra, explains (to Kap. § 121) *ārakā* by *aṣṭa-mahāprātihārya-yuktaḥ* or 'furnished with the eight great marvels.' A modern Jain work, in the Hindi language, called the *Jina-tattv-ā-lakṣa*, also names only 'eight great marvels,' and says *aṣṭakau-ṣṭikādi aṣṭa mahāprātihārya sarva Jaina-logō ud prācidhā*

worlds,²⁷³ who, for the world of the good devas, men and asuras,²⁷⁹ is an object of worship, praise, honour, respect

mañi, vv. 57—64. The excellencies of homage are said to be so called, because, on account of them, the Jina receives the homage of the three worlds. This classification is not quite intelligible; for the twelve *guṇa* are said to consist of the four *mūlātishaya* and the eight *mahāprātihārya*; while afterwards the latter are themselves classed in one of the sub-divisions (the *pūjātishaya*) of the former. Hemachandra's classification is different. He only mentions thirty-four *pūjātishaya* or excellencies of homage' (Abhidhāna Chintāmañi, vv. 57—64), and thirty-five *vāg-guṇa* or 'good qualities of speech' (ib, vv. 65—71); besides eighteen *doṣa* or 'bad qualities' (ib, vv. 72, 73).

²⁷³ Text °*lahiya*°, Skr. *vahita*, is explained by the comm. to mean that 'he is beheld by the three worlds with a fixed gaze of intense curiosity and profound happiness, and with a mind deeply agitated by the sight of the complete assemblage in him of the excellencies constituting his majesty.' By the 'excellencies' are meant the thirty-four *atishaya*, for an enumeration of which see Hemachandra's Abhidhāna Chintāmañi, v. 57—64, Wilson's 'Essays (in Asiatic Researches, vol. XVII), pp. 249, 250, Blag. pp. 307, 314. See also note 276.

²⁷⁹ Text *sa-deva-manuṣy'āsurassa*, Skr. *sa-deva-manuṣy'āsurasya*. This is the almost uniform spelling of all MSS. here, as well as in the Kalpasūtra (§§ 113, 121, 143), and elsewhere. The MS. G alone reads *sad-deva*°. The comm. explains the phrase as a *bahuvrīhi* compound, thus: *sa-deva-manuṣy'āsuṣā yasmīn sa sa-deva-manuṣy'āsuraḥ*, i. e., 'the world in which there are asura together with men and deva, that is called the *sa-deva*° world'; and it adds that this phrase is but a detailed specification of the preceding expression *telokka*, Skr. *trailokya*, 'inhabitants of the three worlds.' A slightly different explanation, as a *karmadhāraya* compound, is given of the same phrase by the Kalpadruma comm. to Kap. § 121; viz, *devaiḥ manuṣyaiḥ asuraiḥ saha tasya sarvalokasya paryāyam*, i. e., 'the circle of the whole world, with its asura, men and deva', (= *deva-manuṣy'āsura-sahitasya lokasya*). The reading of MS. G, *sad-deva*°, would mean:

, he spoke to him thus: "Truly, Reverend Sir, I possess, *outside* the town of Pôlispura, five hundred potter shops. *Here* do you live in the enjoyment *from me* of a standing provision of stool, plank and bedding."

194. Then the Samana, the blessed Mahāvira, accepted that offer of Saddilaputta, the servant of the Ājiviya, and lived in the five hundred potter shops of Saddilaputta, the servant of the Ājiviya, in the enjoyment of a standing provision of stool, plank and bedding.

195. Then that Saddilaputta, the servant of the Ājiviya, at some time or other, brought out his air-dried potter's ware from within his workshops; and having done so, he placed them²⁹ in the heat of the sun.

196. Then the Samana, the blessed Mahāvira, spoke thus to Saddilaputta, the servant of the Ājiviya: "Saddilaputta, this potter's ware,—how is it made?"

197. Then that Saddilaputta, the servant of the Ājiviya, spoke thus to the Samana, the blessed Mahāvira: "This ware, Reverend Sir, at the first is clay, after that it is kneaded

Sanskrit masculine noun *utthā*, synonymous with *utthānam*, the form *utthā* is more likely to be the dative of the masc. *utthā*, being another survival like the dative *asthā* of *asthā* (Skr. *artha*). The use of the dative to express the object or purpose is extremely common. The phrase literally means: 'he arose for the purpose of arising,' and is intended to express the instantness of the action.

²⁹ Text *dalaya*, Skr. *dadāti*. The readings usually vary between *dalaya* and *dalat*. The former may be regarded as a Xth class formation from the latter. It is certainly not used as a proper causal; and the commentaries always render it by the Skr. pricipal verb *dadāti*, (e. g., comm. to Ov. § 20). Of course, Saddilaputi himself did not place the ware in the sun, but had it done through his workmen, but no more did he himself bring them out of shops. Like *niçā*, also *dalaya* is intended to be a ~~X~~

so, he spoke to him thus: "Truly, Reverend Sir, I possess, outside the town of Polāsapura, five hundred potter shops. There do you live in the enjoyment *from me* of a standing provision of stool, plank and bedding."

194. Then the Samana, the blessed Mahāvira, accepted that offer of Saddālaputta, the servant of the Ājīviya, and lived in the five hundred potter shops of Saddālaputta, the servant of the Ājīviya, in the enjoyment of a standing provision of stool, plank and bedding.

195. Then that Saddālaputta, the servant of the Ājīviya, at some time or other, brought out his air-dried potter's ware from within his workshops; and having done so, he placed them²⁸⁷ in the heat of the sun.

196. Then the Samana, the blessed Mahāvira, spoke thus to Saddālaputta, the servant of the Ājīviya: "Saddālaputta, this potter's ware,—how *is it made?*"

197. Then that Saddālaputta, the servant of the Ājīviya, spoke thus to the Samana, the blessed Mahāvira: "This ware, Reverend Sir, at the first is clay, after that it is kneaded

Sanskrit masculine noun *utthā*, synonymous with *utthānam*, the form *utthāo* is more likely to be the dative of the masc. *utthā*, being another survival like the dative *atthāo* of *atthā* (Skr. artba). The use of the dative to express the object or purpose is extremely common. The phrase literally means: 'he arose for the purpose of arising,' and is intended to express the instantness of the action.

²⁸⁷ Text *dalayai*, Skr. *dadāti*. The readings usually vary between *dalayai* and *dalai*. The former may be regarded as a Xth class formation from the latter. It is certainly not used as a proper causal; and the commentaries always render it by the Skr. primary verb *dadāti*, (e. g., comm. to Ov. § 20). Of course, Saddālaputta himself did not place the ware in the sun, but had it done through his workmen, but no more did he himself bring them out of shops. Like *nīci*, also *dalayai* is intended to be a p. verb.

with water,²⁸³ and then it is mixed well together with ashes and dung;²⁸⁴ then it is placed²⁸⁵ on the wheel; and finally many bowls and (as above, § 184, down to) jars of various sizes are made."

198. Then the Samana, the blessed Mahāvira, spoke thus to Saddālaputta, the servant of the Ājīviya: "Saddālaputta, this potter's ware,—is it made by dint of exertion and (as above, § 166, down to) manly strength; or on the other hand, is it made without exertion and (as above, § 166, down to) manly strength?"

199. Then that Saddālaputta, the servant of the Ājīviya, spoke thus to the Samana, the blessed Mahāvira: "Reverend Sir, it is made without exertion and (as above, § 166,

²⁸³ Text *nimijjāi*, Skr. *nimīyate*, passive of the root *ni-mi*; the verb is repeatedly noted by Hemachandra, viz. *nimai* (or *numai*) for Skr. *nyasyati* (Hem. IV, 199, see also IV, 21), and *nimīyam* for Skr. *sthāpitam* (Hem. IV, 258). The latter form is also given in Dharmapāla's Nānamāla, verse 193, as a synonym of *nīhiyam* (Skr. *nīhitam*) or *nīkḥittam* (Skr. *nīkṣiptam*). It also occurs in the Saptashatāka, verse 939, *gandathala-nimīyam dīkṣim* 'the gaze fixed on the cheek,' where the comm. also explains it by Skr. *sthāpitam*. The real Skr. equivalents, of course, are *nimitam* and *niminoti* (the regular Prākṛit form of which one would expect to be *nimīyam*), from the root *nīmi*, which means 'to fix, settle.' The word, therefore, here literally means: 'it is fixed', 'it is made firm or tough or tenacious (with water).'

²⁸⁴ Text *ākhūreṇa, kariseṇa*, Skr. *khāreṇa, kariseṇa*. The former is explained by the Guj. paraph. to mean *rākḥi*, Hindi *rākḥ*, 'ashes,' especially of cowdung. The latter is explained, *ibid.*, to be *nākhī mīj'ṇī* (Hindi *naī'ni* or *mīj'ni*), the small globules of goats' or sheep's dung. In Hindi the word is *karas* or *karasi*, and is used also of the sweepings of dung from a cowshed.

²⁸⁵ Some MSS. read *arobhijjāi* or *arubhijjāi* instead of *arobhijjāi* or *arubhijjāi*. On the radical form *rubh*, see E. Müller's *Littraje*, p. 33.

down to) manly strength; for there is no such thing as exertion and (as above, § 166, down to) manly strength, but all things are unalterably fixed."

200. Then the Samaṇa, the blessed Mahāvīra, spoke thus to Saddālaputta, the servant of the Ājīviya: "Saddālaputta, if any one of thy men were to steal thy unbaked or baked potter's ware, or scatter it about, or make holes in it, or let it drop into pieces, or place it outside unguarded, or if he were to indulge in outrageous familiarities with thy wife Aggimittā, what punishment wouldst thou inflict on that man?"

Saddālaputta replied: "Reverend Sir, that man I should curse or beat or tie up or frighten or threaten or cuff or fine or bully, or even before his time deprive him of his life."

Mahāvīra continued: "Saddālaputta, truly none of thy men can steal thy unbaked or baked potter's ware or (as above, down to) place it outside unguarded, or indulge in outrageous familiarities with thy wife Aggimittā; nor oughtest thou to curse that man or beat him or (as above, down to) even before his time deprive him of his life, if it is true that there is no such thing as exertion or (as above, § 166, down to) manly strength, and that all things are unalterably fixed. But I maintain, that any one of thy men can steal and (as above, down to) place outside unguarded thy unbaked, (etc.) potter's ware, and that thou canst curse that man and (as above, down to) deprive him of his life. Therefore, what thou sayest, that there is no such thing as exertion (as above, § 166, down to) manly strength, and that all things are unalterably fixed, that saying of thine is false."

201. At this point, that Saddālaputta, the servant of the Ājīviya, became fully convinced of the truth of what Mahāvīra had said.

202. Then that Saddālaputta, the servant of the Ājīviya, praised and worshipped the Samaṇa, the blessed Mahāvīra;

and having done so, he spoke to him thus: "I desire, Reverend Sir, in your presence to hear the Law."

203. Then the Samana, the blessed Mahāvira, expounded the Law to Saddālaputta, the servant of the Samana, and to that *right great company* (and so forth, as in § 11).

204. Then that Saddālaputta, the servant of the Ājīviya, having listened and attended to the Law in the presence of the Samana, the blessed Mahāvira, and being happy and pleased (as above, § 11, down to) in his heart, took on himself the law of a householder. (He did this, like Āṇanda; only that he limited himself to a treasure of one kroṣ measures of gold deposited in a safe place, a capital of one kroṣ measures of gold put out on interest, a well-stocked estate of the value of one kroṣ measures of gold, and one herd consisting of ten thousand head of cattle; all this should be related, as in §§ 13-58, down to where it is said that) he praised and worshipped the Samana, the blessed Mahāvira; and having done so, he returned to where the town of Polāsapura was. Having returned, and walking right through the midst of the town of Polāsapura, he came to where his wife Aggimittā was in his house; and having done so, he spoke thus to his wife Aggimittā: "Truly, O beloved of the devas, the Samana, the blessed Mahāvira (as above, § 9 down to) has arrived on a visit; so now do thou go and praise and (as above, § 9, down to) wait on the Samana, the blessed Mahāvira, and in his presence take on thyself the twelvefold law of a householder which consists of the five lesser vows and the seven disciplinary vows."

205. Then that wife of his, Aggimittā, saying "so be it," respectfully accepted that direction of Saddālaputta, who was now a servant of the Samana.¹¹

¹¹ Here is a distinct instance of two different recensions. Abhayadatta, when writing his commentary (q. r.) had a different recen-

206. Then that Saddālaputta, the servant of the Samaṇa, called his domestic servants; and having done so, he spoke to them thus: "Be quick, O beloved of the devas, and let the state vehicle²⁹² be yoked by skilful men,²⁹³ with a pair of excellent young bulls, matching each other in hoofs, tails and symmetrically marked horns, adorned with neck-ropes set

sion before him, which omitted §§ 206 and 207 entirely. Its reading must have run thus: § 205, *tae naṃ eā Aggimittā bhāriyā Saddālaputtassa samaṇovāsayassa "taha" tti eyam-aṭṭhaṃ viṇaṇa paḍisuṇei, 2 ttā* (§ 208) *ṇhāyā jāta pāyachchhittā*, etc. He was acquainted, however, with the recension given in the MSS. on which the present text is founded, and which he refers to as being *pustakāntare*, 'in another book.' Similarly his recension omitted the passage describing Mahāvīra as a *mahā-dhammakāhī* in § 218.

²⁹² Text *dhammiyaṃ jāṇa-pavaraṃ*, Skr. *dhārmikaṃ yāna-pravaram*. The word *dhammiya* occurs, with a similar use, in Ov. § 42, where the Skr. comm. explains it by *dharmāṇi niyukta*. There is no exact equivalent in English for the terms *dharmā*, *dhārmika*. The meaning here appears to be that the vehicle was one that was set apart for use on occasions of ceremony, such as going to hear the Law. It seems, therefore, best expressed by 'state vehicle' or 'state carriage.'

²⁹³ This is, according to the comm., the meaning of the phrase *lahu-karaṇa-jutta-ḥoyam*, Skr. *laghu-karāṇa-yukta-yojitam*. It says the vehicle was 'caused to be yoked (*sambandhita*) with harness, pole, etc. (*yantra-yūp'ādī*) by men who were furnished (*yukta*) with dexterity (*daśatva* = *laghu-karāṇa*.)' The Gujarāṭī paraph., however, (here as well as in § 59) refers the phrase *lahu-karaṇa-jutta*, not to the stable-servants, but to the vehicle itself in the sense of 'fast-going.' For it says: *shigra chhe veg jeh'no, eh'vo rath tumhe jot'ro*, i. e., 'do you yoke that carriage, the speed of which is fast.' Literally the construction of the whole passage is: 'do you cause to be brought (*vaṭṭhavaṇṇa*) the vehicle (*jāṇa-pavaraṃ*) which is caused to be yoked (*ḥoyam*) with a pair of oxen (*ḥoḥa-juvanehṇam*) and which is well appointed (*lakkhāṇovaveyyam*), etc.

various kinds of jewels, provided with a suitable, straight, excellent, well made and well fixed pole of good wood and altogether furnished with an excellent equipment.²⁰⁷ When this is done, bring back word to me that my order is carried out."²⁰⁸

207. Then those domestic servants (as above, § 206, down to) brought back word that his order was carried out.

208. Then that wife of his, Aggimittā, having bathed (as above, § 10, down to), performed precautionary rites,²⁰⁹

²⁰⁷ Text °lakṣṇaṇavacyaṃ, Skr. °lakṣaṇopapetaṃ; this is the reading of the comm. to Bhag., sarga II, uddeśa 1 (p. 156a in the Calcutta print), which explains: *upapetaṃ upa-apa-i ity etasya sthāne nirukti-rashād upapetaṃ bhavati*, i. e., 'according to the rules of etymology *upa* with *apetaṃ* forms *upapetaṃ*.' Weber suggests (Bhag., p. 260) that it is an irregular form for *upavitaṃ*. The reference, in the expression *nirukti-rashād*, is probably to the well-known verse *rara'ūgamo varṇa-īparyāyāś cha dīau ch'āparau varṇa-rikāra-nāśhau dhātos taṭ-arth'ūpagaucna bodhas taḍ uchyate pancha-vidhaṃ niruktam*, i. e., 'the derivation of words may be explained in five different ways, by the addition of a vowel, the transposition of a vowel, the change and loss of a vowel, and the alteration of the meaning of a root.'

²⁰⁸ Text *cyam āpattiyam panchdhappiṇaha*, Skr. *etān ājñaptikānt pratyarpayata*. The comm. to Or. § 10 (p. 175, Calc. print) explains the phrase thus: *ājñaptikām ājñāṃ pratyarpaya, sampādya manā nirdiśya*, i. e., 'deliver back the order, that is, having carried it out, inform me (of the fact of having done so).'

²⁰⁹ Text *pāyachchittā*. The comm. explains this by Skr. *prāyāśchitta*, and this is the usual interpretation of the commentaries. Only the commentary to Kap. § 66 (quoted in Jacobi's edition, p. 105) gives as an alternative interpretation the Skr. *pāda-chhrupta*, 'touched with the feet,' which act is there said to insure protection against the effects of the 'evil eye.' In Bengal there is a belief that as long as one touches the earth with one's feet, one is safe from the evil eye. On the Pr. form *chhitta* for Skr. *chhrupta* see Hem. IV, 258, where it is given as the equivalent of the Skr.

put on a clean state dress,³⁰⁰ and adorned her person with a small number of costly jewels,³⁰¹ proceeded, surrounded by

spriṣṭa 'touched.' Regarding the interpretation by Skr. *prāyashchitta*, the comm. says that it refers to the application of collyrium (*masi*) to the eyes, and vermilion to the head (the *punḍra* or *tilaka* or 'mark' of a married woman), and to the putting of curds or rice or sandal powder, etc. to the forehead; and these acts are called so, because they are like a *prāyashchitta* or 'expiation.' As the latter is performed to ensure protection against the consequences of sin, so the former acts are resorted to to insure protection against evils, such as unlucky dreams, etc., or as Lakṣmī Vallabha's comment on Kap. § 104 says. *vighna-nivāraṇāya*, 'to ward off evils.'—On these and similar precautionary rites, especially as used on the occasion of marriage, see Grierson's *Bihār Peasant Life*, §§ 1303—1353.

³⁰⁰ Text *suddhappāvesāim*. The MSS. vary between this and *suddhapāvesāim* and *suddhappāvesāim*; but that the first is the correct reading, is clearly shown by the explanations of the comm. Here Abhayadeva explains it by Skr. *śuddhātma-vaśīkūṇi*, i. e., '(clothes) fit to adorn (*veś'ārkūṇi*) a purified person.' In his comm. on the Oṣarāṅga Sutta (§ 17 on p. 61 of the Calcutta print), however, Abhayadeva adds an alternative interpretation of the phrase; viz., that it is Skr. *śuddha-prāveshyāni*, i. e., '(clothes which are) clean and fit to be worn on occasion of entering a king's court' (*rāja-sabhā-prāvesh'ochitāni*). Both interpretations are also given in the comm. to Kap. § 66, quoted in Jacobi's edition, p. 103. On the other hand, the later commentary of Lakṣmī Vallabha, in its comment on Kap. § 66, admits only the latter interpretation of a 'clean state dress,' and in its comment on Kap. § 104, explains the word simply by *navīna*, 'fresh (clothes).' It would appear, that the former interpretation was in later times abandoned. This, no doubt, was correct.

³⁰¹ The Kalpadruma, Lakṣmī Vallabha's comm. to the Kalpa Sūtra, explains (ad Kap. § 66) the phrase *appa-mah'aggha* differently, by *alpa-maulyāni bahu-maulyāni*, i. e., '(jewels) of small value and of great value.' Jacobi, in his translation of Kap. § 66, gives a third interpretation: 'small but costly ornaments.'

various kinds of jewels, provided with a suitable, straight, excellent, well made and well fixed pole of good wood and altogether furnished with an excellent equipment.²⁹⁷ When this is done, bring back word to me that my order is carried out."²⁹⁸

207. Then those domestic servants (as above, § 206, down to) brought back word that his order was carried out.

208. Then that wife of his, Aggimittā, having bathed (as above, § 10, down to), performed precautionary rites,²⁹⁹

²⁹⁷ Text °lakṣhaṇovaccyaṃ, Skr. °lakṣhaṇopapetaṃ; this is the reading of the comm. to Bhag., saya II, uddesa 1 (p. 156a in the Calcutta print), which explains: *upapetaṃ upa-apa-ity etasya sthāne nirukti-vashād upapetaṃ bhavati*, i. e., 'according to the rules of etymology *upa* with *apetaṃ* forms *upapetaṃ*.' Weber suggests (Bhag., p. 260) that it is an irregular form for *upavitaṃ*. The reference, in the expression *nirukti-vashāt*, is probably to the well-known verse *varṇāyamo varṇa-varyayash cha devau ch'aparau varṇa-vikāra-nāshau dhātoḥ tad-arth'āpagamena bodhas tad uchyate pancha-vidhaṃ niruktam*, i. e., 'the derivation of words may be explained in five different ways, by the addition of a vowel, the transposition of a vowel, the change and loss of a vowel, and the alteration of the meaning of a root.'

²⁹⁸ Text *cyam āṇatīyaṃ pachchappiṇaha*, Skr. *etām ājñaptikām pratyarpayata*. The comm. to Or. § 10 (p. 175, Calc. print) explains the phrase thus: *ājñaptikām ājñāṃ pratyarpaya, sampādya mama nivēdya*, i. e., 'deliver back the order, that is, having carried it out, inform me (of the fact of having done so).'

²⁹⁹ Text *pāyachchittā*. The comm. explains this by Skr. *prāyash-chitta*, and this is the usual interpretation of the commentaries. Only the commentary to Kap. § 66 (quoted in Jacobi's edition, p. 108) gives as an alternative interpretation the Skr. *pāda-chhrupta*, 'touched with the feet,' which act is there said to insure protection against the effects of the 'evil eye.' In Bengal there is a belief that so long as one touches the earth with one's feet, one is safe from the evil eye. On the Pr. form *chhitta* for Skr. *chhrupta* see Hen. IV, 258, where it is given as the equivalent of the Skr.

many people of the Uggā and Bhoga²⁰⁴ (and other) castes have in your presence, O beloved of the devas, (as above, § 12, down to) entered into the monastic state, yet I cannot

²⁰⁴ Text *uggā bhogā*, Skr. *ugrāḥ bhogāḥ*. This is the commencement of a standing phrase which contains a long list of castes or classes of people. The remainder of it will be found in Ov. §§ 23 and 38, Kap. § 211. Among them are also specially named the *Nāya*, or the *ḷṣattriyas* of the *Jūatpi* clan, to which *Mahāvira* belonged, see note 8. The comm. to Ov. §§ 23, 38, as well as that to Kap. § 211 and Nāy. § 127, describes the Uggā as being *vaḷsa-vamśa-ja*, lit., 'men of the guards' class'. The Gujarāṭī paraph. to Ov. § 38, calls them 'ḷṣattriyas' (*ghanā ugra-kuḷ nā ūp'nā ḷṣatriya*, i. e., 'many ḷṣattriyas born in the Uggā-*ra*co'), and that to Ov. § 23 says that they were *koṭ'wal-panai thūpā kuḷā*, i. e., 'employed in the position of a koṭ'wal or police officer.' The latter remark is also made in the *Kalpādruma* commentary on Kap. § 18, which says that they were *koṭṭopulitvo 'vasthāpitāḥ*. The Bhoga are described in the same comm. as *guru-vamśa-ja*, lit., 'men of the guru class', and in the Gujarāṭī paraph. to Ov. § 23 as *pūjyasthāḥ karī thūpā*, i. e., 'appointed as objects of worship.' With respect to both classes of people all the Skr. commentaries add that they were *ādi-dāena* (or *ādi-nāthena* or *adishvarena* or *ādināthasaminā*) *as-thūpita* (or *niyukta*), i. e. 'appointed by the Ādideva' (i. e., the Jina or Mahāvira) in their respective occupations. I can learn nothing as to the exact force of this phrase, it seems to indicate, however, that they were considered 'natural divisions of people' or hereditary classes or castes. I am not quite satisfied as to the identity of the two classes. According to *Manu* X, 9, 19 the 'Ugra' were a mixed caste, sprung from a *ḷṣatriya* father and a *sūdra* mother (so also in the *Abladhana Chintāmani*, v. 596), 'who lived by catching and killing animals living in holes. There is a Rājāṭ clan (*gotra*) called 'Uga', still existing in the Mallāni State, on the borders of Marwār and Sindh (see the *Rājputānā Gazetteer*, p. 275, also *Sherring's Hindu Tribes and Castes*, vol. III, p. 16). I cannot find them named anywhere else, but I may add that I am told by Pundit

a circle of maid-servants, to ascend the state vehicle; and having done so, she drove out of the town of Polisapura, *passing* right through the midst of it, and went to where the Sahassambavana garden was. Having arrived there, she descended from the state vehicle, and then, still surrounded by the circle of her maid-servants, she advanced to where the Samana, the blessed Mahāvira, was *staying*. Having done so, she *circumambulated* him three times and praised and worshipped him; and then remaining at a distance, not too near nor too far from him, (*and so forth, down to*) joining the palms of her hands in a suppliant manner, she stood devoutly²⁰² waiting on him.

209. Then the Samana, the blessed Mahāvira, preached the Law to Aggimittā and to that *right great company* (*and so forth, as in § 11*).

210. Then that wife of his, Aggimittā, having listened and attended to the Law, in the presence of the Samana, the blessed Mahāvira, being now happy and pleased, praised and worshipped the Samana, the blessed Mahāvira; and having done so, she spoke to him thus: "I believe, Reverend Sir, the Naiggantha doctrine (*as above, § 12, down to*) it is so as you have declared it."²⁰³ Still though, *admitting this,*

²⁰² Text *shiyā cheva*, Skr. *sthitā eva*, lit 'being in the very act of standing.' MS. G reads *shiyā jāva*, but from a comparison of parallel passages, nothing appears to be omitted to which *jāva* could refer. *Cheva* is simply intended to emphasize her posture, which may be expressed by the translation 'standing devoutly.'

²⁰³ The drift of this passage is thus explained in the comm. to Bhag., saga II, address 1 (p. 131b, in the Calcutta print): first the act of faith is described by various terms, next the contents of the faith are also described by various terms. The meaning in outline is, 'I believe (*saddahāmi*, etc.), that it is so (*evam eyam*, etc.), as you say (*jak'eyam tubbhe vadaha*).' Or the passage may be taken as describing in its first portion the speaker's belief, and in its second expressing her respect for Mahāvira.

214. Then that Gosāla Mankhaliputta, having been informed of this news, reflected thus: "Truly, Saddālaputta, having eschewed the tenets of the Ājīviyas, has adopted the views of the Nigganthas. So I will go, and having made Saddālaputta, who used to be a servant of the Ājīviya, to eschew the views of the Niggantha ascetics, I will make him adopt once more the views of the Ājīviyas." Having thus reflected, he proceeded, surrounded by a company of his Ajīviyas, to where the place of assembly of the Ājīviyas was in the town of Polāsapura. Having arrived there, he deposited his begging bowl,³⁰⁵ and then proceeded with some of his Ājīviyas to where Saddālaputta, the servant of the Samāna, was staying.

215. Then that Saddālaputta, the servant of the Samāna, observed Gosāla Mankhaliputta, as he was approaching; and having done so, he neither honoured³⁰⁶ him, nor even

³⁰⁵ Text *bhaṇḍaga-nikkhevaṇ karēi*, Skr. *bhāṇḍaka-nikṣepaṇ karoti*. Gosāla professed to be emphatically a 'mendicant' or *ājīviya*, and possessed absolutely nothing but a begging-bowl. That he owned no clothes whatever, may be seen from the story of his getting beaten by the women of a village in Magadha on account of his nudity. (See *Asiatic Researches*, vol. XVII, p. 253).

³⁰⁶ Text *āḍhāi*, Skr. *ardhayati*. The MSS. give this root in three different forms, viz. *āḍhā* (3. sg. *āḍhāi*, part. pres. act. *āḍhāmāne*, part. pres. pass. *āḍhāijjamāṇe* in § 216), or *āḍha* (3. sing. *āḍhas* as in MS. A, part. pres. pass. *āḍhijjamāṇe* as in MSS BDE in § 216), or *āḍhāya* (part. pres. act. *āḍhāyamāṇe* as in MSS AF) See also the various readings in §§ 216, 247. The MSS. of Steinthal's edition of the *Nāyādharmakāśā* appear also to favour both forms *āḍhā* (3. sing. *āḍhāi* in § 69) and *āḍhāya* (part. pres. act. *āḍhāyamāṇi* in § 69; the part. pass. *āḍhāijjamāṇi* in § 72 may be referred to both radical forms). From the variations of the MSS. it is difficult to decide which of the three forms is to be accepted as the really correct one, unless indeed all three are equally correct. Hemachandra would seem to have considered the form *āḍha* to

do the same, and, in your presence, O beloved of the devas, submitting to the tonsure, (*as above*, § 12, down to) *enter the monastic state*. But I will, in your presence, O beloved of the devas, take on myself the twelvefold law of a householder, which consists of the five lesser vows and the seven disciplinary vows. May it so please you, O beloved of the devas; do not deny me!"

211. Then that wife of his, Aggimittā, in the presence of the Samana, the blessed Mahāvīra, took on herself the twelvefold law of a Sāvaga, consisting of the five lesser vows and the seven disciplinary vows; and having done so, she praised and worshipped the Samana, the blessed Mahāvīra; and then she ascended *again* that state vehicle; and having done so, she returned to the place whence she had come.

212. Then the Samana, the blessed Mahāvīra, at some time or other, departed from the Sahassambavana garden and the town of Polāsapura; and having done so, he abode elsewhere in a different country.

213. Then that Saddalaputta, the servant of the Samana, devoted himself to mastering *the discrimination of the living and lifeless* (and so forth; *as in* § 64).

Hara Prasāda Shāstri, that there is a class of people (mostly agriculturists) in Bengal, commonly called 'Āguri', who claim to be Ugra kshatriyas. They fall into two divisions, popularly called 'Jānā' and 'Sūt', of whom the former assume the 'janco' or sacrificial thread before marriage, but not the latter. These Sūts may be those, described in Manu X, 11, 17, (and Abhidhāna Chintāmaṇi, v. 693) as sprung from a kshatriya father and brāhmani mother, and hence constituting a lower caste. Regarding the Bhoga I have not been able to obtain any information, save the solitary notice in Sherring (*ibidem*, vol. II, p. xxiv) of a class of brāhmanas in the Panjāb, called 'Bhog'. The Jānas of these parts know nothing about them.

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³⁰⁵ Text *bhaṇḍaga-nikkhevaṇ karēi*, Skr. *bhāṇḍaka-nikṣepaṇ karoti*. Gosāla professed to be emphatically a 'mendicant' or *ājīviya*, and possessed absolutely nothing but a begging-bowl. That he owned no clothes whatever, may be seen from the story of his getting beaten by the women of a village in Magadha on account of his nudity. (See *Asiatic Researches*, vol. XVII, p. 253).

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do the same, and, in your presence, O beloved of the devas, submitting to the tonsure, (as above, § 12, down to) *enter the monastic state*. But I will, in your presence, O beloved of the devas, take on myself the twelvefold law of a householder, which consists of the five lesser vows and the seven disciplinary vows. May it so please you, O beloved of the devas; do not deny me!"

211. Then that wife of his, Aggimittā, in the presence of the Samana, the blessed Mahāvīra, took on herself the twelvefold law of a Sāvaga, consisting of the five lesser vows and the seven disciplinary vows; and having done so, she praised and worshipped the Samana, the blessed Mahāvīra; and then she ascended *again* that state vehicle; and having done so, she returned to the place whence she had come.

212. Then the Samana, the blessed Mahāvīra, at some time or other, departed from the Sahassāmbavana garden and the town of Polāsapura; and having done so, he abode elsewhere in a different country.

213. Then that Saddālaputta, the servant of the Samana, devoted himself to mastering *the discrimination of the living and lifeless* (and so forth, as in § 61).

that the Samaṇa, the blessed Mahāvīra, is a great Māhaṇa. Yea, beloved of the devas, a great Guardian³⁰⁷ has arrived."

Saddālaputta enquired: "Who is that great Guardian, O beloved of the devas?"

Gosāla replied: "The Samaṇa, the blessed Mahāvīra, is the great Guardian."

Saddālaputta again enquired: "For what reason, O beloved of the devas, (as above, down to) the great Guardian?"

Gosāla replied: Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvīra, protects and guards, with his staff of the Law, all the numerous living beings that, in the wilderness of the world, are straying or perishing, being devoured or cut asunder or pierced through or mutilated or castrated,³⁰⁸ and with his own hand brings them to the great fold of the Nirvāṇa. It is for this reason, Saddālaputta, that I say, that the Samaṇa, the blessed Mahāvīra, is the great Guardian. Yea, O beloved of the devas, a great Guide has arrived."

Saddālaputta enquired: "Who, O beloved of the devas, is that great Guide?"

³⁰⁷ Text *gote*, Skr. *gopaḥ*, lit. 'a cow-keeper'; comm. *go-raḥṣakaḥ* 'a guardian or keeper of cows'.

³⁰⁸ The comm. explains that the word 'devoured' refers to animals, such as deer, etc., that are devoured by tigers and other wild animals. The following words refer to men who are cut asunder with a sword, or pierced through with a spear, or deprived of their ears or noses, or expelled from their caste or sect. The last word *viluppamāṇa* (Skr. *vilupyamāna*) is, in the comm., explained by *vāky'opadhy-
opahāraṇaḥ* '(mutilated) by the removal of the external marks of distinction.' The word *upādhi* seems here to be used in the sense of *upādhi* or 'a distinctive mark.' The idea of castration seems best to suit the context; though the reference might also be to the distinctive marks of a sect or caste (such as the sacred thread and top-knot of a brāhman), the removal of which is equivalent to the excommunication of a person from his sect or caste. } Such
excommunication is held to be worse than death.

Gosāla replied: "Saddālaputta, the Samaṇa, the blessed Mahāvira, is the great Guide."

Saddālaputta again enquired: "For what reason?"

Gosāla replied: "Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvira, keeps safely on the path of the Law all those numerous living beings, that, in the wilderness of the world, are straying or perishing (*as above, down to*) being castrated, and with his own hand brings them straight to the great city of the Nirvāna. It is for this reason, Saddālaputta, that I say that the Samaṇa, the blessed Mahāvira, is a great Guide. Yea, O beloved of the devas, a great Preacher has arrived here."

Saddālaputta enquired: "Who is that great Preacher, O beloved of the devas?"

Gosāla replied: "The Samaṇa, the blessed Mahāvira, is the great Preacher."

Saddālaputta again enquired: "For what reason is the Samaṇa, the blessed Mahāvira, a great Preacher?"

Gosāla replied: "Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvira, by means of many theses and (*as above, § 174, down to*) explanations, with his own hand delivers from the vast wilderness of the world all those numerous living beings that, in this right great world, are straying or perishing, because, overwhelmed by the power of falsehood and overcast by the dense darkness of the eightfold kinds of works,¹⁰⁹ they have lost the true path and got on to a wrong road. It is for this reason, O beloved of the devas, that I say that the Samaṇa, the blessed Mahāvira, is a great Preacher. Yea, O beloved of the devas, a great Pilot has arrived here."

Saddālaputta enquired: "Who is that great Pilot, O beloved of the devas?"

¹⁰⁹ On the eight kinds of works see note 271, also Bhag., p. 110.

Gosāla replied : "The Samaṇa, the blessed Mahāvira, is the great Pilot."

Saddālaputta again enquired : "For what reason?"

Gosāla replied : "Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvira, by means of his boat of the Law, with his own hands brings straight to the shore of the Nirvāṇa all those numerous living beings that, on the great sea of the world, are straying or perishing²¹⁰ by sinking or drowning or floating. It is for this reason, O beloved of the devas, that I say that the Samaṇa, the blessed Mahāvira, is a great Pilot."

219. Then that Saddālaputta, the servant of the Samaṇa, spoke thus to Gosāla Munkhaliputta : "You, O beloved of the devas, that are so clever, so penetrating, so sagacious, so well instructed and so full of knowledge, are you able to hold a disputation with my teacher and instructor in the Law, the Samaṇa, the blessed Mahāvira?"

²¹⁰ The MSS. repeat here, or direct for repetition, the whole of the phrase about "being devoured and castrated," which was said at the beginning of the paragraph with regard to the great Guardian and Guide. The same is done in the MSS. with regard to the great Preacher. It is quite clear, however, from the context, that both with regard to the great Preacher and the great Pilot, the repetition of the full phrase is out of place. For the expression *khajjamāṇa* 'being devoured' is said, in the comm., to apply to animals, with whom the office of Preacher can hardly be said to have any concern. Again, 'to be devoured, or to be cut asunder, or to be castrated,' cannot well be enumerated among the dangers of seafaring from which the 'great Pilot' is to protect the 'living beings.' The two words *nassamāṇe* and *riṇassamāṇe*, of course, are appropriate, and this probably led to the thoughtless addition of the remainder of the standing phrase, by careless scribes. The structure of the text itself, in fact, shows the true state of things: the two words *nassamāṇe* and *riṇassamāṇe* are common to the description of all four titles of Mahāvira. (Guardian, G_u^hird,

Gosāla replied : " No, indeed, I am not."⁸¹¹

Saddālaputta again enquired : " For what reason, O beloved of the devas, do you say that you are not able to hold a disputation with my teacher in the Law, (as above, down to) Mahāvira ? "

Gosāla replied : " Saddālaputta, any man, whatsoever his name, whether he be in his youth or in full manhood, (and so forth, down to) if he is experienced in the subtle arts, can prevent a goat or sheep or pig or cock or black partridge or grey quail or bush-quail or pigeon or grey

Preacher, Pilot), but the place of the five words (*khajjamāṇe*, to *viluppamāṇe*), used in the description of the two titles Guardian and Guide, is taken up, in the description of the other two titles of Preacher and Pilot, by two different sets of words consisting of four and three words respectively, viz., four (*ummagg°* to *aṭṭhaviha°*) in the case of the Preacher, and three (*vuddamāṇe* to *uppiyamāṇe*) in the case of the Pilot. -

⁸¹¹ Text *no in'atthe samatthe*. This is the reading of MSS. ABD; but MSS. EG read *no in'atthe samatthe*, and MS. F reads *no ina-m-atthe samatthe*. With reference to my note 107, I wish to add, that if Hem. III, 85 is really to be taken as enjoining the form *inaṃ* as a nom. masc. singular (see E. Muller, *Beiträge*, p. 55), the rule is probably founded on such readings as that exhibited by MS. F. In that case, however, Hemachandra's rule is based on a misunderstanding; for in the phrase *inaṃ atthe*, the consonant *m* is not the nominative inflection of *ina*, but an euphonic letter (see note 31). Such a misunderstanding would be somewhat strange on Hemachandra's part. It appears to me, therefore, more probable that in III, 85 he intended *inaṃ* to be the nom. sing. neuter of *etaḍ*; and that, if he wanted to teach any nom. sing. masculine at all, it would have been *ina*. - Regarding the main point at issue, the reading *inaṃ*, if the final *m* of it is to be taken as an inflection, would rather favour its interpretation as an instrumental form. I may add, that there is no intrinsic improbability of the existence of a nom. masc. *ina*, corresponding to the acc. sing. masc. *inaṃ* (as in

its hands⁵¹³ or feet or hoofs or tail or feathers or horns or tusks or hair, wherever he may catch hold of it. In like manner, the Samāṇa, the blessed Mahāvīra, can refute my theories by means of many theses, arguments (as above, § 174, down to) explanations wherever he gets hold of me. It is for this reason, Saddālaputta, that I say that I am not able to hold a disputation with thy teacher in the Law (as above, § 73, down to) Mahāvīra."

220. Then that Saddālaputta, the servant of the Samāṇa, spoke thus to Gosāla Mankhaliputta: "Since you have told, O beloved of the devas, the praises of my teacher in the Law (as above, § 73, down to) Mahāvīra, regarding things that are true, real, genuine and actual, therefore I now hospitably invite you to a standing provision of stool, plank and bedding. But do not think that it is an act of duty or of penance.⁵¹⁴ So you may go now into my potter shops and live there in the enjoyment of a standing provision of stool, plank and bedding."

221. Then that Gosāla Mankhaliputta, accepted this offer of Saddālaputta, the servant of the Samāṇa; and having done so, he lived in the potter shops in the enjoyment of a standing provision of stool, plank and bedding.

Hindi *titar*, is the common francoline or black partridge (Jerdon, *ib.*, p. 558). The *vaṣṭaya* is the Hindi *baṣṭar*, the common grey quail (*obturnix communis*, Jerdon, *ib.*, p. 586). The *lāvaya* is the Hindi *lāvā*, the rock bush-quail (*perdicula asiatica*, Jerdon, *ib.*, p. 583), properly a kind of dwarf partridge—The name *seṇaya* is very variously spelled in the MSS; but I believe the Skr. *syona* is intended, 'a hawk'. The word is now no more in use.

⁵¹³ *I. e.*, 'forefeet', as the comm. explains.

⁵¹⁴ He means that Gosāla is not to think, that his act is an indication of a change of mind on his part, and of a return to his old allegiance to Gosāla.

222. Then that Gosāla Mankhaliputta, seeing that he was not able, in spite of much talking, explaining, persuading and ingratiating, to cause Saddālaputta, the servant of the Samāṇa, to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha, and being now weary, tired and disappointed *with his efforts*, departed from the town of Polāsapura; and having done so, he abode elsewhere in a different country. .

223. Then fourteen years passed by, during which that Saddālaputta, the servant of the Samāṇa, sanctified himself by many exercises in the moral restraints (and so forth, as in § 66); and when he was in the middle of the fifteenth year, at the time of the midnight hour (*as before*, §§ 66—69, down to *where it is said that*) in his posāka-house, he lived in conformity with the teachings of the Law which he had received in the presence of the Samāṇa, the blessed Mahāvira.

224. Then *one day* in the presence of that Saddālaputta, the servant of the Samāṇa, at the time of the midnight hour, there appeared a certain deva.

225. Then that deva, brandishing a large sword of dark blue lustre (and so forth, as in § 95), spoke thus to Saddālaputta, the servant of the Samāṇa. (*Here it should be related, how the deva inflicted on him exactly the same persecutions as on Chulānīpiyā; only that he cut up each of his sons into nine lumps of flesh; and so forth, as in §§ 129—131, down to where it is said that*) he slew his youngest son; and having done so, he bespattered his body *with his flesh and his blood*.

226. Then that Saddālaputta, the servant of the Samāṇa, showed no fear (*as above*, § 95, down to) remained *engaged in the meditation of the Law*.

227. Then that deva, observing that Saddālaputta, the servant of the Samāṇa, showed no fear (and so forth, as in § 96), spoke thus for the fourth time to Saddālaputta, the servant of the Samāṇa: "O ho, Saddālaputta, thou servant

of the Samana, who desirest what no one desires (*as before, § 95, down to*) if thou doest not interrupt *thy practice of the virtues*, then I shall this day carry forth out of thy house that wife of thine, Aggimittā, who is well affected towards the Law, fully conversant with it, and passionately devoted to it, and who patiently bears *both* pleasure and pain; and having done so, I shall slay her before thy eyes, and then cut her up into nine lumps of flesh, and then boil her in a cauldron full of a liquid; and having done so, I shall bespatter thy body with her flesh and her blood, so that agonized (*as above, § 95, down to*) thou shalt be deprived of *thy life.*"

228. Then that Saddālaputta, the servant of the Samana, being thus spoken to by that deva, showed no fear (*as above, § 96, down to*) remained *engaged in the meditation of the Law.*

229. Then that deva, for a second and a third time, spoke thus to Saddālaputta, the servant of the Samana: "O ho, Saddālaputtā, thou servant of the Samana," (here he spoke exactly as before, *in § 227*).

230. Then to that Saddālaputta, the servant of the Samana, being thus spoken to by that deva for the second and the third time, there occurred the following inward, (etc., *as in § 66*) reflection: (here he bethought himself, exactly as Chulaṅṅīpiya, *in § 138*) "that he carries forth my eldest son, and my second son, and my youngest son (*and so forth, down to*) bespatters my body; and now this wife of mine, Aggimittā, who patiently bears *both* pleasure and pain, even her too he wants to carry forth out of my house and slay her before my eyes. So then, surely, it is better for me to catch that fellow." Thus reflecting, he rose up. (Here everything is to be related exactly as in the case of Chulaṅṅīpiyā, *in §§ 138—142*; only that his wife Aggimittā, hearing the uproar, spoke to him; the remainder *again* is to be related as in the case of Chulaṅṅīpiyā; only that) he was

reborn as a *deva* in the Aruṇabhūya³¹⁵ abode (and so forth, as in §§ 89, 90, 144, down to) he will obtain perfection (etc.) in the Great Videha country.

³¹⁵ The MS. readings of this name vary greatly. I have adopted that of MS. G, which is supported by all MSS. (exc. F) in the enumeration of all the different 'abodes' in § 277. All the names of the 'abodes' refer, in one way or the other, to the splendour of the dawn. Thus we have 1, *aruṇa* (Skr. the same), 'the dawn'; 2, *aruṇābha* (Skr. the same), 'shining like the dawn'; 3, *aruṇa-prabha* (Skr. *aruṇa-prabha*), 'resplendent like the dawn'; 4, *aruṇa-kānta* (Skr. *aruṇa-kānta*), 'lovely like the dawn'; 5, *aruṇa-siṅgha* (Skr. *aruṇa-śiṅgha*), 'excellent like the dawn'; 6, *aruṇa-yjḥaya* (Skr. *aruṇa dhroja* Hem. II, 27), 'having the dawn for its standard'; 7, *aruṇa-bhūya* (Skr. *aruṇa-bhūta* or *aruṇa-bhūya*), 'being the very dawn'; 8, *aruṇa-radīyataya* (Skr. *arun'ārataṅśaka*), 'having the dawn for a crest'; 9, *aruṇa-gava* (Skr. the same), 'being like the rays of the dawn'; 10, *aruṇa-kila* (Skr. the same), 'being like the light of the dawn.' The reading of MS. D *aruṇ'achchha* would also yield a good sense, as it represents Skr. *arun'ārckalāḥ*, 'radiant like the dawn' (from *arckā*); so would also that of MS. B *aruṇa-bha* (Skr. the same), 'being like the dawn,' and also that of MS. A in the Berlin Catalogue (ed. Weber, p. 158) *aruṇ'achchha* (Skr. *arun'āchchya*), 'imperishable like the dawn.' Of the reading of MSS. A^F *aruṇa-chūe* (repeated by F in § 277) I can make nothing satisfactory. I may add that the reading *aruṇa-bhūya* of all MSS in § 62 and of MSS. FG in § 89 is clearly an error, being inconsistent with the whole scheme of the names. Accordingly I have altered it to *aruṇa*. The reading *aruṇa-siddha* of E in § 162, though it would give a good sense, 'perfect like the dawn,' is negatived by the commentary to § 277.

(Here the usual Conclusion is to be inserted.)

End of the Seventh Lecture of the Seventh Aṅga,
called the Uvāsagadāsāo.

EIGHTH LECTURE.

then

(Here the usual Introduction to the Eighth Lecture in a
is to be inserted.)

231. Truly, Jambū, at that time and at that period the ^{of} was the city of Rīyagiba, the cherya Guṇasila, and the king Seniya.

232. There, in Rīyagiba, lived a householder, called Mahāsyaṅga, who was prosperous and (here the rest of his epithets to be given as in the case of Āṇanda, in §§ 3, 4, except that) he possessed a treasure of eight kroṣ kamsa³¹⁶ of gold deposited

³¹⁶ Text *sa-kamsāo*, Skr. *sa-kāṃsyāḥ*, 'measured by kāmśya.' The *kāṃśya* or *kamsa* is a drinking vessel of brass, used as a measure. According to the statement, in § 235, it held two *droṇa*. The *drona* is usually said to contain four *āḍhaka*; but there was also another *drona* of two *āḍhaka* and a third of one *āḍhaka*. According to the Bhāva Prakīśha (and the Medical Kośha, see the *Shabda Kalpadruma*, new ed., s. v. *kamsa*) the *kamsa* is equal to one *āḍhaka*; for both are there said to be equal to $6\frac{1}{4}$ *pala* (for 1 *āḍhaka* = 4 *prastha* = 8 *śharāva* = $6\frac{1}{4}$ *pala* = 1 *kamsa*). But according to the *Charaka*, the *kamsa* holds 8 *prastha* (see *ibid.*, s. v. *āḍhaka*), that is, 2 *āḍhaka*. It follows that the *drona*, referred to in § 235, is the smallest of the three kinds, namely that which is equal to one *āḍhaka*. The *āḍhaka* is variously said to contain "about 750 of our cubic inches" (see Bate's *Hindi Dictionary*, s. v.), or 432, or 290, or 91 cubic inches (see *Colebrooke's Essays*, Vol. I, pp. 534—535). From the statement in § 235, it would appear that the gold was measured not so much by weight, as by the quantity which a

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That Mahāsayaḡa had thirteen wives, among whom Revai was the chief, and who were perfect in every way and so forth, down to) beautiful.

233. That Mahāsayaḡa had thirteen wives, among whom Revai was the chief, and who were perfect in every way and so forth, down to) beautiful.

234. This Revai, the wife of that Mahāsayaḡa, possessed ancestral property consisting of eight kroḡ measures of gold and eight herds, each herd containing ten thousand head of cattle.

The remaining twelve wives possessed each only one kroḡ measures of gold and one herd, containing ten thousand head of cattle.

235. At that time and at that period the Lord arrived on a visit, and a company of people went out to hear him. (Here it is to be related, as in §§ 10—58, how, like Ānanda, Mahāsayaḡa also went out, and how similarly he took on himself the law of a householder, only that in his renunciations he specified eight kroḡ kamsa of gold and eight herds, and that, with the exception of his thirteen wives of whom Revai was chief, he renounced all other sexual intercourse. All the rest is to be repeated exactly as before. In addition he pronounced the following vow:) "Henceforth it shall be a rule with me, every day to traffic with no more than one brass vessel¹⁷ holding two droḡa of gold.

236. Thus that Mahāsayuga, having become a servant of the Samāṇa, now devoted himself to mastering *the discrimination of the living and lifeless* (and so forth, as before, § 58).

237. Then the Samāṇa, the blessed Mahāvira, abode elsewhere in a different country.

238. Then while that Lady²¹⁸ Revai, at some time or other, at the time of the midnight hour, was kept awake by thoughts on her household affairs, there occurred to her the following inward (etc., as in § 66) reflection: "Surely it is owing²¹⁹ to these twelve co-wives of mine, that I am un-

Text *be-doṇiyāc*, Skr. *dvai-droṇikayā*, 'containing two drona.' Similar formations are *beṇḍiya*, *behiya* (Bhag., p. 425). The alternative reading *do-doṇiyāc* would correspond to such forms as *do-māsiyaṇ*, 'two monthly' (Bhag., p. 425).

²¹⁸ Revai is throughout called a *gāhāvai* (Skr. *griha-patni*), except once in § 234 where she is called simply *bhāriyā* 'wife.' All the other women, mentioned in the several chapters of the Uvāsagadaśālo, are simply called the *bhāriyā* or 'wives' of their respective husbands; thus Sivanandī, the *bhāriyā* of Ānanda, § 58, 59, 60; Dhannā, the *bhāriyā* of Surādeva §§ 152, 153; Aggimittā, the *bhāriyā* of Saddālaputta, §§ 204, 205, 211, etc. The reason of making a distinction in the case of Revai appears to be, that in § 234 she is expressly stated to be a wealthy woman. Her wealth is stated to be equal to that of her husband, and is described as 'ancestral.' She was, therefore, come of an old landed family, and belonged to the land owning class. The term *gāhāvai*, in her case, therefore, is clearly not only intended to describe her as 'the wife of a land owner,' (which description would be equally applicable to nearly all the other women of the book), but as 'a lady of the land owning class.' It would be translated by 'landed proprietress,' corresponding to *gāhāvai* 'a landed proprietor' or 'land owner.' I have adopted 'Lady' as a shorter and more convenient term.

²¹⁹ Lit. 'through the obstacle of these twelve co-wives I am unable' etc.

able²²⁰ to keep enjoying thoroughly the usual connubial pleasures with Mahāsayaga, the servant of the Samāṇa; so it is better for to me deprive all these twelve co-wives of mine of their life, either by means of fire or by means of some weapon, or by means of poison, and after having appropriated as my own their several kroy of gold and their several herds, to live in thorough enjoyment (and so forth, as above) with Mahāsayaga, the servant of the Samāṇa." Thus she reflected; and having done so, she kept watching her opportunities when those twelve co-wives of hers were sparingly attended or left entirely by themselves.²²¹

239. Then that Lady Revai, at some time or other, having observed her opportunity with those twelve co-wives of hers, dispatched²²² six of them by means of a weapon; and six

²²⁰ Text *samchāet*, Skr. *santyañjayati*. The commentaries always explain it by Skr. *śaknoti*. This, however, does not give the phonetic equivalent, but merely explains the meaning of the word. The same word, in its simple form *chaei* (for *chāei*, metri causa) occurs in Ov. § 183. The real derivation is suggested by Hemachandra (in IV, 86), who gives *chayat* with the same meaning, and places it with the synonymous words *tarat*, *tīrat*, *pārat*, and suggests the Skr. *tyajati* as its equivalent. This is correct. The words *tarat*, *tīrat*, *pārat*, either in the primary or in the causal form, mean originally 'to pass over,' hence 'to complete' or 'to accomplish,' and hence 'to be able;' for if one accomplishes a thing, he is able to do it. Similarly *chayat* (Skr. *tyajati*) and *chāei* (Skr. *tyañjayati*), the primary and causal forms, mean originally 'to pass by,' 'to quit,' hence 'to complete' or 'to accomplish,' and hence 'to be able.' Accordingly Pr. *samchāet* is the Skr. *santyañjayati*.

²²¹ Lit., 'kept watching the times and the openings and the lonelinesses of the co-wives.' See the commentary, which explains *chhiddāpi* by *vīrala-parivaratvānī*, lit. 'state of the suite having interstices.'

²²² Text *uddhat*, Skr. *uddhavyati*. This is a rare word, which

others she dispatched by means of poison; and having done so, she took into her own possession the several kroy of gold and the several herds of those twelve co-wives of hers; and then she lived in thorough enjoyment of the usual connubial pleasures with Mahūsayaga, the servant of the Samaṇa.

240. Then that Lady Revaī, being greedy after meat, infatuated with *the desire for meat (and so forth, down to) solely intent upon meat, used to indulge in the consumption (etc.) of juices, liquors and spirits of various kinds,*²²³ to-

does not seem to occur in Sanskrit. It occurs again in § 242, where the comm. explains it by *vinashayata* 'destroy,' 'kill.' Here the word clearly bears the same meaning of 'killing.' The substantive *uddavaṇa* occurs in Ov. § 30II', where the Skr. comm. gives two alternative explanations of the compound *uddavaṇakare*. It means either *marāṇāntika-vedanā-kāri* 'torturing to death,' or *dhanaharan'ādy-upadrava-kāri* 'injuring by seizure of property.' It seems clear from this, that the word is a denominative formation from the substantive *udrava* (from the root *ul-dru*), a synonym of *upadrava*. This is confirmed by the var. lect. of MSS. DEG in § 242, which have *uvṛddaveha* instead of *udlaveha*, i. e., Skr. *upadravayata* for *udravayata*. The derivation from a root *ul-du* (see Ov., Index, s. v. *uddavaṇa*) is not tenable, for though the meaning 'to burn up,' i. e., 'to distress to death' might suit the word in Ov. § 30, it would not well suit the word in § 242, where it is applied to the slaughter of cattle, nor would the derivation from root *uddu* suit the alternative meaning given by the comm. to Ov. § 30II'. On the other hand, both meanings of 'killing' and 'plundering' are easily deducible from the root *uddu* 'to run away.' The English word 'to dispatch' is similarly used to mean 'to kill.' The compound denominative verb *udravasya* has not been met with in Sanskrit, but the corresponding simple verb does occur in the prakriticed form *dravaya* (for *dravaya*) 'to remove.'

²²³ The original has six different terms, of a more or less general import. *Surā* is explained by the comm. as 'that which is extracted from what is crushed by wood'; it would apply

gether with many kinds of viands consisting of roasted or fried or baked meat.

241. Then, in the town of Rāyagiha, at some time or other, a proclamation was made, forbidding all slaughtering²⁴ of animals.

242. Then that Lady Revai, being greedy after meat, infatuated with the desire for meat (etc., as in § 239), called her family retainers; and having done so, she spoke to them thus: "Do you, beloved of the devas, kill every morning two young bulls out of the herds belonging to my ancestral property, and having done so, bring them to me."

243. Then those family retainers, saying "be it so," respectfully accepted that order of the Lady Revai; and having done so, they every morning killed two young bulls

to wine or cider or any juice, extracted by pressure. *Prasannā* is simply said to be a kind of *surā*. *Mahu* (Skr. *madhu*) is said to be *kṣandra*, 'a preparation of honey.' *Majju* (Skr. *madya*) is said to be 'prepared from molasses and (the flowers of) the Dhataki plant' (*Woodfordia floribunda* or *Grislea tomentosa*, see Watt's *Economic Products of India*, Part V, p. 297).²⁵ *Sidhu* (Skr. *śiḍhu*) is said to be a kind of the same *majju*; and so is also *meraga* said to be a kind of *majju*. The comm. identifies the latter with Skr. *meraka*, which appears to be intended for *maireyaka*. Böhtlingk's Skr. Dictionary gives for *meraka* only the meaning of 'a scat padded with the bark of trees.'

²⁴ Text *amā-ghāe*, explained in the comm. by Skr. *amā-*, lit. 'not-slaughter,' 'prohibition of slaughter.' I explain the expression as two separate words: *a-amā* = *a-māna* or *a-pramāṇa*, 'having no permission,' and *ghāe* 'slaughter'. The whole would thus mean 'slaughter has no authority,' 'slaughter is not permitted,' and give the actual words of the proclamation. The word *amā*, in the sense of 'no authority' or 'having no authority' occurs in the last verse of the Jaiminīya-nyāya-māhā-vistara (I, 3, 10, where read *no 'amā*). The vernacular paraph. adds that the proclamation was made by order of king Sepiya.

from the herds belonging to the ancestral property of that Lady Revai, and brought them to her.

244. Then that Lady Revai used to indulge in the consumption of juices (etc., as before, § 240) together with the viands made of the roasted (etc., as in § 240) meat of those bulls.

245. Thus fourteen years passed by, during which that Mahāsayaga, the servant of the Samāna, sanctified himself by exercises in the moral restraints (and so forth, as in § 63). (Here it is to be related, as in §§ 66—69, how he likewise placed his eldest son in charge of his household, down to where it is said that) in his posaha-house he lived in conformity with the teaching of the Law.

246. Then that Lady Revai, in a state of intoxication, with reeling steps and dishevelled hair, and entirely divested of her upper garment, came to where Mahāsayaga, the servant of the Samāna, was in his posaha-house; and having done so, while exhibiting, according to the manner of women, all sorts of amorous wiles calculated to excite the passion of love, she thus spoke to him: "O ho, Mahāsayaga, thou servant of the Samāna, who longest after truth, righteousness, heaven and salvation, and hankerest after them, and thirstest after them, what is to thee, O beloved of the devas, the use of truth or righteousness or heaven or salvation, if thou wilt not indulge³²⁶ in thorough enjoyment of conjugal pleasures with me?"

³²⁶ In illustration of Revai's sentiments; the commentary here quotes three verses, one in Prākṛit and two in Sanskrit. I have not been able to identify any of them, and they would rather seem to be popularly current verses (text *bhānanti*) of no known author. Their scansion, too, shows irregularities, such as are found in popular verses. The meaning of the Prākṛit verse is: 'if there were no women with the charming red colour, then surely libera-

247. Then that Mahāsayaga, the servant of the Samāṇa, neither regarded nor noticed the invitation of that Lady Revāī, *but* without paying any regard or taking any notice, he continued silently in the meditation of the Law.

248. Then that Lady Revāī spoke thus for a second and a third time to Mahāsayaga, the servant of the Samāṇa: "O ho," and so forth. (Here she said the same as before, and he also in the same way) without paying any regard or taking any notice continued in the meditation of the Law.

249. Then that Lady Revāī finding that Mahāsayaga, the servant of the Samāṇa, paid no regard to her nor took any notice of her, returned to the place whence she had come.

250. Then that Mahāsayaga, the servant of the Samāṇa, engaged in conforming himself to the first standard of an uvāsaga. *He practised* the first standard according to the sacred writings (as above, §§ 70, 71, down to) the eleventh standard.

251. Then that Mahāsayaga, the servant of the Samāṇa, through these *ascetic exercises* lofty (as above, § 72, down to) become emaciated and reduced to a skeleton.

tion (or salvation) would be threefold bondage; it would not be (real) liberation.' The reference is to the custom of Indian women of marking the parting of the hair (*śimānta*) with red colour. The Sanskrit verses mean: 1, 'I say truly, I say well, I say really, again and again; in this unreal world, the only thing real is a beautiful (lit. deer-eyed) woman;' 2, 'a young woman of twice eight years, and a man of twenty-five and above,—their constant love is heaven; thus it is laid down.' The use of the singular (*tumam riharasi*, Skr. *tvam riharasi*), in an address of the wife to her husband, is unusual. Perhaps this circumstance accounts for the many various readings. The singular may have been put in the mouth of Revāī in conformity with her intoxicated condition, which made her forget herself and put aside the usual rules of propriety. *Tullharn*, of course, is also singular; see notes 211, 262.

252. Then while that Mahāsayaga, the servant of the Samāṇa, at some time or other, at the time of the midnight-hour, was keeping religious vigils, there occurred to him the following inward (etc., as in § 66) reflection: "Truly, through these ascetic exercises, lofty" (and so forth; *here everything is to be repeated as in the case of Aṇanda, § 73, down to where it is said that*) he devoted himself to the mortification of his body by the last mortal emaceration, renouncing all food and drink and patiently waiting for his end.

253. Then to that Mahāsayaga, the servant of the Samāṇa, by reason of his splendid perseverance (*as above, § 74, down to*) his patient endurance of the cessation of all acts that tend to obstruct his acquisition, there was vouchsafed the gift of supernatural sight. Towards the East, in the salt sea, he recognised and beheld an area of a thousand yojana, and the same towards the South and West. Towards the North he distinguished and saw as far as the Vāsadhara mountain, called Chulla Himavanta. Below, on this Rayaṇappabhā earth, he recognised and beheld the Loluyachchua hell, the period of punishment in which extends to 84,000 years.

254. Then that Lady Revai, at some time or other, intoxicated and (*as above, § 246, down to*) entirely divested of her upper garment, came to where Mahāsayaga, the servant of the Samāṇa, was in his posaha-house; and having done so, she spoke thus to Mahāsayaga: (*here it is to be related how she spoke exactly as before, §§ 246—248, down to where it is said that*) she spoke thus to him for a second and a third time: "O ho" (*and so forth, exactly as before, § 248*).

255. Then that Mahāsayaga, the servant of the Samāṇa, being thus spoken to by that Lady Revai, grew furious (etc., as in § 95), and applying his power of supernatural

sight, by means of it ascertained³²⁶ her future; and having done so, he spoke thus to that Lady Revaī: "O ho, Revaī, who desirest what no one desires (etc., as in § 95), truly within seven days,³²⁷ being overpowered by the tortures of wind-dropsy³²⁸ and agonised by the intolerable force of thy

³²⁶ Text *ohiṃ paunjab, ohiṃ ābhoei*, Skr. *avadhiṃ prayunaḥti* (or *prayunkte*), *avadhinā ābhogayati*. The same phrases occur in a passage of the Bhagavati (shata 15, uddesha 1, p. 1280 of the Calcutta print): *ohiṃ paunjabii, Vimala-vāhanassa ranno tiyaddhā ābhoehi*, 'he shall apply his avadhi-power, and ascertain the past career of the king Vimala-vāhana.' This shows that, in the present case, *ābhoei* is used elliptically, and some word meaning 'her future' must be supplied. The Gujarātī paraph. always renders the denominative verb *ābhogaya* by the synonymous *javū* or *dekhū*, 'to see,' 'to ascertain.' It does not seem to occur, with that meaning, in Sanskrit.

³²⁷ Text *anto sattarattassa*, Skr. *antaḥ saphtarātrasya*, lit. 'within a period of seven nights.'

³²⁸ Text *alasaepam*, Skr. *alasaḥena*. The *alasa* is some painful disease of the intestines, said to be the wind-dropsy or tympanitis. Its symptoms, according to the Charaka (see the new edition of the Shabda-kalpadruma, s. v. *alasa*) are: debility of the system, weak digestion, abundant phlegm, and interruption of the functions of the bowels. The verse quoted in the comm. I take to be quoted from Vāgbhāṭa's Aṣṭāṅga Hridaya Saṃhitā, where (in sūtra-sthāna, 8th adhyaya, p. 180 of A. M. Kunze's edition) it occurs with the slightly different reading of *prayāti n'ordhvaṃ* for *n'ordhvaṃ trayati*. In the Shabda-kalpadruma as well as in the Vāchaspatya dictionaries this verse is quoted from Vājaya Rakṣita's Madhukosha commentary to Mādhavakara's Nidāna, as occurring merely in *tantrāntare*, i. e., in another medical work, the identity of the work, apparently, being unknown to them. In another edition of Vāgbhāṭa's work, the verse reads *tipachyate* for *cha pachyate*, and *tenāmo* for *tena so*. The Bhāva-prakāśha, part II, p. 25, quotes from Kashyapa (*Kashyapas to āha*) a similar verse: *n'ādho yāti na chāpy ūrdhvaṃ āhāro na cha*

agonies, thou shalt, without having obtained peace, come by thy end at the appointed time,³²⁹ and be re-born as a Neraiya³³⁰ on this Rayanappabhā earth in the Loluyachchua hell among the Neraiya, the period of punishment of whom extends to 84,000 years."

256. Then that Lady Revai, being thus spoken to by Mahāsayaga, the servant of the Samana, spoke thus to herself: "Mahāsayaga, the servant of the Samana, is angry with me, Mahāsayaga is unkind to me, I have been cursed by Mahāsayaga, the servant of the Samana; who knows³³¹ but I shall die by some evil death." Saying so to herself, in fear, dread, alarm, anxiety and terror she very slowly retired; and having done so, she returned to where her own house was, and there with anxious thoughts (and so forth, down to)³³² she meditated.

257. Then that Lady Revai, overpowered by the tortures of wind-dropsy and agonised by the intolerable force of her agonies, came to her end at the appointed time within seven days, and was re-born as a Neraiya on this Rayanappabhā

pachyate, koṣṭha-sthilo 'rasibhūtas tato 'sāv alasaḥ smṛitah. According to this verse the disease consists in indigestion without evacuation upwards or downwards.

³²⁹ On the terms *a-samāhi-patta* and *kṣāla-māse*, see notes 161, 163. Here they are not used in the technical, but in a more general sense.

³³⁰ A *neraiya* (Skr. *nairayika*) is an inhabitant of a *niraya* or hell. See Bhag., p. 156.

³³¹ Lit., 'it is not known, (but) I shall be killed by some evil death.'

³³² The remainder is given thus in the Kalpa Sūtra § 92 (Jacobi's Translation, in *Sacred Books*, vol. XXII, p. 249): 'with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground, she meditated.'

earth in the Loluyachhua hell among the Neraiya, whose period of punishment extends to 84,000 years.

258. At that time and at that period the Samaṇa, the blessed Mahāvīra, arrived. (Here the usual account of his arrival is to be given, down to where it is said that) the company of people returned home.

259. When they had gone away, the Samaṇa, the blessed Mahāvīra, addressing Goyama, spoke to him thus: "Truly, Goyama, here in this town of Rāyagiha, a disciple of mine, Mahāsayaga by name, a servant of the Samaṇa, is devoting himself in his posaha-house, to the mortification of his body by the last mortal emaceration, renouncing all food and drink, and patiently waiting for his end. Then the wife of that Mahāsayaga, the Lady Revaī, coming intoxicated and (as above, § 246, down to) entirely divested of her upper garment, to where Mahāsayaga was in his posaha-house, and exhibiting (as above, § 246, down to) wiles calculated to excite the passion of love, spoke to him thus: (here her speech is to be repeated, as before in § 246, down to where it is said that) she spoke to him in the same way for a second and a third time (see § 249). Then that Mahāsayaga, the servant of the Samaṇa, being thus spoken to by that Lady Revaī for a second and a third time, grew furious (etc., as in § 95) and applying his power of supernatural sight, by means of it ascertained her future; and having done so, he spoke thus to that Lady Revaī: (here the whole of his reply is to be repeated as in § 255, down to where he said) " " thou shalt be re-born as a Neraiya." " Now truly, Goyama, it does not besit a servant of the Samaṇa, who, renouncing all food and drink, is devoting himself to the mortification of his body by the last mortal emaceration, to enter any more into undesirable, uncharitable, unkind, unwelcome and unpleasant explanations, however true, real, genuine and actual they may be. So do thou, beloved of the devas, go and

speak thus to Mahāsayaga, the servant of the Samana :
 “ “ It does not, O beloved of the devas, befit a servant of
 the Samana, who, renouncing all food and drink, is devoting
 himself (as above, down to) the last mortal emaciation, to
 enter any more (as above, down to) actual they may be.
 Now thou, beloved of the devas, hast entered with that
 Lady Revai into undesirable (etc., as above) explanations,
 however, true (etc., as above) they may be. So thou must
 acknowledge thy sin in this matter (and so forth, see § 84,
 down to) take upon thyself a suitable penance.” ” ”

260. Then that blessed Goyama, saying “ so be it,”
 respectfully accepted that command of the Samana, the
 blessed Mahāvira; and having done so, he departed thence,
 and entered the town of Rāyagiha, walking right through
 the midst of it. He then proceeded to the house of Mahā-
 sayaga, the servant of the Samana, and to the place where
 Mahāsayaga himself was.

261. Then that Mahāsayaga, the servant of the Samana,
 observed the blessed Goyama approaching; and having done
 so, being happy (as above, see § 12, down to) in his heart, he
 praised and worshipped the blessed Goyama.

262. Then that blessed Goyama spoke thus to Mahā-
 sayaga, the servant of the Samana: “ Truly, O beloved of
 the devas, the Samana, the blessed Mahāvira, declares, says,
 points out, and presents thus: “ “ It does not, beloved of the
 devas, befit a servant of the Samana, who is devoting him-
 self (and so forth, as above § 259) to enter into explanations
 (and so forth, as above § 259).” ” Now thou, beloved of
 the devas, hast entered with that Lady Revai into unkind
 (etc., as in § 259) explanations, however true (etc., as in
 § 259) they may be. So now, beloved of the devas, do thou
 acknowledge thy sin in this matter (and so forth, down to)
 take upon thee a penance.”

263. Then that Mahāsayaga, the servant of the Samana,

saying "so be it," humbly accepted that reproof of the blessed Goyama; and having done so, he acknowledged his sin in that matter, and (as above, down to) took on himself a suitable penance.

264. Then that blessed Goyama departed from the presence of Mahāsayaga, the servant of the Samaṇa; and having done so, he went out of the town of Rāyagiha, walking right through the midst of it; and then proceeded to where the Samaṇa, the blessed Mahāvīra, was staying. Having arrived there, he praised and worshipped the Samaṇa, the blessed Mahāvīra, and then engaged in sanctifying himself by the exercise of restraints and austerities.

265. Then the Samaṇa, the blessed Mahāvīra, at some time or other, departed from the town of Rāyagiha; and having done so, he lived elsewhere in a different country.

266. Then that Mahāsayaga, the servant of the Samaṇa, having sanctified himself by many exercises in the moral restraints (and so forth, as above, §§ 66, 89), and having followed the profession of a servant of the Samaṇa for twenty years, and having duly observed in his body the eleven standards of an uvāsaga, now mortified himself by a course of emaceration continued through one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month allotted for his death, having made confession of sins and promise of amendment, and being sunk in deep spiritual abstraction, he attained his death, and was re-born as a deva in the Aruṇa-vaḍḍisaga abode in the Sohamma heaven. There his existence will extend to four paliovama periods. Finally he will attain perfection in the Great Videha country.

(Here the usual Conclusion is to be inserted.)

End of the Eighth Lecture of the Seventh Aṅga,
called the Uvāsagadasāo.

NINTH LECTURE.

(Here the usual Introduction to the Ninth Lecture
is to be inserted.)

267. Truly, Jambū, at that time and at that period there was the town of Sāvattī, the cheya Koṭṭhaga, and the king Jiyasattū.

268. There, in the town of Sāvattī, there lived a householder, named Nandiṇīpiyā, who was prosperous. He possessed a treasure of four kroṣ measures of gold deposited in a safe place, a capital of four kroṣ measures of gold put out on interest, a well-stocked estate of the value of four kroṣ measures of gold, and four herds, each herd consisting of ten thousand head of cattle. His wife was called Assiṇī.

269. At some time the Lord arrived on a visit. (Here it is to be fully related how, like Ananda, so also) he took on himself the law of a householder. Then the Lord went away and abode elsewhere in a different country.

270. Then that Nandiṇīpiyā, having now become a servant of the Samāna, devoted himself (and so forth, as before, §§ 58, 64).

271. Thus fourteen years passed by, during which that Nandiṇīpiyā, the servant of the Samāna, sanctified himself by many exercises in the moral restraints imposed by the religious vows (and so forth, as in § 66). (Here it is fully to be related, as in §§ 66-69, how) he likewise placed his eldest son in charge of his household, and then lived in conformity with the teachings of the law, and thus followed the profession of a servant of the Samāna for twenty years. (There is to be the variation, however, that his re-birth took place in the Aruṇa-

gava abode.) *Finally* he will attain perfection in the Great Videha country.

(Here the usual Conclusion is to be inserted.)

End of the Ninth Lecture of the Seventh Anga,
called the Uvāsagadasāo.

TENTH LECTURE.

(Here the usual Introduction to the Tenth
Lecture is to be inserted.)

272. Truly, Jambū, at that time and that period there was the town of Sāvattī, the cheya Koṭṭhaga, and the king Jiyasatta.

273. There in the town of Sāvattī, there lived a householder named Sālīhīpiyā,²³⁵ who was in prosperous and brilliant circumstances. He possessed a treasure of four kroṣ measures of gold deposited in a safe place, a capital of four kroṣ measures of gold put out on interest, a well-stocked estate of the value of four kroṣ measures of gold, and four herds, each herd consisting of ten thousand head of cattle. His wife was called Phagguṇī.

274. At some time the Lord arrived on a visit. (Here it is to be related, how, like Āpanda, so also) Sālīhīpiyā took on himself the law of a householder, and (how like Kāmadeva, so also) he, having placed his eldest son in charge of his household, lived in his posaba-house in conformity with the teachings of the Law of the Samaṇa, the blessed Mahāvira. (Here all the eleven standards of an uvāsaga are to be re-

²³⁵ The first part of this name occurs in various forms in the MSS., here as well as in § 2. The chief variations are Sālahī in BF, Sālātī in D, Sālaṇī in F, Sālīnī in DE, Sālētīyā in E, and Letiyā or Letikā (§ 4) in G. The last mentioned form was found also in the MS. examined by Prof. A. Weber (see *Indische Studien*, vol. XVI, p. 317). The reading *Lalitānka* in MS. C is probably an error. In a work called *Vardhamāna-deshanā*, (referred to by Prof. Weber, *ibid.*) the name is given as *Tealipio* (*Tealīpiyā*?). See also the Berlin Catalogue (ed. Weber), pp. 481, 489, 493.

lated exactly as before, §§ 70, 71, 114, 123, except that they were attained without *suffering* any persecution; likewise *the rest of the account* is to be adduced as in the case of Kāmadeva, down to *where it is said that* he was re-born as a deva in the Arunākila abode in the Sohamma heaven. *There his existence will extend to four paliovama periods. Finally he will attain perfection in the Great Videha country.*

275. To all the ten men, while they were in the fifteenth year of their profession, there occurred the thought of ascetic retirement; and of all ten men the period of profession as servants of the Samāṇa extended to twenty years.

276. Truly, Jambū, this was taught by the Samāṇa (as before, § 2) who has passed away, as the purport of the tenth lecture of the seventh Anga, which is called the Uvāsagadasāo.

277. Summary in gāthā verses.²³⁴

1. Vāṇiyagāma, Champā, and twice the town of Bīṇārasī; also the goodly town of Ālabhiyā and Kampillapura may be noticed;

2. Polisa, Rāyagiha, and let be added twice the town of Sāvattihī;²³⁵ these truly are to be noted as the towns of the ten uvāsagas.

²³⁴ This summary is probably a later addition. A portion of it, including the first six verses, however, existed already early in the twelfth century, as Abhayadeva, in his commentary, quotes them, as being contained "in another manuscript." The MSS., therefore, showed already in his time the same divergence with regard to these verses, as they do now. The last six verses would appear to have been unknown to Abhayadeva, and are probably a still later addition. To this the form *abhaṅgas* in verse 8, a late modification of the Skr. *abhyāṅga*, for the older *abhaṅgas*, seems to point. The latter form would not suit the metre.

²³⁵ It may be noted that *donas* is here used as a collective

3. Sivanandā, Bhaddā, Sāmā, and Dhannā, Bahulā, Pūsā, Aggimittā; Revai, Assipi next, and Phagguṇi are the names of the ten wives.

4. Supernatural knowledge, the pisāya, the mother, also disease, wealth and the upper garment; the pious and the impious wives, and the two unpersecuted ones, *these are the leading features of the ten lectures.*

5. Aruṇa, Aruṇābha, truly, and Aruṇappaha, Aruṇakanta, Siṭṭha; also Aruṇajjhaya as the sixth, and Bhūya Vadimsa, Gava, Kila are the names of the ten abodes.

6. Forty, sixty, eighty, sixty, sixty, sixty, and ten thousands of cattle; eighty, forty, forty are also the amounts of their other thousands.

7. Twelve, eighteen, twenty-four, three times eighteen, these, be it known, are the kroṣ of wealth of the ten uvāsagas, and three, twenty-four, twelve, twelve.

8. Towels, tooth-brushes, fruits, unguents, powders, and bathing water; clothes, perfumes, flowers, ornaments, incense, and beverages;

9. Pastry, boiled rice, pottages, clarified butter, vegetables, liquors, relishes, and drinking water, are the twenty-one objects vowed by Ānanda and the other uvāsagas.

10. Above to Sobamma, below to Lolūya, then northwards to Himavaṇta, and over five hundred yojanas in the remaining three directions extends the supernatural knowledge of the group of ten uvāsagas.

11. Insight, the vows, inward peace, the posaha abstinences, fastings, continence, refraining from living food, from self-exertion, from employment of others, and from specified food, and lastly being a Śamaṇa:

numeral substantive 'pair' (Skr. *dvaya*), constructed with the singular verb *blave* (Skr. *blavati*) and the genitive *Sāvattṭhi puric*, lit. 'of the town Sāvattṭhi let there be a pair.' Similarly *dute*, in the first verse, is a collective, constructed with the genitive *Buḡurasic*.

12. *After these eleven standards, practised during a course of religious profession for twenty years, and after abstention from all nourishment for one month and an existence for four paliovama periods in the Sohamma heaven, the uvāsaga will attain perfection in the Great Videha country.*

*End of the Tenth Lecture of the Seventh Anga,
called the UvāsagadasĪo.*

End of the Seventh Anga, called the UvāsagadasĪo.

The seventh Anga, called the UvāsagadasĪo, constitutes one book of holy writ. Its ten chapters, each forming one portion, are recited in just ten days; and thus in *that time* the whole book is completely read. It is permitted,²³⁶ however, to do the same with the Anga in two days.²³⁷

²³⁶ Text *anujñāvijjāṭ*, Skr. *anujñāpyate*, conjecturally restored for the corrupt readings *anujñāvijjāṭ* and *anurijñāvijjāṭ* of the MSS. (and *anujñāvijjāṭ* of MS. B in the Berlin Catalogue, ed. Weber, p. 409). Probably the same word is intended by the corrupt readings in the Bhagavati, *anujñāvijjāṭ* and *anujñāvijjāṭ* (Bhag., p. 378) or *anujñāvijjāṭ* and *anujñāvijjāṭ* (Calc. print).

²³⁷ That is, it is permitted to complete the recitation of the whole book in two days; probably taking five chapters each day. On the whole rubric, see *Indische Studien*, vol. XVI, p. 315, footnote 9. In the *Vidhi-prapāṇā*, (strangely enough) it would seem (see *ibid.*, vol. XVI, p. 250, footnote 1), fourteen days (not ten) are appointed for the recitation of the whole book.

APPENDIX

THE HISTORY OF GOSALA MANKHALIPUTTA

*briefly translated from Bhagavata, saya XV, uddeśa I**

Gosala Mankhaliputta was born in the settlement (*sannivesa*) Sarayana, in the neighbourhood apparently of the town of Savatthi. His father was called Mankhalī, because he was a 'manīha' or mendicant who went about getting his livelihood by showing a picture which he carried in his hand. His mother was called Bhaddā. Once on his wanderings Mankhalī came to the settlement of Sarayana, and failing to obtain any other shelter, he took refuge for the rainy season in the cow shed of a wealthy brāhman, called Gobhila (p 1204). There his wife bore him a son, and as the child was born in a cow shed (*gosālī*), his parents gave him the name of Gosala (p 1205). When grown up, he also adopted the profession of a *manīha*. About that time Mahavira, having shortly before, at the age of thirty years, adopted the ascetic life, was spending his second year in a weaver's shed in Nalanda, a suburb (*bhārijā*) of Rājagṛha (p 1206). Gosala, in his wanderings, also happened to arrive and put up there. One day, observing the extraordinary respect shown to Mahavira by Vijaya, one of the rich householders of Rājagṛha, he approached Mahavira, as he came out of Vijaya's house, and asked to be admitted as his disciple. Mahavira, however,

* In order to preserve the historic sequence of the events I have, in the translation slightly altered the sequence of the narrative as given in the Bhagavata. This will be seen from the references to two pages of the Calcutta part of that work.

declined his request (p. 1210a). The same circumstances were repeated on two successive occasions, when Mahāvīra was honourably entreated by the householders Āṇanda and Sudāmsapa (p. 1211a). The next time Mahāvīra went to the settlement of Kollāga, at some distance from Nālandā, where he was hospitably entreated by the brāhman Bahula. Gosāla, thinking that Mahāvīra had again gone into Rāyagiha, vainly sought him in the city and its suburbs. Failing to find any trace of him, he returned to the weaver's shed, gave away his clothes, vessels, shoes and pictures to a brāhman, shaved off his hair and beard, and in despair departed (p. 1212). On his way he passed Kollāga, which he reached at the very moment when a great crowd were applauding the liberality of Bahula towards Mahāvīra. He now recommenced his search and at last fell in with Mahāvīra in a place called Paṇiyabhūmi. There he again begged to be received as a disciple. This time Mahāvīra listened to Gosāla's prayer, and thenceforth these two lived together for six years in Paṇiyabhūmi, practising asceticism (p. 1214a).^{*} After this period they were once travelling together from the town Siddhatthagāma to the town Kummagāma. On their way they passed a large sesame shrub in full bloom. On seeing it Gosāla asked Mahāvīra, whether the shrub would perish or not, and where its seeds would reappear. Mahāvīra replied, that the shrub would perish, but that the seeds would form in seed vessels of the same shrub. Gosāla would not believe it; so, thinking to prove him a liar, he quietly returned to the shrub, tore it up by the roots and threw it away. As chance would have it, just then a shower of rain fell. In consequence of it the shrub was able again to take root and stand up, and so the seeds after all formed in its seed vessels (p. 1210a). In the meantime Mahāvīra and

* This hardly agrees with the statement in the Kalpasūtra, § 122, that Mahāvīra spent but one rainy season in Paṇiyabhūmi.

Gosāla had passed on to Kummagāma. Outside the town they met the ascetic Vesiyāyana sitting with upraised arms and upturned face in the glare of the sun, while his body was swarming with lice. On seeing him Gosāla, quietly dropping behind, derisively asked him whether he was a sage or a bed of lice. Vesiyāyana giving no reply, Gosāla twice repeated his question. Vesiyāyana, now roused to anger, attempted to strike Gosāla with his magic power; but Mahāvīra, taking pity on Gosāla, interposed with his own magic power to save him. The other, observing this, (pacified) said to him: "all right, Sir! all right, Sir!" Gosāla then asked Mahāvīra, why that man had said so, whereupon Mahāvīra explained to him his danger and deliverance by magic power. This account greatly terrified Gosāla who wished to know, how the man had acquired his magic power. Mahāvīra then explained to him the severe ascetic discipline by which he had obtained it (p. 1220). Shortly afterwards when the two ascetics returned to the town Siddhatthagāma, they passed the identical sesame shrub. On seeing it, Gosāla reminded Mahāvīra of his prophecy, that the shrub would die, but that the seeds would form on it in a seed vessel, adding, that it was quite clear that the shrub had not died, and the seeds had not formed. Mahāvīra replied that his prophecy had come true; for the shrub had perished, seeing that Gosāla himself had pulled it out by the roots and thrown it away; but that owing to a lucky fall of rain the shrub had come to life again, and the seeds had formed in its seed vessel (p. 1221). He added that similarly all plants were capable of reanimation. Still Gosāla would not believe it, and went up to the plant to examine its seed vessel. But finding, on opening it, that Mahāvīra had been correct, he drew the further conclusion that not only plants, but in fact all living beings were capable of reanimation. This generalisation of the theory of reanimation, apparently, not finding favour with Mahā-

really possessed magic powers of destruction (p. 1231a). Mahavira admitted Gosala's power, but added that it could have no effect on an Arhat, because the magic powers of the latter were still greater. He further told Ananda, to forbid all his followers to hold any intercourse with the heretical Gosala (p. 1236a). While Ananda was still communicating this interdiction to the other Niggantha ascetics, Gosala with his Ajiviyas came out to Kottbaga, and addressing Mahavira, said to him "You have called me your pupil, but that pupil of yours, Gosala Mankhaliputta, is long since dead and re-born in the world of the devas, while I, who am really Uda Kundiyayanija, have only, in the seventh (and last) of my series of changes of body by means of reanimation, entered the body of Gosala, which body I am still retaining (p. 1237)". He then proceeded to explain in detail his theory of all re-births of all living beings, as well as to enumerate his own seven reanimations successively in the bodies of Enejjaga for 22 years, of Mallarama for 21 years, of Mandiya for 20 years, of Roha for 19 years, of Bharadda for 18 years, of Ajjuna Goyamaputta for 17 years, and of Gosala Mankhaliputta for 16 years. The last named reanimation, he said, he had undergone in the town of Savatthi, in the potter shop of Halahala, the potter woman (p. 1243a)*. Mahavira, in reply told him, that he acted like a thief who on being hard pressed by the villagers, tried to hide himself under different disguises in all sorts of out-of-the way places, fondly imagining that he could not be recognised (p. 1245a). Gosala now getting angry, began to grossly abuse him and when Savvamubhu, one of Mahavira's disciples, reproved him for such shameless conduct towards his former teacher, he

* A fuller translation of Gosala's account of his pre-existent history will be found in Loktil's *Life of the Buddha* Appendix I, pp. 203-205. See also Appendix II of this work, footnote p. 18.

destroyed him by means of his magic power (p. 1247a). For the same reason and in a similar way he destroyed Supakkhatta, another disciple of Mahāvīra (p. 1248a). At last Mahāvīra himself reproved him. Gosāla then drawing back a few paces, shot forth his magic power of destruction against Mahāvīra; but harmlessly rebounding from him as from a rock, it returned burning Gosāla himself (p. 1249a). The latter thinking, that he had hit Mahāvīra, told him that he would now die of bilious fever within six months. But Mahāvīra replied that so far from dying within six months, he would yet live sixteen years longer as a Jina, while on the contrary, Gosāla himself, having been bit by his own magic power, would perish of bilious fever within seven days (p. 1250a). The rumour of this dispute spread through the town, and there was much discussion among the people as to whose threat would prove true, the better sort among them maintaining, that Mahāvīra spoke the truth (p. 1250b). Mahāvīra himself told his Niggantha ascetics, that now that Gosāla was discomfited by magic power, they might go to him and worry him with questions and discussions. They went and did so, and Gosāla, though greatly enraged, was unable to defend himself (p. 1252a). Then his Ājīvīya followers, observing the discomfiture of Gosāla, left him and attached themselves to Mahāvīra; but a few of them still remained with Gosāla (p. 1253a). The latter, discomfited and horror-stricken, fled back to Hālāhalā's potter shop, where in the delirium of fever, holding a mango in his hand, he gave himself up to drinking, singing, dancing, soliciting Hālāhalā, and sprinkling himself with the cool muddy water in the potter's vessels (p. 1253b). On this Mahāvīra took occasion to explain to his followers that the magic power that destroyed Gosāla was powerful enough to cause the destruction of the people of the sixteen tribes of the Anga, Banga, Magaha, Malaya, Mūlava, Achchha,

Again Mankhaliputta's wetting himself with the muddy water from a potter's vessel led to the doctrine of the four things that may be used as drinks, and the four things that, on account of their cooling properties, may be used as substitutes of drinks:* the former include what is excreted by the cow, what is soiled by the hand (*e. g.*, the water in a potter's vessel), what is heated by the sun, and what drops from a rock. By the latter is understood when one clutches a dish or a bottle or a pot or a jar which is cool or wet with water, but does not drink from it; or when one squeezes or presses with one's mouth a mango or a hog-plum or a jujube fruit or a tinduka fruit when it is tender or uncooked, but does not drink of its juice; or when one squeezes or presses with one's mouth kalāya or mudga or māṣa or shimbali beans when they are tender or uncooked, but does not drink of their juice; or when one eats pure food for six months, lying successively, for two months at a time, on the bare earth, on wooden planks and on darbha-grass, then there appear to him, on the last night of the six months, the two devas Puṇṇabhadda and Māṇibhadda, and clutch his limbs with

others he held up between his tusks; others he bathed with a spray of water; and others he amused in various other ways. The tornado probably refers to one of those cyclonic storms, accompanied with torrents of rain, which occasionally visit India. The term *charama* 'last' denotes that events or things, so improper or so extraordinary as those mentioned, would never again occur.

* Text *chattāri pāṇagāṃ chattāri apāṇagāṃ*. The commentary explains *pāṇagāṃ* by *jalariśheṣū vratīyogyāḥ*, *i. e.*, 'kinds of water that are fit (to be drunk) by ascetics;' and *apāṇagāṃ* by *pānaka-saḍṛśhūṃ śhītalatreṇa dāhopaśhamahetaṇah*, *i. e.*, 'objects that resemble water because, on account of their coolness, they serve to assuage (internal) heat.' The words might be more literally translated: 'four things which may be drunk, and four things which (though they may be touched) may not be drunk.'

cool and wet hands, then he who submits to their caresses furthers the work of serpents, but who does not submit to them, in his body arises a fire which consumes his body, and thus he attains death and perfection, this is the pure drink (p 1257) At that time a layman of the Ājivīya sect, called Ayampula, who lived in Savatthi, happened to go to visit Mankhaliputta, to put a question to him on the nature of the Halla insect. On approaching the potter's shop and observing Mankhaliputta in his delirious state, he felt ashamed and wanted quietly to retire, but the Theras who were about Mankhaliputta called to him to stay and, explaining to him the above-mentioned new points of doctrine, invited him to enter and put his question to Mankhaliputta (p 1259b). In the meanwhile they secretly signed to the latter to throw away the mango which he was holding in his hand. Ayampula then entered and put his question. Mankhaliputta replied "this which you see is not a mango, but merely the skin of a mango, you want to know what the Halla insect is like, it is like the root of the bamboo, play the lute, brother, play the lute!" With this reply, Ayampula whose suspicions had been lulled by the previous explanations of the Theras, contentedly retired (p 1261a). Then feeling certain of his death, Mankhaliputta instructed his Theras to bury him after his death with every mark of honour and to proclaim publicly that with him the last Tithimāra had passed away (p 1262a). But at the last moment his assurance gave way, and overwhelmed by the sense of his evil deeds, he retracted everything, declared that Mahāvīra alone was the true Jina, that he himself was only Gosala, the son of Mankhal, and a wicked man, and that his Theras should bury him with every mark of dishonour and publicly proclaim his shame. Immediately afterwards he died (p 1261a). Upon this the Theras closed the doors of the potter's shop, and within its precincts made a pretence

Again Mankhaliputta's wetting himself with the muddy water from a potter's vessel led to the doctrine of the four things that may be used as drinks, and the four things that, on account of their cooling properties, may be used as substitutes of drinks.* the former include what is excreted by the cow, what is soiled by the hand (*e. g.*, the water in a potter's vessel), what is heated by the sun, and what drops from a rock. By the latter is understood when one clutches a dish or a bottle or a pot or a jar which is cool or wet with water, but does not drink from it; or when one squeezes or presses with one's mouth a mango or a hog-plum or a jujube fruit or a tinduka fruit when it is tender or uncooked, but does not drink of its juice; or when one squeezes or presses with one's mouth kalāya or mudga or māṣa or shimbali beans when they are tender or uncooked, but does not drink of their juice; or when one eats pure food for six months, lying successively, for two months at a time, on the bare earth, on wooden planks and on darbha-grass, then there appear to him, on the last night of the six months, the two devas Puṇṇabhadda and Māṇibhadda, and clutch his limbs with.

The account then goes on to relate how the two disciples of Mahāvīra, Savvāṇubhūi and Supakkhatta, who had been slain by Gosāla, were re-born as devas, and so forth (p. 1271a). Similarly it is related of the false disciple Gosāla, that he was re-born as a deva in the Achechuya world, where he is to remain for a period of twenty-two Sāgarovama. Afterwards he is to be born again in the Bhāraba country of Jambūdīva, in the town of Sayaduvāra, in the province of Puṇḍa, at the foot of the Vinjhā Mountains, in the family of king Sumāi, as the son of his wife Bhaddā; and on account of a miraculous rain of lotuses on the day of his birth, he is to bear the name of Mahāpauma (p. 1275b). When he will be past eight years of age, he will be made king, and two powerful devas, Puṇḍabhadda and Māṇibhadda, will act as his generals, and he himself, on that account, will be called Devasena (p. 1276a). He will get into his possession a beautiful white elephant, and take his rides upon it in and out of the town, and on that account he will receive the name of Vimalavāhana (the white-vehicled-one) (p. 1277a). He will then enter into disputes with the Niggantha Samāgas, and will ill-treat them in many ways. Then the people of the town, disapproving of the conduct of the king, will try to dissuade him from continuing it.

of gourd (*Luṣmānḥa*), so called on account of its colour; and *majjara* (Skr. *mārjāra*) 'cat' they take to be a species of plant, commonly called *virālikā* or *viḍālikā* or *vidārikā* (the latter also means 'a female cat'), and *lukḷuḍa* to be a synonym of *viḥapūra* 'a citron.' Hence they would interpret: 'there was no need of the two gourds which she had been cooking for him, but that there was the pulp of citrons seasoned with *virālikā* the day before,—that she should send.' The comm. further adds a third interpretation, agreeing with the second in everything, except that it takes *majjara* to mean a certain kind of morbid affection of the windy humor (*roḍḍu*) for which the pulp of citrons was a remedy.

of carrying out Maukhaliputta's instructions regarding a dishonourable burial; then they opened the doors again and gave his body a public burial with all honours according to his original instructions (p. 1265a). After these events Mahāvira left Sāvattī, and after wandering about some time, at last came to the Śākotṭhaya cheya near the town of Miḍhiyagāma, where there was a fine flourishing arbour of the Mālukā creeper. In that town there lived a married woman, Revaī by name (p. 1266a). Soon after his arrival Mahāvira got a very severe attack of bilious fever, and all the people of the town thought that Gosāla's prophecy was going to be fulfilled, and that Mahāvira would die in a paroxysm of fever after six months. This greatly troubled the mind of one of Mahāvira's disciples, called Siha, who was going through a course of asceticism in the vicinity of the Mālukā arbour; so much so that retiring into the arbour he began to weep aloud (p. 1267). On hearing his voice, Mahāvira sent his Nigganthas to call him. They went and called Siha. Mahāvira then comforted him, telling him that he was so far from dying through Gosāla's curse, that he would yet live for sixteen years longer the life of a Jina (p. 1269a). He further instructed him to go to the woman Revaī and tell her, that there was no need of the two pigeons which she had been cooking for him, but that there was the flesh of a cock killed the day before by a cat,— that she should send (p. 1269a).* Siha did as he had been instructed, and obtaining from Revaī that flesh, placed it in the hands of Mahāvira, who voraciously gulped it down: Instantly he recovered from his disease to the intense delight of all men and devas (p. 1272a).

* This is the literal interpretation (*śhrūyamāṇam ev'ārtham*) of the words of the text; and the commentary says that some people interpret them in that way; but it adds, that others interpret it differently. They take *kaṭoya* (Sk. *kapota*) 'pigeon' to be a species

The king, however, will not listen to them (p. 1279a). Now there will be near the town of Sayadūvāra a sacred grove called Subhāmibhāga, and in it Sumangala, a descendant of the Arhat Vimala, an ascetic endowed with the miraculous power of destruction and the threefold knowledge, will be going through a course of asceticism (p. 1279b). Then one day, when the king will be taking the air in his chariot, he will observe Sumangala engaged in his ascetic practices, and, being enraged, will push him with the front of his car, upon which Sumangala will rise up, continuing his asceticism with uplifted arms (p. 1280a). The king then will push him once again, upon which the ascetic will apply his miraculous (*avadhi*) power, and recognizing the past existence of the king, will tell him that he was not the king Vimalāvāhana Devasena Mahāpaṇḍita, but that three births ago he was the wicked Gōsāla Mankhaliputta, and that though he was at that time spared by Mahāvira and his disciples, he himself would not spare him this time, but by means of his ascetic power destroy him together with his horse, carriage and driver (p. 1281a). The king, hearing this, will angrily push him a third time, upon which Sumangala, carrying out his threat, will miraculously destroy the king with his horse, chariot and driver (p. 1281b). After this the king will pass through the longest-enduring hell of the seventh earth, and then be re-born as a fish, and be caught and killed (p. 1283a). After having gone through the same circle of changes once more, he will then similarly, twice in succession, pass through the longest-enduring hell of the sixth earth (*tamappabhā*), and be re-born as a woman and killed (p. 1283b). Similarly he will go successively through the following phases of existence, undergoing each phase twice: an inhabitant of the longest hell of the fifth earth (*dhūmappabhā*), a serpent; an inhabitant of the longest hell of the fourth earth (*paṅkappabhā*), a lion; an inhabitant of

the world of Sohamma, Sanakkumāra, Bambah, Mahāsulka, Anaya and Āraṇa, and finally in the grand abode of Savatthasiddha (p. 1289b). Thence he will at last be re-born in the Great Videha country, as the son of a wealthy man, and will receive the name of Daḍhapaiṇṇa, and pass through all the vicissitudes of Ambada Daḍhapaiṇṇa, as related in the Ovavaya Sutta (p. 1290a).^{*} Finally having become a kevalin, Daḍhapaiṇṇa shall recognise his previous existences, and assembling the Niggantha ascetics around him, he will tell them, how once on a time he was the wicked Gosāla Mankhaliputta, and how he came to a miserable end, and then wandered through an interminable series of existences. Thus he will exhort them to take a warning from his experiences. This account will be listened to by the Nigganthas with great awe. After that Daḍhapaiṇṇa will live many years as a kevalin, and at last depriving himself of all food, he will attain a blessed end (p. 1291a).

* See Dr. Leumann's edition, §§ 89—110.

APPENDIX II.

THE DOCTRINES OF GOSĀLA MANKHALIPUTTA

translated from the Pāli of the Sumaṅṅaphala-Sutta-Vaṅṅanaṁ in the Sumaṅṅala-Vilāsinī, Buddhaghosa's commentary on the Dīgha Nikāya, II, 20.¹

In Makkhali's system the term *a necessary* (*pachchayo*) is simply a synonym of 'cause.' He rejects both tenets, that the evil actually done in deed, word and thought is a necessary consequence of depravity (*sankilesa-pachchayaṃ*²), and that the good actually done in deed, word and thought is the necessary consequence of rectitude (*visuddhi-pachchayaṃ*).

The term *self-action* (*atta-kāro*) has its ordinary meaning. He also rejects the tenet that the creatures here on earth (*ime sattā*) can attain deva-hood or Māra-hood or Brahma-hood or the knowledge of a *sāvaka* (i. e., disciple of a Buddha or Jina) or the knowledge of a *pachcheka* (i. e., one who has attained saving knowledge, but does not communicate it to others) or the condition of an Omniscient (Buddha) through acts done by themselves.

In the second place, he rejects the tenet that, setting aside a 'Great Being' (*mahāsatta*, i. e., a *bodhisattva*), the rest of mankind attain human happiness and all other conditions, including arhat-ship, through acts done by others, that is,

¹ The translation is made from the Pāli Text Society's edition, pp. 160—165. I regret that the text of the *Dīgha Nikāya* itself was not also available to me for translation. The portions printed in italics give Gosāla's tenets, those in brackets are added for the sake of clearness.

² *Lat.*, has depravity as its necessary cause

through the instructions and exhortations of others. By this denial that fool (*i. e.*, Gosāla) may be said to give a blow to the authority of a Jina. By the expression *there is no such thing as manly action* (*n'atthi purisa-kāro*) he rejects the tenet that any creature can attain the above-named kinds of conditions by such actions as men are capable of. By the expression *there is no such thing as power* (*n'atthi balaṃ*) he rejects the tenet that, trusting in any power of his own, any creature can, by exerting himself, attain to those conditions. By the expression *there is no such thing as vigour* (*n'atthi viriyam*) and similar ones, he rejects all synonymous phrases for the power of man's actions (*purisa-kāra*), such as when we say: "this we owe to our vigour (*virīya*), this to our manly strength (*purisa-tthāma*), this to our manly exertion (*purisa-parakkama*)". And on account of his rejecting all these terms, he then accepts the following set of expressions.

In the term *all beings* (*sabbe sattā*) he comprises camels, oxen, asses and other (animals) without exception. The term *all sensitive beings* (*sabbe paññā*) he uses to denote those with one sense, those with two senses, and so forth. The term *all generated beings* (*sabbe bhūtā*) he uses with reference to those that are generated or produced from an egg or from the womb. The term *all living beings* (*sabbe jīvā*) he uses with reference to rice, barley, wheat, and so forth; for in these he conceives that there is life, because it is their nature to grow. His terms *forceless*, *powerless*, *vigourless* (*avasā, abalā, aviriyā*) indicate that (all) those (beings) have no force or power or vigour of their own. In his expression *they become diversified* (*parinatā*) *through their destiny, their surroundings and their nature*, the term *destiny* (*niyati*) means fate,³ the term *surroundings* (*sangati*) means the walk

³ The reading of the text is not quite intelligible. The quotation of the term has *niyati* 'fate'; but the explanation reads *niyati* and *niyattā*, which is incongruous. I am not aware of the

of life peculiar to each of the six classes (to which any particular being belongs); the term *nature* (*bhāva*) means the peculiar nature of each being. Thus it is that in accordance with their destiny, their surroundings and their own nature they (*i. e.*, all beings) are *diversified* (*pariyatā*) or get into that variety of conditions in which we find them. For it is clear that every thing happens exactly as it must happen; and that which must not happen, does not happen. He says that *in those very six classes (cchasu eva abhijātisu)*—by which expression he means that it is only on account of their being in one of those six classes—they experience pleasure as well as pain (*sukhañ cha dukkhañ cha patisaṃvedentī*). It follows that (according to him) there is no other ground of experiencing pleasure or pain.*

By the expression *hundred thousands of principal births (yonī-pamukha-satasahasāni)* he means 'fourteen hundred thousands (1,400,000, in the Dulva only 14,000) of principal or best births'; he also believes in other *sixty hundreds* (6,000, in the Dulva 60,000), and again in other *six hundreds*, and also in *five hundreds of functions (kamma)*. This non-sensical doctrine he only sets forth for the mere sake of argument. The same is to be said about his expressions that there are *five (kinds of) acts as well as three (kinds of)*

existence, in Pāli, of any such words as *nīyati* or *niyattā*; possibly they are misprints for *nīyāti* (Skr. *niryāti*) and *niyattā* (Skr. *niryat-tā*), but these words which mean 'exit' or 'decease' would yield no sense in the context. The correct reading would seem to be either *nīyatitī niyatata* or *niyatitī niyata*, in the latter case *nīyatā* agreeing with *sabbe sattā*.

* The doctrine, contained in the paragraphs down to this point, agrees in the main with those ascribed to Gosāla in the Tibetan Dulva, as translated in Rokhill's *Life of the Buddha*, p. 101. But the remaining portion of it is there ascribed to another 'heresiarch' Ajita (*ibid.*, pp. 103, 104).

acts, and so forth. But some say that he uses the expression *five (kinds of) acts (pancha kammāni)* on account of the five organs of sense, and the expression *three (kinds of) acts (tīni kammāni)* on account of the threefold distinction of acts done with the body, the speech and the mind (i. e., acts, words and thoughts). The terms *act (kamma)* and *half act (adḍha-kamma)*, again, express his heretical view that acts done with the body and acts done by speech are (full) acts, while acts done with the mind are only half-acts.⁵

⁵ With the statements in the above paragraph may be compared another in the Jain Bhagavati, p. 1237b (Calcutta edition). There can probably be little doubt but that the two sets of statements refer to the same doctrine of Gosāla, though the numbers differ somewhat in the Jain account of it. The latter (also quoted and translated by Dr. Leumann in Rakhill's *Life of the Buddha*, p. 253) runs as follows, Gosāla explaining it to Mahāvira: "According to my doctrine, O venerable Kāsava, all those who have become, or are now becoming, or will hereafter become perfected, have to finish eighty-four hundred thousands of mahākālpas, during which they have, in regular succession, while born seven times as a deva, seven times as a sanjūha (some kind of embodiment), seven times as a sentient being (*saṃnigobbha*), and reanimated in seven different bodies, to rid themselves, with reference to the functions (*kammaṃsi*), of the five hundred thousands and the sixty thousands and the six hundreds (of them), and (also) of the three varieties of actions (*kamm'amsa*, i. e., *karma-bheda*); and having done so, they attain final perfection." From the context, in which the statements occur in the Bhagavati, and in which Gosāla relates his 'pre-existent' history, there can be no doubt that they refer to the doctrine of the transmigration of souls, though what the exact meaning of them may be I am unable to make out. It is clear, however, from the remarks of both the Buddhist and Jain commentators, that to them they were equally unintelligible. Buddhaghosa declares them to be "non-sensical"; and Abhayadeva says, that, failing an exposition by the older commentators (*chūṛṇikāru*), he restricts himself to a

The term *sixty-two modes of conduct* (*dvatīhi paṭipadā*) here mere verbal explanation. At the same time, Abhayadeva's explanation, in one point, is open to doubt. The Prākṛit text reads *pancha kammani sayasahassāṇi saṭṭhiṇ cha saḥassāṇi chhaoh cha saotiṇṇi ya kamm'amse*. Abhayadeva's commentary takes *kammani* as Skr. *karmaṇi* (loc. sing., = *karmatīṣaye*), 'with reference to functions (or actions)', and connects *pancha* with *sayasahassāṇi* as Skr. *pancha-shata-sahasrāṇi*. Accordingly I have so translated it above. But Abhayadeva himself admits that he does not understand the doctrine, and a comparison with Buddhaghosa's statement seems to me to suggest a different construction and interpretation of the passage. *Pancha* should be connected, not with *sayasahassāṇi*, but with *kammani*, and the latter word may be Skr. *karmaṇi*; or, perhaps, is a misreading for *kammāṇi* (acc. plur., Skr. *karmāṇi*). The meaning of the passage would then be: 'they have to rid themselves of the five (kinds of) actions, and of the hundred thousands and the sixty thousands and the six hundred (of births), and of the three kinds of actions.' Thus interpreted, the passage has a much closer agreement with Buddhaghosa's statement, especially if the word *chudasa* 'fourteen,' which seems inconsistent with his context, be omitted from it, and his *saṭṭhi satāni* be amended to *saṭṭhi saḥassāni*, as the corresponding passage in the Dulva (Rokhill, *ibid.* p. 103) has it in agreement with the Bhagavati. In that case, both authorities speak of the 5 kinds and the 3 kinds of actions, and also of the 100,000 and 60,000 and 600 births. I believe the addition of *chudasa* in the statements of both, Buddhaghosa ($14 \times 100,000$) and Dulva (14×1000), is capable of being in a general way harmonised with the Jain account. Buddhaghosa explains that the term 'hundred thousands' refers 'to the principal births'; and as of such 'principal births' there are 'fourteen', there must be altogether 'fourteen hundred thousands' (of principal births). By the 'principal births,' I imagine, are meant births as devas and births as men. Now later on (see pp. 25, 26) it is stated by Buddhaghosa, that Gosāla believed in 'seven (kinds of) devas,' and 'seven (kinds of) men.' He also believed in 'seven kinds of pisāchas' and 'seven kinds

uses with the ordinary meaning. By the term *sixty-two sub-* of sentient beings.' Any two of these classes would together give 'fourteen principal births.' Now with this may be compared the Jain account (see Rokhill, *ibid.*, p. 254), according to which living beings pass through a series of fourteen alternate births as devas and as sentient beings. There is, therefore, clearly here some kind of general agreement between the Buddhist and Jain authorities. The number 14,000 in the *Dulva*, unless it be a mere misprint in Rokhill, I take to be an error for 1,400,000, as given in the *Dīgha Nikāya*. The Jain account itself requires a word of explanation of a seeming inconsistency in it. According to it (see the passage at the beginning of this note) all beings must pass through a series of births, seven of which are devas, seven *sanjūhas* (of uncertain meaning, but according to the commentator 'some kind of embodiment') and seven sentients, and finally they pass through seven re-animations. This would seem to give a total of 21 births and 7 re-animations. In the detailed application, however, of this theory to Gosāla's own case, the Jain account (see *Bhagavati*, Calc. ed., pp. 1239-1241, translated in Rokhill, *ibid.*, p. 254) says, that 'after endless embodiments (*sanjūha*) a being passes through a series of fourteen births, alternating between an embodiment (*sanjūha*) as a deva and a birth as a sentient (*saṃvabha*), and finally undergoes seven re-animations.' The fourteen alternative births are thus specified: 1, as a deva in the upper *Mānasa* embodiment (*mānase sanjūhe*); 2, as a sentient being of the first kind; 3, as a deva in the middle *Mānasa* embodiment; 4, as a sentient being of the second kind; 5, as a deva in the lower *Mānasa* embodiment; 6, as a sentient being of the third kind; 7, as a deva in the upper *Mānasuttara* embodiment; 8, as a sentient being of the fourth kind; 9, as a deva in the middle *Mānasuttara* embodiment, 10, as a sentient being of the fifth kind, 11, as a deva in the lower *Mānasuttara* embodiment; 12, as a sentient being of the sixth kind, 13, as a deva in the *Brahma-world* (not 'embodiment'); 14, as a sentient being of the seventh kind. These two enumerations have an appearance of inconsistency. The commentator, *Abhayadeva*, reconciles it

ordinate periods (*dvatīh-antarakappā*) he means to say that there are sixty-two⁶ sub-periods in his one (kind of) mundane period (*kappa*). And this he says, because he does not recognize the two other (kinds of mundane periods).⁷

The expression *six classes* (*chaḷ-abhijātiyo*) refers to his tenet, that there are the following six classes: the black, the dark-blue, the red, the yellow, the white and the supremely white. Among these he denotes, by the "black class" (*kaṇhābhijāti*), the sheep-butchers, the boar-hunters, the bird-catchers, the deer-stalkers, the hunters, the fish-killers, the thieves, the murderers for the sake of robbery,⁸ the prison-keepers, and in fact all other workers of wickedness. The Bhikkhūs (or Buddhist mendicants), according to him, constitute the "blue class" (*nīlābhijāti*); they are said to eat after inserting thorns into their four necessaries. For the Sacred Text (*Pāli*) itself says on the subject, that "the mendicants are those who practise the insertion of thorns" (*bhikkhū kantaka-vuttikā*).

thus: in the list of fourteen births there are mentioned 6 embodiments, these in addition to the 'endless embodiments' mentioned previously, make up a total of 7 embodiments (*sanjāhu*); again in that list are mentioned 7 births as devas and 7 births as sentients; and the list is followed by 7 re-animations, thus we obtain the four sets of sevens of the first enumeration. I cannot say, that this reconciliation strikes one as quite satisfactory; still its tendency is to prove a series of 'fourteen principal births,' and, thus far, to establish an agreement with the Buddhist accounts. Even thus, however, after all has been said, Gosāla's doctrine on the point remains obscure.

⁶ The text has *chaṭu-saṭṭhi* 'sixty-four,' which I do not understand. One would expect *diṭṭi-saṭṭhi*.

⁷ The Buddhists recognize three kinds of periods, the *mahākappa*, the *asankheyyakappa*, and the *antarakappa*. Gosāla only recognized the *mahākappa*, see below, p 26.

⁸ *Pāli chora-ghātaka*, German *Raubmörder*, modern *thief*.

Or it may be that he designates by the name of "those who practise the insertion of thorns" some kind of ascetics.⁹ The "red class" (*lohitaḅhijāti*) are the Niggaṅṭhas (or Jain mendicants); he calls them "the men with one garment."¹⁰ These are said to be whiter than the two preceding classes. The householders who wear white clothes and are the adherents (*sāvaka*) of the Unclothed one (*achelaka*, i. e., Gosāla) constitute, according to him, the "yellow class" (*haliddābhijāti*). Thus he assigns to these (laymen) who supply him with his own necessaries, a higher place even than to the Niggaṅṭha (ascetics).¹¹ The Ājīvika mendicants (or the ascetic followers of Gosāla) constitute his "white class" (*sukkābhijāti*). They are said to be whiter than the four preceding classes. Nanda, Vachchha, Kisa, Sankichcha and Makkhali-Gosāla constitute his "supremely white class". They are said to be whiter than all the others.¹²

⁹ The commentator's meaning is, that by the 'blue' class Gosāla intends the bhikkhus or Buddhist mendicants; and by the term 'thorn-inserters' he may mean either these bhikkhus or some other kind of ascetics. The 'four necessaries of a Buddhist mendicant' are his clothing, food, bedding and medicine (see Childers' Dictionary, s. v. *pachchayo*). I do not understand, however, the practice referred to, nor do I know where the "sacred text" referred to occurs. There appears to be some doubt as to the correct reading of the word *kaṇṭhala* or *kaṇṭhaka*; accordingly the meaning of it must remain uncertain.

¹⁰ Ordinarily a Jain ascetic was to content himself with one garment; see Āchārāṅga Sūtra, Jacobi's Translation, II, 5, 1, § 1 (p. 157), also Introduction, p. xxvi.

¹¹ Gosāla's preference of his lay patrons to any ascetics, even if they were only the heretical Niggaṅṭhas, appears particularly reprehensible to the Buddhist commentator. In the text *Niggaṅṭhehi* is clearly a misprint for *Niggaṅṭheḥ* (abl. plur.).

¹² This would seem to be intended as a classification of all men. Gosāla himself and, apparently, his chief disciples con-

By the expression *eight stages of man* (*aṭṭha purisa-bhūmiyo*) he designates the following eight-developmental periods of man: the dull stage, the playful stage, the experimental stage, the erect stage, the learning stage, the ascetic stage, the jina stage, and the prostrate stage. What he means is this: beginning with the day of birth, for (a period of) seven days, till they come out of a condition of mental obstruction, (living) beings are dull (*manda*) or semi-conscious (*momūha*). This he calls "the dull stage" (*manda-bhūmi*). Afterwards those that have arrived (in the present birth) from a state of torment (in a previous existence) perpetually cry and scream; while those that have come from a state of happiness laugh in the perpetual recollection of it. This he calls "the playful stage" (*lhidā-bhūmi*). Then when they attempt to walk along on the ground, holding on to the hands or legs of their parents or to a bed or a stool, that he calls the "experimental stage" (*vīmaṃsā-bhūmi*). The time when they are fully able to walk on their feet, he calls "the erect stage" (*ujuḡata-bhūmi*). The time when they are made to learn the arts, he calls "the learning stage" (*śikha-*

bhūmi). The time, when leaving their houses, they devote themselves to a life of ascetic mendicancy, he calls "the ascetic stage" (*samaṇa-bhūmi*). The time when, after a continuous course of ascetic practices, they attain perfect knowledge, he calls "the Jina stage" (*jīna-bhūmi*). When a mendicant, becoming a prostrate Jina, no longer speaks (i. e., begs) anything, showing thereby that he has become an ascetic who is passed all wants, that he calls "the prostrate stage" (*panna-bhūmi*).¹³

The expression *forty-nine hundreds of mendicancies* (*ekūna-paññāsa ājīva-sate*) signifies forty-nine hundreds (4900)¹⁴ of modes of mendicancy.

¹³ Childers' translation of *panna-bhūmi* by 'period of decay' (see s. v. *pariso* in his Dictionary) hardly gives the meaning quite accurately. The stage referred to seems to be similar to that of the religious suicide in the Jain system, see *Āchārāṅga Sūtra* (Jacobi's translation) I, 7, 8, pp. 74-78. It is only permitted to ascetics who have reached the highest degree of perfection, and is regarded as leading to final liberation. The ascetic gives up begging, selects a suitable place on which he lies down, and starves himself to death.

¹⁴ Perhaps the object of the commentator may be to guard against the expression being taken to mean 'one hundred and forty-nine'; and so on in the following cases. From the parallel passage in the *Dulva* (see Rokhill's *Life of the Buddha*, p. 103) it would seem that the numbers were sometimes taken in that sense. The corresponding numbers are there given as follows: "120 hells, 130 organs (or sensible distinctions), 36 elements of dust, 19,000 nāgas, 49,000 garuḍas, 49,000 parivrajakas, 49,000 aśelakas, 49,000 nirgranthas, 7 modes of conscious existence, 7 of unconscious existence, 7 as asuras, 7 as piśāchas, 7 as devas, 7 human; there are 7 (or) 700 lakhs, 7 (or) 700 (kinds of) writing(?), 7 (or) 700 dreams, 7 (or) 700 proofs(?), 7 (or) 700 kinds of precipices." These tenets are in Rokhill's translation ascribed to the heresiarch Ajita, possibly through a mere misunderstanding.

The expression *hundreds of wandering mendicants* (*paribhā-jaka-sate*) means hundreds of formal professions of wandering mendicancy.

The expression *hundreds of abodes of Nāgas* (*nāgāvāsa-sate*) means hundreds of regions (inhabited) of Nāgas.

The expression *twenty hundreds of sensible distinctions* (*visē indriya-sate*) means twenty hundreds (2000) of sensible distinctions.¹⁵

The expression *thirty hundreds of hells* (*tiṃse niraya-sate*) means thirty hundreds (3000) of hells.

The expression *dust-depositorica* (*rajo-dhātuyo*), that is, places on which dust gathers, he uses with reference to tables¹⁶ (*haltha-pīṭha*), footstools (*pāda-pīṭha*), etc.

The term *seven (kinds of beings) produced from sentient beings* (*satta saññi-gabbhā*) he uses with reference to camels, oxen, asses, goats, sheep (*pasu*), deer, and buffaloes.

The expression *produced from insentient beings* (*asaññi-gabbhā*) he uses with reference to (the seven kinds of cereals) rice, barley, wheat, mugga-beans, kangu-millet, varaka-beans, and kuḍrūsaka-grain.

The expression *produced from an inter-joint* (*niyaṅghi-gabbhā*), that is, 'taking their rise in a joint,' he uses with reference to sugar-cane, bamboo, reeds, and so forth.¹⁷

His expression *seven (kinds of) devas* (*satta devā*) refers to the numerous devas, whom he, however, declares to be (of) seven (kinds).

ing or through a confusion of the original Tibetan pages, but they seem clearly to belong to Gosāla, see note 1.

¹⁵ I suppose, by the term *indriya* are here intended "principles" like the thirty-three enumerated in Childers' Dictionary, under *indriya*.

¹⁶ Or counters of shops, etc.

¹⁷ Instead of this clause, the parallel passage in Rokhill (*Life of the Buddha*, p. 103) has a clause speaking of "seven (births) as *asuras*."

The *men* (*mānusa*), who are also numberless, he declares to be (of) seven (kinds).

By the expression *seven* (*kinds of*) *pisāchas* (*satta pisāchā*) he means the gigantic (*mahanta-mahanta*) *pisāchas*, whom he holds to be (of) seven (kinds).¹⁸

The expression *lakes* (*sarā*) refers to the (seven) 'great lakes,' which he holds to comprise the Kaṅṅamunḍa, Ratha-kāra, Anotatta, Sihappapāta, Tiyaḅḅala, Muchalinda and Kunāladaha.¹⁹

By the expression *precipices* (*papātā*) he means the (seven) 'great precipices,' and by the expression *hundreds of precipices* (*papāta-satānī*), the (seven) hundreds of small precipices.

By the expression *dreams* (*supinā*) he means the (seven) 'great dreams' only; and by the expression *hundreds of dreams* (*supina-satānī*) he means the (seven) hundreds of small dreams.²⁰

The term *great period* (*mahākappa*) is taken in its ordinary

¹⁸ See the description of such a 'gigantic' *pisācha* in Lecture II, §§ 94, 95. The text reads *sattā ti* (Skr. *sattvānī iti* 'beings'), but it should probably be *sattāti* (i. e., *satta ti*, Skr. *sapta iti* 'seven'), as shown by the corresponding passage in Rokhill's *Life of the Buddha*, p. 103.

¹⁹ The corresponding passage in Rokhill (*Life of the Buddha*, p. 103) mentions the number seven of the lakes, but does not name them. A clause that here follows is omitted, as I do not understand the expression *pachusa* or its variants. May *gaṅḅhikā* be a synonym of *gaṅḅdikā* in the sense of 'hill,' or 'declivity'? see the Petersburg Dictionary. The corresponding passage in Rokhill (*ibid.*, p. 103) offers two different clauses which are themselves doubtful: "seven (kinds of) writing (?)" or "seven proofs(?)".

²⁰ I have added 'seven' in this as well as in the preceding clause on the authority of the corresponding passage in Rokhill (*Life of the Buddha*, pp. 103, 104), which speaks of "7 or 700 dreams" and "7 or 700 kinds of precipices".

meaning. This period he holds to be equal to the time consumed in completely draining a 'great lake'²¹ seven times, by removing from it, by means of a blade of 'kusa' grass, one drop once in every hundred years. With regard to these 'great periods,' his belief is that after the lapse of eighty-four hundred thousands (8,400,000) of them, *the fool and the wise alike*—as he says—*will make an end of their suffering* (*bālo cha paṇḍito cha dukkhaṣṣ'antaṃ karonti*).²² Even the wise, he means to say, cannot become perfected within a shorter time, nor can even a fool go beyond it.

The expression *by religious precept* (*silena*) means 'by (observing) the precept of nakedness or any other that they may have'. In the expression *by religious rites* (*vatena*), the word 'rite' has the same meaning (as with us Buddhists). In the expression *by ascetic practices* (*tapena*) the word 'ascetic practice' (*tapo-kamma*) has its ordinary meaning.

²¹ From the general connection in which the expression 'great lake' here occurs, it seems evident that Buddhaghosa intended it to refer to the seven 'great lakes' mentioned in one of the preceding paragraphs. This, however, is a misunderstanding, as can be clearly seen from the Jain account of the same subject. In the *Bhagavati* (Calc. ed.), pp. 1238, 1239 (transl. in Rokhill, *Life of the Buddha*, pp. 253, 254) the measure of a *mahakappa* is thus explained: 'The river Gangā is 500 yojanas in length, $\frac{1}{2}$ yojana in breadth and 500 dhanu in depth, there is altogether a series of seven Gangā rivers, each succeeding having seven times the dimensions of the preceding, the last of the series, accordingly, is equal to $117,649$ (or $7 \times 7 \times 7 \times 7 \times 7 \times 7 \times 7$) Gangā rivers, if now every hundred years one grain of sand be removed, then the time required to exhaust the whole of the sand of those $117,649$ Gangās would be one *sara* period, and $300,000$ of such *sara* periods make one *mahakappa* period, and $8,400,000$ of these *mahakappas* make one *mahāmasara* period.'

²² *Bālo* and *paṇḍito* have the theological sense, the fool is the 'worldly,' and the wise, the 'religious', of course, from Gosāla's point of view.

The expression *he cherishes immature (knowledge) (a-paripakkam, scl. nānaṃ, paripāceti)* describes one who, thinking himself to be a wise man, becomes (as he fondly imagines) perfected within a shorter time (than 8,400,000 'great periods'). The expression *he more and more removes from himself mature (knowledge) (paripakkam phussa phussa vyantikaroti)* describes one who, thinking himself to be a fool, (fondly imagines that he) may go beyond the period limited as above stated.

By the expression *it is not so (hevan n'atthi)* he means to show that it is impossible that either of the two cases should happen.²³

The expression *doṇa-measured (doṇa-mita)* means 'measured, as it were, with a doṇa.'

The terms *pleasure and pain (sukkha-dukkha)* have their ordinary meaning.

The expression *one who has reached the end (kata-pariyanta)* means 'one whose end coincides with the end of the period limited as above stated'.

The expression *there is neither decrease nor increase (n'atthi hāyana-vaddhana)* means that there is no diminution nor any augmentation. His meaning is, that the period of transmigratory existence neither decreases in the case of the wise, nor increases in the case of the fool.

The terms *raising and lowering (ukkams'āvakaṃsa)* he uses as synonyms of 'increase' and decrease.'

Finally clinching this theory of his by a simile, he adds the words *just as (seyyathāpi nāma)* and so forth. In that simile, by the expression *a ball of string (sutta-gula)* he means 'a ball of string which is fully wound up'; and by the expression *it opens out just so far as it can be unwound*

²³ I. e., either falling short of, or exceeding the above-stated limit of 8,100,000 'great periods.'

(*nibbethiyamānam eva phaleti*) he means that a ball of string which is thrown from a mount or from the top of a tree goes on unwinding just so far as the length of the string allows; when the string is run out, it stops there and goes no further. Even so, he means to show, can a fool not go beyond the time above stated.²⁴

From the same work, II, 3, pp. 143, 144.

Then another began to speak, thinking within himself that he would now relate the story of his particular confidant. Hence it is said *another then also* (*aññataro pi kko*) and so forth, all which is to be understood exactly as before explained.

Now here by the word *Makkhalī* is meant that that was his name, and by the word *Gosāla*, that that was his second name (given to him) on account of his having been born in a cow-shed. Regarding him, it is said that (*seeing him*) walking on a muddy piece of ground, with an oil-pot in his hand, the owner of it said to him: "My dear man, take care lest you stumble!" He, from carelessness, having stumbled and fallen, began to flee away through fear of the owner. The owner, having run up, caught the edge of his garment. He letting go his cloth, fled away naked. The rest is the same as in the case of Pūraṇa.²⁵

APPENDIX III.

ADDITIONS AND EMENDATIONS

ad § 12, p. 10.

With regard to the standing phrase "many kings, princes, nobles, etc.," see Prof. A. Weber's remarks in *Indische Studien*, vol. XVII, p. 26, footnote 1.

I have used the word tonsure as a convenient translation for *munja*. But it may be well to note that, originally at least, the process was not one of cutting or shaving the hair of the head, but of plucking it out in handfuls. Thus it is related of Mahāvīra himself that, when he adopted the ascetic life, "he plucked out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls" (see *Āchārāṅga Sūtra*, II, 15, p. 199 in Jacobi's Translation).

ad § 12, p. 11.

The phrase *ahāsuham, Devānuppiyā, mā paṣibandham lareha*, which I have translated 'may it so please you, O beloved of the devas, do not deny me!', as the concluding words of Ānanda, addressed to Mahāvīra, is treated differently by Dr. Leumann, in his *Beziehungen der Jaina-Literatur zu andern Literaturkreisen Indiens*, p. 57. The phrase occurs in a very similar connection, at the end of a speech of king Paesī addressed to the ascetic Kesī, a follower of Pāsa (or Pārshwa). Dr. Leumann separates it from Paesī's speech, and puts it into the mouth of Kesī as his reply to Paesī: "Well then, O beloved of the devas, do not cause any obstruction."¹

¹ "Wohlun denn, mein Lieber, verursache keine Störung."

This interpretation appears to me untenable. The phrase is one which occurs frequently, and as a rule in the same connection, namely, at the termination of a request of some one to a religious preceptor to be instructed by the latter in his religious tenets, or to receive some other indulgence (*e. g.*, in § 77). In this connection, the phrase in the mouth of the religious preceptor, is quite incongruous. Why should he warn the supplicant against causing any obstruction (*Störung*)? That, surely, is the last thing the petitioner is thinking of at the time! He is burning with desire to listen to the preceptor, and is all eagerness, lest he should be denied by him. Moreover the grammatical form of the phrase necessitates the interpretation which I have given to it. The verb is *kareha*, i. e., the second person plural. A religious preceptor addressing a supplicant or disciple, always uses the singular; while the latter, addressing a religious preceptor, always uses the plural. If the phrase were spoken by the religious preceptor, he would say *karehi*. Thus in §§ 84, 85, Goyama (the monk) speaking to Āṇanda (the layman) says *paḍivajjāhi* (sing.) 'do thou take upon thee,' but Āṇanda speaking to Goyama says *paḍivajjaha* (plur.) 'do you take upon yourself'; again in § 86, Mahāvīra himself speaking to Goyama (his disciple) says *paḍivajjāhi* (sing.) 'do thou take upon thee.'

With regard to the term *devānuppiyā*, the discovery of the word *anuppiya* (Skr. *anupriya*) 'pleasant,' by Dr. Morris (in his *Notes and Queries*, p. 117, in the *Journal of the Pāli Text Society for 1886*) may be worth noting. It would explain, in a very natural manner, the formation of the term *devānuppiya* = *deva* + *anuppiya*, 'agreeable to the devas,' (Skr. *deva* + *anupriya*). The usual explanation by *devāṇu* + *ppiya*, assumes that *devāṇu* is an anomalous modification of the genitive plural *devānaṃ* (Skr. *devānām priya*), see Weber's *Fragment der Bhagavatī*, pp. 153, 105, Jacobi's *Kalpasūtra*,

Glossary, etc. E. Muller in his *Beiträge zur Grammatik des Jaina Prākṛit* (p. 15) rightly says, that *devāṇu*, taken as a genitive plural, is "a very strange form for which no analogy has been found either in the inscriptions or the Gāthās of the Northern Buddhists." It has been supposed (by Jacobi in the *Journal of the German Oriental Society*, vol. XXXIV, p. 255, and Aurel Stein in the *Oriental and Babylonian Record* for August 1887) that the title *sāhānusāhi* 'Shāh of Shāhs' (or king of kings) offers an analogous formation. The word occurs twice in the Jain book, *Kālakāchārya Kathānaka* (Jacobi's edition, *Journ. Germ. Orient. Soc.*, vol. XXXIV, p. 262), as a title of the Shaka (Trans-Indus Scythian) kings. It is rightly explained as a combination of *sāhānu* (gen. plur.) plus *sāhi*. But I much doubt whether it has any right to be considered as an analogous form justifying the usual explanation of the title *devāṇuppiya*. In the *Kālakāchārya Kathānaka* it is evidently quoted as the foreign title of the Shaka kings, but not as an indigenous (Prākṛit) formation. It has been rightly pointed out by Dr. Stein, that "the construction of the phrase is distinctly un-Indian," and that, "in fact (it exhibits) the genuine Iranian ending of the genitive plural of thematic stems." It has further been shown that the old Persian ending *ānām* becomes *ānām* or *ānā* in Zend, and *ānō* or *ān* in the Middle-Persian or Pahlavī; see Dr. Kirste's paper on ΠΑΟΝΑΧΟ ΠΑΟ, in the *Vienna Oriental Journal*, vol. II, No. 3, p. 241. It seems clear, therefore, that the Prākṛit form *sāhānu* is merely an Indian attempt at representing the older Pahlavī form *shāhānō*, the final *u* being meant to represent the obscure final after-sound *š*. If this be so, it is also clear that the foreign form *sāhānu-sāhi*² cannot be adduced to

² The proper spelling of the title is *sāhi* (𑀲𑀸𑀢𑀺) or *sāhi* (𑀲𑀸𑀢𑀺) or *shāhi* (𑀲𑀸𑀢𑀺), as found in ancient inscriptions and on coins. The short *i* is merely an indistinct after-sound, commonly used in India

explain the essentially indigenous Prākṛit form *devāṇuppiya*; —at least, till it has been shown that the latter word is a Pahlavī importation into the old Prākṛit. In the meanwhile I would suggest, that the two phrases *devānaṃ piya* or *devāna piya*,⁸ occurring in the (Buddhist) Ashoka inscriptions, and *devāṇuppiya*, occurring in the Jain records, though having the same meaning, are based on different derivations, the former being Skr. *devānaṃ priya*, the latter, Skr. *deva-anupriya*. It appears to me also, that if the Jain word were really equivalent to Prākṛit *devāṇaṃ piya* or *devāṇa piya*, it would probably be spelled *devāṇupiya* (*devā-ṇu piya* with one *p*), and not *devāṇuppiya*. Another proof in the same direction is the occurrence of the same title in the Sanskrit inscription of Samudra Gupta on the Allahabad pillar, in the form *śāhāna-śāhi* (see *Journal, As. Soc. Beng.*, Vol. VI, pp. 974, 977). Here the termination *āna* (in *śāhāna*) is as little a modification of the Sanskrit gen. plur. termination *ānām*, as *āṇu* (in *śāhāṇu*) is of the Prākṛit gen. plur. termination *āṇaṃ* or *āṇa*. Both, the Sanskrit as well as the Prākṛit, are clearly mere transcripts of a foreign title, the Prākṛit, however, preserving the somewhat more antique form with the after-sound *u*, while the Sanskrit transcribes simply the Pahlavī termination *ān*.

guṇa hotā hai or *anuvratāṅ kā vṛiddhi hotā hai*). Perhaps it might be better to say, that they are called so because they confer additional merit on the person who keeps them in addition to the 'lesser vows.' The term, therefore, should be rather translated 'meritorious vows.'

The term *śhikṣā*, in *śhikṣā-vrata* or 'disciplinary vows,' is explained by the Muni to mean 'repeated exercise' or 'repeated discipline' (*bār bār abhyās kar'nā*); and those vows are said to be so called, because they are taken upon one's self for a short time, while the *aṇuvrata* or 'lesser vows' and the *guṇavrata* or 'meritorious vows' are taken upon one's self for one's whole life. The intention of the former is, to discipline a person from time to time in the keeping true to one's religious profession. These remarks of the Muni will help further to explain Abhayadeva's remarks referred to in my note 65, on page 26.

As the subject of the enumeration of the twelve vows is beset with some obscurities, it may be useful to explain it in detail. The vows themselves are enumerated in §§ 13—43, and the typical offences against them in §§ 45—56.

In § 12, Ānanda promises to take on himself all the twelve vows; *vis.*, the five 'lesser' and the seven 'disciplinary' vows. The latter comprise two classes; *vis.*, the three 'meritorious' vows, and the four proper 'disciplinary' vows. Having made this general promise, Ānanda next proceeds to actually take on himself eight vows; *vis.*, the five 'lesser' and the three 'meritorious' ones. The remaining four 'disciplinary' vows, he does not take on himself at this point of time, but is allowed to defer them till the proper occasion for taking them should arise. In taking, however, those eight vows on himself, he is made to enumerate and define in detail the several points in which they will have particular application to himself; for these points would naturally vary in accordance with the differing cir-

cumstances of the different individuals that took the vows. Accordingly, his taking of the five 'lesser' vows is detailed in §§ 13—19, three paragraphs (§§ 17, 18, 19) being devoted to the fifth 'lesser vow' about the limitation of property. With § 20 the detailed enumeration of the three 'meritorious vows' begins; and §§ 20 and 21 refer to the *digvrata* or the 'vow of the quarters.' It is curious that this vow is not referred to with its technical name *disivvaya*, unless it be disguised in the term *disāyattiya* or 'travelling into foreign parts' applied to both the carts and the boats. But that the two paragraphs 20 and 21 refer to this 'vow of the quarters,' and not (as it may seem at first sight) to the 'vow of the limitation of property,' is made clear by two considerations. Firstly, if §§ 20, 21 referred to the latter vow, the 'vow of the quarters' would be entirely omitted. Secondly, the property in §§ 17, 18, 19 is detailed as being wealth in money, in animals and in land; and practically the same details we find repeated in § 19, where the offences against the 'vow of the limitation of property' are mentioned. In §§ 22—42 the 'vow regarding things of reiterate and momentary use' (*uvabhoga-parabhoga-parimāṇa*) is given in very minute detail. Finally in § 43 the 'vow regarding unprofitable employment' (*ayaṭṭhā-danḍa-veramaṇa*) is detailed. Here, after § 43, the four 'disciplinary vows' should have followed in detail. They are, however, omitted, because, as they are not taken for life, there was no need to take them at that time (at the commencement of the *sāvaga*-hood); they are reserved to be taken when the proper occasion arises. Hence Mahāvira proceeds at once, in § 45, to detail the offences against the three classes of vows. In §§ 45—49 the typical offences against the five 'lesser vows' are enumerated. In §§ 50—52 the typical offences against the three 'meritorious vows' are detailed. In §§ 53—56 the typical offences against the

four 'disciplinary vows' are specified. Finally the two §§ 44 and 57 constitute a sort of introduction and appendix to the subject of the offences; § 44 enumerates the typical offences against the true religious profession of a sāvaga generally; and § 57 details those against the final and crowning act of a sāvaga's religious profession, *viz.*, his religious suicide.

I may add that the subject of the introductory paragraph 44 constitutes the first 'standard' (*paṭimā*) of an uvāsaga (see p. 40). The subject of §§ 45—52, *i. e.*, both the 'lesser' and the 'meritorious' vows and their respective 'offences', constitute the second 'standard.'⁴ Lastly the subject of §§ 53—56, *i. e.*, the 'disciplinary' vows and their 'offences,' constitute the third and fourth 'standards'; this may be seen from the terms of the fifth 'standard.' Only two of the four 'disciplinary' vows, *viz.*, the first one of inward peace and the third one of the posaha abstinences, are expressly named in the third and fourth 'standards' respectively. Perhaps these two vows were regarded as the most important of the set and thus typical of the other two, of which the second one 'of the quarters' must be considered as implicitly included in the third 'standard', and the fourth one 'of the right distribution of alms,' in the fourth 'standard'. The remaining 'standards,' from the fifth to the eleventh, seem to be intended to gradually prepare the uvāsaga for the crowning act of his life, his religious suicide.

Perhaps it may be worth noting, that besides the lumping together of the three 'meritorious' and the four 'disciplinary' vows under the general term 'seven disciplinary' vows, there is another point of divergence between the

⁴ The 'lesser' vows are directly named in the terms of the standard, but the 'meritorious' vows are indirectly included in the term "virtues of compassion, etc."

Uvāsagadasāo (an *Anga*) and the *Ovavāi Sutta* (an *Upāṅga*). The serial order of the 'meritorious' vows in the two books differs; the *Uvāsagadasāo* places the vow of 'unprofitable employment' (*anattāḥā-ḍaṇḍa*) last among the three (and so does Muni Ātmārām-jī in the list given me by him), while the *Ovavāi Sutta* gives it the first place.

Information on the subject of these vows may be obtained, as Muni Ātmārām-jī informs me, from the following works: 1, Haribhadra's commentary (*ṭīkā*) on the Āvashyaka-niryukti the 6th chapter (*adhyayana*) on the renunciations (*pratyā-khyāna*)⁵; 2, In Umāsvāti's *Shrāvaka-Prajñapti*,⁶ and Haribhadra's commentary (*ṭīkā*) on the same; 3, Haribhadra's *Dharmabindu*, with Munichandra's commentary⁷; 4, Hemachandra's *Yogashāstra*; 5, the *Panchūshala* (without mention of author); 6, the *Pravachana Sarodhāra* (also without mention of author)⁸; and others (not named).

ad § 13, note 21, p. 12.

With regard to the 'three forms' of doing evil for a Jain monk, I may note a Buddhist testimony mentioned in Spence Hardy's *Manual of Buddhism*, p. 277. It occurs in a conversation of Buddha with Upāli, a lay-follower of Mahāvīra. Buddha said to him: "The tīrttakas (i. e. tīrthakas or Nig-

⁵ See Weber's catalogue of the Berlin MSS, pp 762, 781, also his *Indische Studien*, vol XVII, p 75

⁶ On the name of the author see p. 50, footnote. I cannot find this work noted in any of the collections in Europe

⁷ A MS. of this work seems to exist in the Royal Library at Berlin. See *Journal*, G O S, vol XXXIII, p 151

⁸ A MS of this work is named in Professor Jacobi's collection, *Journal*, G O S, vol. XXXIII, p 695, where it is ascribed to Nemichandra. Another is in the Royal Library of Berlin, *ibid*, p 151, together with a commentary by Siddhasena. A MS of the latter is also mentioned in Dr. Mitra's *Notice of Sanskrit MSS.*, vol VIII, pp 177, 178

ganthas) do not take life, nor cause others to take life, nor do they approve of those who take life; they do not steal, nor cause others to steal, nor approve of those who steal; they do not lie, nor cause others to lie, nor approve of those who lie; they do not indulge in evil desire, nor cause others to indulge in evil desire, nor approve of those who indulge in evil desire. In these things we are agreed. But they say that in cold water, decayed wood, leaves and sugar there are worms; now if any one crush an insect, when walking or from any similar cause, what will be the consequence, according to the teaching of Nigganthanātha (i. e. Mahāvira) ?” Upāli answers, that it will be a sin.

ad § 23, note 27, p. 15.

With regard to the tooth-brush, see Grierson's *Bihār Peasant Life*, § 747. The modern Hindī word is *datuan* or *datuan* or *datūn* or *dataun* or *dātan*.

ad § 24, note 28, p. 15.

With regard to the *āmalaka* fruit, as an article of food, see the story related in Beal's *Siyuki* or *Buddhist Record of the Western world*, vol. II, pp. 95, 96. It is there related of a minister of king Ashoka, how, having eaten one half of an *āmalaka* fruit, he placed the other half in the hands of the king, who afterwards made it an offering to a monastery.

ad § 35, note 36, p. 17.

With regard to the seedling-rice, see Hemachandra's *Abhidhāna Chintāmaṇi*, verse 1169 (line 45, p. 218 in Böhtlingk's edition), where among the seedling-rice (*shālī*) two, called *kalama* and *kalāmāla* are enumerated. The seedling-rice is “generally sown with the first rains in Jeṭh (May-June); it is transplanted in Sāwan (July-August); and the regular harvest is held in Aghan (November-December);” ; see Grierson's *Bihār Peasant Life*, § 971.

ad § 39, note 42, p. 19.

The South Indian name of the *pālangā* is also pronounced *pārangī*; see J. S. Gamble's *Manual of Indian Timbers*.

ad § 55, note 87, p. 32.

With regard to the *posaha*-fast it should be noted that it is not a weekly sacred day, for it occurs six times in every month; viz., 1, on the eighth day of the dark half-month, 2, on the fourteenth of the dark half-month, 3, on the day of the new moon (*amāvāsī*), 4, on the eighth day of the light half, 5, on the fourteenth day of the light half, and 6, on the day of the full moon (*pūrṇimā*). This is Muni Ātmārām-jī's explicit statement. The days of the new moon and the full moon are, of course, the days immediately following the fourteenth of the respectively preceding half-months; they are accordingly the fifteenth days of the respective half-months; and, therefore, two *posaha*-days, the fourteenth and fifteenth, always fall in immediate juxta-position. These two days, falling always together, may be looked upon as constituting one sacred time. It is only in this inaccurate sense, that the Jains may be said to have a 'weekly sacred day.' It would be more accurate to say, that they have a 'weekly sacred time', two of which times consist of one day each, while the two others consist of two days each, altogether six days.³ I imagine that with the Buddhists the case is not different, though Childers in his dictionary, under *uposatho* states that the day "occurs four times in the month" and that "it is therefore a weekly festival." His enumeration of the so-called "four days," however, is confused and evidently misunderstood; for he

explains the *chatuddasī* as the day when there is no moon, while the *panchadasī* is said by him to be the full moon; but, clearly, the day preceding the full moon could not be a day without a moon! It seems to me evident, that the Buddhists have the same six *posaha*-days as the Jains, and arranged in the same way, so that two *posaha*-days, the fourteenth and fifteenth, always fall together; and these two days, as Childers states, "are devoted by the priests to the special ceremony of reading the *pātimokkha*."

Information about the *posaha* and its rites may be found in the work called *Vidhi Prakaraṇa*, on which see Dr. Mitra's *Notices of Sanskrit MSS.*, Vol. VIII, No. 2594, p. 49.

ad § 71, note 127, p. 46.

The Prakrit verses, descriptive of the eleven standards, which are quoted in Abhayadeva's commentary (pp. 26—29), may be translated as follows. I follow in the translation a Hindī paraphrase, kindly supplied to me by Muni Ātmārām-jī. His explanations are given in the footnotes. See also the additional note on p. 36.

1. *The Standard of Right Views.*

A living being that is proof against the darts of doubt etc., and has acquired right views, but is still released from (keeping) the other virtues,¹⁰ is said to be keeping the first standard.

2. *The Standard of the Vows.*

Having acquired the standard of right views, the living being that now observes the lesser vows without fail and acquires the virtues of compassion etc., is said to be keeping the standard of the vows.

3. *The Standard of Inward Peace.*

Having acquired the standards of right views and the

¹⁰ I. e., 'from keeping the five lesser vows and the seven disciplinary vows.' See § 12, note 20.

vows, he who now, in the morning and evening,¹¹ maintains inward peace, in the highest form, (viz.) for three months, is said to be keeping the standard of inward peace.

4. *The Standard of the Posaha-Abstinenes.*

Having acquired the afore-mentioned standards, he who now thoroughly observes the posaha-abstinenes on the eighth, the fourteenth and the others days,¹² for four months, is said to be keeping the fourth standard.

5. *The Standard of the Statuesque Posture.*

Having acquired right views and (the keeping of) the (five) lesser, the (three) meritorious and the (four) disciplinary vows, and being firm and well-instructed in them, he now assumes, on the eighth and fourteenth days (of the month), a statuesque posture¹³ during the whole night.

He does not batho; he eats at an unseasonable hour; he keeps the folds of his loin-cloth tied up; he exercises continence by day; and at night, on the days not devoted to the statuesque posture, he imposes a limit on himself.¹⁴

¹¹ Viz., Hindi "donō sandhyāō mē", 'at both sandhyās.'

¹² I e., 'the eighth, the fourteenth, the new-moon and the full-moon of each month.' The posaha-abstinenes are four abstaining from food, etc.' See § 55, note 87, and App III, p. 39

¹³ I e., the pose of a *pratimā* or sacred image or statue of a Jina. The 'statuesque posture' is thus described by Muni Ātmāram-ji "The penitent is to stand erect, with the head slightly bent down; he is to keep his eyes open and look fixedly straight before his nose at a lifeless object, he is to let both his arms hang down at full length, but so as not to touch his body, he is to place his two feet parallel to each other, but the width of four fingers (about 3 inches) apart and he is not to move any part of his body." This description evidently coincides with the well-known standing figures of Mahāvira and other Tirthankaras.

¹⁴ I e., 'with regard to conjugal enjoyment.' By 'unseason-

While standing up in the statuesque posture, he meditates for five months on the Jinās who are worshipped in the three worlds as the conquerors of the passions, or else on his own spiritual foes.

6. *The Standard of Abstention from Incontinence.*

Having acquired the afore-said virtues, and more specially having conquered sensual desires, he now, with a firm mind, abstains from incontinence even in the privacy of the night.

He avoids erotic talk, nor stays alone with a woman; he also eschews much (female) society and (all) excessive adornment.

Thus he conducts himself for six months. Nevertheless it must be understood, that in this world he abstains from those things throughout life.¹⁵

7. *The Standard of Abstention from Living Food.*

Having fully attained the other (afore-mentioned) steps, he now abstains, without exception, from living food, whether in eating (or drinking) etc.,¹⁶ for seven months, according to the order of sequence.

8. *The Standard of Abstention from Acting by One's self.*

Having attained the previously-mentioned virtues, he now for eight months abstains from doing himself any blameable acts,¹⁷ but causes it to be done by his servants, if needed for his livelihood.

able hour' is meant 'eating in day-time,' instead of at night or rather late in the evening. The remark about the loin-cloth is in Hindī *dhote ki lāgan fāge*.

¹⁵ I. e., 'Abstinance from incontinence in every shape (in deed, talk and thought) is incumbent on a Jain layman at all times of his life, but here it is enjoined on him in a special manner.'

¹⁶ For the four kinds of food - meat, drink, relishes, delicacies, see § 58, note 100.

¹⁷ I. e., 'acts which involve any taking of life.'

9. *The Standard of Abstinence from Acting through Servants.*

Having attained the before-mentioned virtues, he now, for nine months in the order of sequence, abstains from causing to be done by his servants any blameable act of a gross kind.

10. *The Standard of Abstinence from Lawful Food.*

He now abstains even from lawful cooked-food, how much more from all other¹⁷; he also shaves his head with a razor or, it may be, wears a mere tuft of hair.

Being asked about business, if he knows it, he speaks; if not, he does not speak (In this manner) having attained the before-mentioned virtues, (he lives) for ten months, according to the order of time.

11. *The Standard of Becoming an Ascetic.*

Having shaved (the hair of) his head with a razor or having plucked it out, and carrying a dusting-broom and a begging-bowl, he now, in the garb of an ascetic, wanders about, observing the (ascetic) law in his body.

In this way he wanders about, (keeping it) in the highest form, (viz) for eleven months, observing at the same time all (the other standards) at the rate of one day (two days) etc.¹⁸

I have not been able to identify the work from which the

verses, above translated, are quoted by Abhayadeva. Muni Ātmārām-jī informs me, that similar verses on the eleven standards may be found in about a dozen different Jain books, but that he is not aware of any book which gives the identical verses quoted by Abhayadeva, though possibly they may be contained in some book which he has not read.

ad § 74, note 132, p. 48.

On the five kinds of knowledge, see also the Introduction to Jacobi's translation of the Āchhānāga Sūtra, pp. xxxiii, xxxiv, (in *Sacred Books of the East*, vol. XXII); also Dr. Leumann's *Beziehungen zur Jaina-Literatur*, p. 41, quoted from the Rāyaprasenaijja.

Muni Ātmārām-jī writes to me that by the *ohi-nāna* or 'limited knowledge' the Jains understand that 'one's power of knowing is limited to material or physical objects (*rūpī-vastu*), and that by material objects are meant all things from an atom (*paramāṇu*) to anything possessing the qualities of colour, smell, taste, touch, sound.' The *ohi-nāna*, accordingly, differs from the *kevala-nāna* or 'absolute knowledge,' in as much as 'the former is limited to material objects, while the latter extends to both material and immaterial objects' (*rūpī-arūpī padārtha*). This agrees with my remark, that the *ohi-nāna* cannot go beyond the limits of physical objects, or as Prof. Weber (in the *Berlin MSS. Catalogue*, p. 486) says: "it is the power to see everything that lies within the material limits of the six quarters."

ad § 74, p. 48.

Instead of 'his patient avoidance of the taint of all acts that tend to prevent its acquisition' read 'his patient endurance of the cessation of all acts that tend to obstruct its acquisition,' as translated in note 274.

this difficulty can never arise, as the ten standards are now kept simultaneously, and thus neutralise any inconsistency.

ad § 76, p. 50.

The correct translation of the epithet *vajja-risaha-nārāya-sanghayane*, i. e., 'with joints firmly knit (as if) by mortise, collar and pin', I owe to Muni Ātmārām-ji, who explained it to me in Hindī and referred me to Abhayadeva's Sanskrit interpretation in his commentary to the Sthānānga Sūtra (Benares ed., p. 413a). According to the latter, *vajja* (Skr. *vajra*) means a linch-pin or bolt (*kīlikā*), *risaha* (Skr. *ṛṣabha*) means an encircling strap *pariveṣṭana-paṭṭa*, a 'collar' or 'coupling-box', and *nārāya* (Skr. *nārācha*) means a double tenon-and-mortise-joint (*ubhayato markaṭa-bandha*). Hence when two bones are joined by double tenon and mortise, and encircled by a third bone in the form of a collar, and fixed by a fourth bone in the form of a pin that pierces the third bone, then such a joint is called a 'mortise-collar-and-pin-joint.' The Sthānānga Sūtra enumerates six different kinds of joints (*sanghayana*); among them the above-described one is the firmest; another kind is the 'double mortise-and-collar-joint', another the 'double mortise-joint', another the 'single mortise-joint', and so forth. The *nārācha* or *markaṭa-bandha* is thus explained by the Muni: *donō haṣṭdyō ke chhchaḍe paraspar gārhe sangīn mile hūe*, i. e., 'the ends of both bones, being let into one another, are firmly joined.' The result is a double mortise-joint or what is known as the dovetail-joint. The single mortise-joint is merely a tenon inserted in a hole. Abhayadeva, however, mentions also an alternative interpretation of the epithet, which he says is preferred by some other people. According to this interpretation, the phrase describes 'a kind of strength' (*shakti-risaha*) and is to be taken figuratively; namely, that the joint has the strength of a bolt etc. (*dāru-āder ita*). After all, I am not sure that this alternative interpretation, though it is not the traditionally accepted one, is not the more probable and more natural of the two.

ad § 91, p. 65.

The description of the *pisāya* may be compared with that of an *ifrīt* in the tale of the fisherman and the Jinnī, as given in Captain Burton's translation of the Arabian Nights, vol. I, p. 41. "His head was as a dome, his hands like pitchforks, his legs long as masts, and his mouth big as a cave; his teeth were like large stones, his nostrils ewers, his eyes two lamps, and his look was fierce and lowering."

ad note 191, p. 72.

In Abhayadeva's commentary to the *Vipāka Sūtra* (Calcutta edition, p. 90) the word is spelled *āsurutte* and explained thus: *āshu shīghram ruṣṭaḥ* (v. l. *ruptaḥ*) *krodhena vimohito yah sa āsurutta*, *āsuraṃ vā asura-satkam koṣānam* (v. l. *kopena*) *vū 'runatvād uktaṃ bhanitaṃ yasya sa āsuroktaḥ*, i. e., 'he who is quickly enraged or disturbed by anger, or to whom, on account of his red colour, asura-like wrathfulness is ascribed, is (called) *āsurutta* (Skr. *āshu-ruṣṭa* or *āsur'okta*).' A portion of the same explanation is repeated, in the same commentary (*ibid.*, p. 239): *āsurutte tti āshu shīghram ruṣṭaḥ* (v. l. *ruptaḥ*) *kopena vimohitaḥ*, i. e., '*āsurutta* is he who is quickly enraged or disturbed by wrath.' In the Sanskrit translation which accompanies the *Bhagavatī* in the Benares edition (p. 1217b) the word is also rendered by *āshu-ruṣṭaḥ* 'quickly angered.' It would appear from these explanations and renderings, that the derivation from *āshu* was preferred to that (certainly more fanciful one) from *āsura*; and this confirms my suggestion in note 191. Both traditional explanations only attempt to account for the form *āsurutte*, which in Abhayadeva's time would appear to have been considered more correct than *āsuratte*. The identification of the Prakrit *rutta*, however, with Sanskrit *ruṣṭa*, being unsupported by any rule of Prakrit Grammar, was clearly felt to be unsatisfactory; and

this circumstance, probably, accounts for the alternative explanation by the Sanskrit *āsur'okta*, of which *āsurutta* would be the regular Prākṛit equivalent. The explanation by the Sanskrit *āshu-rupta* (which is occasionally found as a *varia lectio*) looks very much like an after-thought, to account for *āsurutta* without having recourse to the anomalous *āshuruṣṭa* or the fanciful *āsur'okta*. The root *rup* is, in all root-collections and dictionaries, said to have the meaning of *vimoha* or *vimohana* 'disturbation' or 'infatuation'; but I cannot find that that meaning is anywhere supported by any quotation from old Sanskrit literature. It can, therefore, hardly be considered a satisfactory means of explaining the ancient Prākṛit word *āsurutta*. But the difficulty in explaining the origin of the latter is much reduced, if we take the 'various reading' *āsurutte* as the original form of the word, of which the form *āsurutta* is a modification produced by the assimilation of adjacent vowels. For the form *āsuratta* the Sanskrit word *āshu-rakta* offers a sufficiently satisfactory source.

ad § 114, n. 222, p. 84.

With regard to the *parisaha* and *wasagga*, Muni Ātmārām-jī has kindly supplied me with the following information. *Parisaha* means 'things with regard to which patience must be exercised,' or shortly 'trials of patience.' *Uwasagga* means 'an assault,' namely an assault made on a *sādhu* (see § 12, note 18) for the purpose of perverting him. Of *parisahas*, there are the following twenty-two: 1, *kṣut* or 'hunger'; the *sādhu* is to suffer hunger rather than eat any unlawful food. 2, *Pipāsā* or 'thirst'; the *sādhu* is to suffer thirst rather than partake of any forbidden drink. 3, *Shīta* or 'cold'; a *sādhu* is to suffer cold rather than exchange his worn-out clothes for unlawful ones; and if he otherwise (being a naked monk) suffer cold he is not to warm himself

by a fire. 4, *Uṣṇa* or 'heat'; if a sādhu be troubled by excessive heat, he is not to step into water, or bathe, or fan himself. 5, *Daṃṣha-maṣhaka* or 'stinging fly'; if a sādhu be bitten by musquitos or other insects, he is not to remove to another place, or drive them away by smoke or with a fan. 6, *Achela* or *nāgnya* or 'nakedness'; a sādhu should content himself with worn-out or tattered clothes rather than beg or accept unlawful ones; or if he be a *jinakalpī* (i. e., a naked monk), he must be content to suffer the pains of it. 7, *Aratī* or 'low-spiritedness'; if a sādhu feels cast down, he must only seek spiritual consolation in the Law. 8, *Strī* or 'woman'; a sādhu must withstand all temptations arising from the thought or sight of a woman's beauties and graces, or from her solicitations. 9, *Charyā* or 'wandering mendicancy'; a sādhu must be content to bear the trials incident on the eight months' peregrination that is incumbent on him as an ascetic; for four months (during the rainy season) he may rest. 10, *Niṣadyā* or 'dwelling'; a sādhu may only reside in places where there are neither women nor animals (*paṣhu*) nor eunuchs (*napuṃsaka*); and he is not to be anxious as to whether his dwelling is agreeable or disagreeable. 11, *Shayyā* or 'bed'; a sādhu is not to care whether his bed be high or low, hard or soft, dusty or clean, well- or ill-ventilated. 12, *Akrosha* or 'abuse'; a sādhu is to bear patiently abuses and revilings. 13, *Badha* or 'beating'; the sādhu is to suffer patiently beatings with sticks or other objects. 14, *Yāchanā* or 'begging'; the sādhu must not be ashamed to beg, seeing that it is his duty to live by alms. 15, *Alābha* or 'refusal'; if the sādhu is refused alms, he must not be angry or disappointed. 16, *Rōga* or 'sickness'; the sādhu is to bear patiently all sickness of his body. 17, *Triṇa-sparsha* or 'pricking of grass'; if a spread of grass be given to a sādhu, and he be ill-provided with clothes or have none at all, he must nevertheless take his rest on it, unmindful

of the prickings of the grass. 18, *Mala* or 'dirt'; a sādhu may not remove, by bathing, the dirt that has gathered on his body through perspiration or contact with mud, but must patiently bear all troubles arising therefrom. 19, *Sathāra-purashāra* or 'respect and attention'; if honour is done to a sādhu, he is not to rejoice, nor is he to repine, if none is done to him. 20, *Prajñā* or 'intelligence'; a sādhu is not to feel proud, if he excels in intelligence, nor be down-cast, if he fails to do so. 21, *Jñāna* or 'knowledge'; a sādhu is not to feel proud, if he possesses much knowledge (of sacred lore), nor feel pained at possessing little of it. 22, *Ādarshana* or 'want of sight'; a sādhu is not to think that, because heaven and hell, etc. are not objects of sight, therefore they do not exist, and that therefore it is useless for him to undergo difficult religious duties for their sake.

Uvasaggas or 'assaults' are of four principal kinds; viz., arising from devas, from men, from animals, and from one's own body.¹³ Each of these again may be of four kinds, so that there are altogether sixteen kinds of 'assaults.' They are as follows: (a) from devas, 1, by ridicule, 2, by malice, 3, by temptation, 4, by all those three combined; (b) from men, 5, by ridicule, 6, by malice, 7, by temptation, 8, by incitement to sexual and other immoral practices; (c) from animals, 9, by inspiring fear, 10, by inflicting harm, 11, in search of food, 12, in defence of their young or their dwelling; (d) from one's own body, 13, by injuring the eye with one's hand or by the growth of swellings on the neck or on other parts, 14, by falling from carelessness, 15, by rheumatic stiffness in the feet or other parts, 16, by contraction (*jud jānā*) of the hands or feet or other limbs.

¹³ On this subject there would appear to be two different traditional doctrines. According to that represented in § 119 the *uvasaggas* are only of three principal kinds, i. e. from devas, men and animals only

The above information on the *parisaha* is obtained from the ninth lecture (*adhyāya*) of Umāsvāti's *Tattvārtha Sūtra*,¹³ and that on the *wasagga*, from the fourth chapter

¹³ On this work see Dr. Mitra's *Notices of Sanskrit MSS.*, Vol. VII, p 187, No. 2428. Muni Ātmārāma-jī spells the name of its author twice distinctly *Umāsvāti*. He adds, that there is a *bhāṣya* to it by the same author, and a *ṭikā* by Siddhasena Gaṇi. This appears to be a different *ṭikā* from that referred to in the *Notices*, which is ascribed to Shruta-sagara Sūri (not Vidyānanda, as stated in the *Notices*), a disciple of Vidyānanda Deva, a disciple of Devendra-Kirtti Bhaṭṭāraka. A copy of the *bhāṣya* is named in Professor Jacobi's private collection, see *Journal of the German Oriental Society*, Vol. XXXIII, p. 695. In the latter, as well as in the *Notices*, the author's name is stated to be *Umāsvāmin*. The difference of name is thus explained by the Muni. "His mother's name was *Umā* and his father's, *Svāti*; his own name was made up by a combination of the two names, given him by his parents. This is stated by Umāsvāti himself in his *Bhāṣya* to his *Tattvārtha Sūtra*. The *Dīgambaras*, however, who also receive the same work, call him *Umāsvāmin*. He died (*hūā haī*) 300 years after Mahāvira's death, and was a disciple of Balisaha, who was a disciple of Mahāgiri, who was a disciple of Sthūlabhadra. He is said to have composed 500 books, several of which are still extant among the *Shvetāmbaras*. His own disciple was Shyāmāchārya, the author of the *Paṇḍavanā*, one of the *Upāngas*, who died (*hūā haī*) 353 years after Mahāvira's death. Siddhasena Gaṇi, the author of the commentary (*ṭikā*) to the *Tattvārtha Sūtra*, assisted Devarddhi Gani in the redaction of the sacred canon (*Devarddhi Gaṇi Ksamashramāṇa ke sath śāstra lakk'ne nē hāzīr the*)." The Muni's remark about the *Shvetāmbaras* and *Dīgambaras* acknowledging the same work, *Tattvārtha Sūtra*, as authoritative (*yah śāstra donō Svetāmbar-Dīgambar-mat-vāle mān'te haī*), is noticeable, and may have a bearing on the question of the age of the schism. The expression *hūā haī*, used with the dates, would rather indicate 'birth', but, as the dates usually given are those of the *nirvāṇa* or death, I have preferred taking it in that sense.

(*thāṇa*) of the *Sthānāṅga Sūtra* (Benares edition, leaves 332, 333).

ad § 155, note 245, p. 103. -

The town of Ālabhiyā is mentioned, about A. D. 986, under the form *Alawei* in certain information about the kingdoms of India, communicated to the Chinese by one Shihu, an Indian ecclesiastic, as quoted by Colonel Yule in his *Cathay and the Way Thither*, vol. I, p. lxxii, footnote. "Three days' journey west of Magadha was *Alawei* (*Rewā*?), then Karana Kiuje (i. e., *Kanyakubja* or Kanauj), Malwa, Ujjayani, Lolo (Lara according to Julien), Surashtra, and the Western Sea." Colonel Yule, it will be seen, suggests an identification with the modern town of Rewā.

In Spence Hardy's *Manual of Buddhism*, p. 269, we find the mention of a king of Alow and his city (Alow). From the story there related it appears that near the city of Alow there was a large forest, in which the king used to go hunting. There was also in the neighbourhood a banian-tree, inhabited by a 'yakkha', called Alawaka—a name probably connected with that of the city. The distance between Sāvattī and the city of Alow is given as about 30 yojanas; for Buddha is said to have proceeded that distance from Jetavana, his vihāra in Sāvattī, to the yakkha's dwelling in the banian-tree.

In Beal's translation of Fabian's travels (*Buddhist Records of the Western World*, vol. I, p. xliii) there is mention of a forest of A-lo. It is stated, that on his way from Kanauj to Sa-chi (i. e., Sāketa or Ayodhyā) Fahian met that forest on the eastern side of the Ganges. He stayed and preached there; and there were also stūpas there. It is clear, therefore, that it cannot have been a mere forest, but that there was an inhabited place in or near it. The stūpas probably marked the spot of the conversion of the yakkha Alawaka,

mentioned in Spence Hardy's book. From Kanauj it is said to have taken Fabian 3 yojanas or 21 miles to reach Alo, and thence 10 yojanas or 70 miles to reach the borders of the kingdom of Śā-chi or Śāketa.

From the above notices it appears that Alaweī or Alow or Alo was the name of a kingdom and of its capital town, as well as of a forest of great dimensions which evidently formed a remarkable feature of that country, and from which the city and kingdom would seem to have obtained their name; for that name clearly represents the Pāli *Alavī* or Sanskrit *Alavī* which means 'a forest,' and is named in Pāli books as a city existing in Buddha's time. Thus it occurs as the name of the forest Alavī in the commentary to the Uragasutta (Spiegel's *Anecdota Pālica*, p. 81), and as a name of the city Ālavī in the commentary to the Dhammapada (Fausboll's ed., p. 354). In the *Abhidhānappadīpikā* (W. Subhūti's ed., p. 50, No. 199) Ālavī is mentioned in a list of twenty names of cities, including Bīrānāsī, Sāvaththī, Vesālī, Mithilā, Ālavī, Kosambhī, Ujjenī, Takkasīlī, Chāmpā, Sāgala, Samsamāragira, Rājagaha, Kapilavatthu, Śāketa, Indapatta, Ukkatthā, Pāṭalipuṭṭaka, Jettuttara, Saṃkassa, and Kusinārā.

Regarding the position of this town of Ālavī or Ālawei or Alo, it has been shown by General Sir A. Cunningham that it must be identical with the place called Navadevakula by Hiuen Tsiang, and the ancient remains of which still exist under the name of Newal, "just nineteen miles south-east of Kanauj," on the eastern side of the Ganges. See his *Archæological Survey Reports*, vol. I, p. 293 and vol. XI, p. 49; also Beal's *Buddhist Records of the Western World*, vol I, pp. 223, 224. With this identification the distances given by Fabian and Hiuen Tsiang very fairly accord. According to the former, Alo is distant 10 yojanas from 'the great country of Sachi,' i. e., from its frontiers (not from

its capital town Sāketa). According to the latter, Navadevakula is distant from 'Oyut'o (i. e., Ayodhyā or Sāketa) 'about 600 li,' i. e., 15 or 16 yojanas (at 40 li for 1 yojana). Fahian, accordingly, had to travel 5 or 6 yojanas farther before he reached the capital of Sachi. Calculating the yojana at 7 or 8 miles, the total distance of 15 or 16 yojanas between Ālavī and Ayodhyā will amount to about 120 miles, which fairly represents the actual distance between the modern Newal and Ajudhyā.

My suggestion is that the town called Ālabhiyā by the Jains is identical with the Buddhist Ālavī, and therefore with the modern ruins of Newal. The position, thus assigned to Ālabhiyā, is just what one would expect from the notices of it in the Jain books. It must have lain somewhere within that comparatively narrow circle within which Mahāvira made his missionary peregrinations, and which contained the towns of Sāvattthī, Mithilā, Vesālī, Champā and others. Ālabhiyā is but a longer form of Ālabhī; and the latter, except for one cognate sound, is identical with Ālavī. I know of only one other instance of the substitution of *bh* for *v* in Prākṛit, in *bhisiṇī* for *visiṇī* (Hem. I, 238). There are some more in Pāli, e. g., *bhisa* for *visa*, *valabhā-mukha* for *valabāmukha*, etc.

ad § 166, note 253, p. 111.

See also Appendix I, page 2, footnote. With regard to the discrepancy between the Bhagavati Sūtra and the Kalpa Sūtra about Mahāvira's stay in Paniyabhūmi, I ought to mention the solution suggested by Abhayadeva in his commentary (see Benares ed., pp. 1213b and 1214a). According to him the Prākṛit word *Paniyabhūmi* may either be taken as a place named thus on account of its being a "place for storing merchandise" (*panīta-bhūmi* = *bhāṇa-vastrāṇa-śāla*), in which case it must be construed as the ablative singular; or it

may be taken as a descriptive name of a certain place, meaning 'the agreeable place' (*prayīta = manojñā*), in which case the word must be construed as the locative singular. Accordingly in the former case, the meaning of the passage would be, that "from (the time of his meeting with Gosāla at) Paniyabhūmi, Mahāvīra lived together with Gosāla for six years." In the other case the passage would mean, that "Mahāvīra lived together with Gosāla in an agreeable place for six years." With the latter interpretation, there can hardly be a doubt, Abhayadeva intended Mithilā, where according to the Kalpasūtra Mahāvīra spent six rainy seasons. In this case, the narrative of the Bhagavatī would, in effect, tell us that Mahāvīra met Gosāla at Mithilā, and spent six seasons with him there. Moreover the construction of the Prākṛit *paṇīya-bhūmī* as a locative singular is the more natural one in the context. On the other hand, as the Kalpasūtra gives Paṇīya-bhūmi as the proper name of a particular place where Mahāvīra once stayed for one rainy season, it seems inadmissible to take the same word in the Bhagavatī, not as a proper name, but as a mere descriptive name of another place (Mithilā). To avoid this difficulty would seem to have been the reason of Abhayadeva's suggesting his second interpretation. In this case in the Bhagavatī, too, the word is to be taken as a proper name (identical with that in the Kalpasūtra), but it is to be construed as the ablative singular. If the latter construction can be justified, the difficulty would indeed be solved. To my mind, however, that construction is questionable; to take *paniyabhūmī* as an ablative singular, defining a limit of time by a mere determination of locality, appears to me unusual, if not unnatural. However, till some better solution is found, I suppose we must be contented with either of Abhayadeva's suggestions. I may add, that the place Paṇiyabhūmi is by some commentaries on the Kalpasūtra

said to be *anārya-desha*, 'an unsuitable or not-respectable place.' And Muni Ātmārām-jī says, that it cannot be believed that the Bhagavatī Sūtra would represent Mahāvīra as staying for six seasons in an 'unsuitable' place. This argument, however, begs the question.

ad § 181, note 268, p. 118.

Regarding the phrase of the 'marrow of bones' I may note the occurrence of a very similar one in Rokhill's *Life of the Buddha*, p. 107. There it is related how Devadatta, in great fear of being cast into hell, exclaimed: 'To the very marrow of my bones I seek my refuge in the Buddha.' I have translated the phrase, as explained in the Gujarātī paraphrase; though it may be questioned, whether its meaning *does not perhaps rather correspond to our 'from the bottom of the heart,'* and the whole should be translated: 'he was filled with a passionate love towards them from the very bottom of his heart.'

ad § 187, note 276, p. 125.

With regard to the 'eight great marvels,' it may be noticed that the two signs of the bowing of trees and the blowing of favourable winds, are also mentioned in the case of Buddha, when about to be born from his mother, queen Māyā, as related in Bigandet's *Life or Legend of Buddha*, vol. I, p. 35.

ad § 210, note 304, p. 139.

With regard to the Uggā, it may be worth noting that a "city of the Uggā" is mentioned in Bigandet's *Life or Legend of Buddha*, vol. I, pp. 257—259. The Uggas are there described as 'upholders of false doctrines,' and the Uggā, to whom the story particularly refers, is said to have 'followed the teachings of the heretics.' These heretical teachers themselves are described as 'sitting quite naked,

with dishevelled hair, in the midst of the most disgusting uncleanness, under a shed prepared for them.' Afterwards Buddha is said to have visited the city and converted a great number of the Uggā people in it. The description of the heretical teachers fits well enough the Niggantha ascetics, if we remember that it is a Buddhist account of them. As is well known, Mahāvīra and the Jinakalpikas, or those who tried to imitate him as much as possible, went about naked; and the Niggantha ascetics, in their own Āchārāṅga Sūtra, are thus described: "the mendicants, because they never bathe, are covered with uncleanness; they smell after it, they smell badly, they are disagreeable, they are loathsome" (see Achār. II, 2, 2, § 1, in Jacobi's translation). The story shows that the Uggās belonged to the earliest adherents of Mahāvīra. There is nothing in the account which would enable one to identify the city of the Uggās; except the vague indication that a merchant of Sāvattī married his daughter to an Uggā merchant of the Uggā city.

In Spence Hardy's *Manual of Buddhism*, pp. 226—234, the same story appears to be related of the well-known lady Vaishākhī, the daughter of a merchant Dhananja, who originally lived in Champā, but afterwards settled in Sāketa. She was married to a son of "a merchant" of Sāvattī, called Migāra; and this Migāra is described as a "sceptic" and an adherent of "the naked Tirttakas" (*i. e.*, Niggantha ascetics).

Again the same story occurs in Rokhill's *Life of the Buddha*, pp. 70, 71. (See also von Schiefner's *Tibetan Tales*, translated by Ralston, No. VII, p. 110.) Here Vaishākhī's father-in-law is called Mrigadhara, and is said to have been the "first minister" of king Prasenajit of Sāvattī. Her father is called Balamitra, and is said to have been living at Champā.

From these accounts it would seem that the Uggā of Bigandet is identical with the Migāra of Hardy and the Mṛigadhara of Rokhill and Schiefner. According to the latter two accounts the city of the 'Uggā' would be Sāvatthī itself; but according to Bigandet's account, which reverses the residences of the two merchants, it would be either Sāketa or Champā.

In the story, as given by Bigandet and Hardy, the Uggā-Migāra is only a very rich merchant. As given by Rokhill and Schiefner, the story, however, makes the Uggā-Mṛigadhara "the first minister of king Prasenajit." The latter statement would fairly agree with the Jain tradition, that the Uggas were "men of the guards' class," and "employed in the position of Koṭ'wāls." Under a native administration, the Koṭ'wāl of a town is the chief officer, commandant or prefect of the town. The truth would seem to be that the Uggas were a noble clan like the Licchavis and Mallas, who in private life followed the profession of a merchant, and from amongst whom the chief officers of the state were chosen. I would throw out the suggestion that the Uggā may be identical with the Tartar tribe of the Ung (*Ungkut*) or Uighur (*Ynechi*), a portion of which had settled in Tibet, and thence may have descended to settlements in India. See on these tribes Sir A. Cunningham's *Archæolog. Survey Reports*, vol. II, p. 62; Yule's *Marco Polo*, vol. I, pp. 183, 285. If this identification should prove correct, the Sanskrit form of the name *Ugra* would be a false Sanskritisation, suggested by the adjective *ugra* 'formidable.'

It may be also worth noting that in Rokhill's *Life of Buddha*, p. 132, there is mention of a place, called Bhoganagara, or 'city of the Bhogas,' which, from the context (see p. 133), would appear to have been situated "in the country of the Mallas." It cannot have been, therefore, very far from Vesālī and Pāvā.

With regard to these Bhogas I should add, that according to Muni Ātmārām-jī's statement, they, no less than the Uggas, were a Kshatriya caste or clan (*jāti*). From the fact of their being described as *guru-vaṃṣha-ja* or 'belonging to the guru race', one would not have thought so. The Muni's information about the two classes of people is as follows: "When Rīṣabha, the first king of India (*bhārata-varṣa*), established his rule, he appointed certain men to the office of *koḷ'wāl*, while he acknowledged others as persons deserving of honour (*pūjya kar'ke mānā*). The descendants of the former constitute the Ugra race (*ugra-kula*); those of the latter, the Bhoga race (*bhoga-kula*). Both are Kshatriya castes (*jāti*). In the present day they seem to be included among the Kshatriya castes, and probably may be found somewhere in India", though the Muni professes himself unable to identify them, or to say that they continue to be Jains.

Information on this subject may be found in the commentary (*ṭīkā*) to the Jambuddīva Paṇṇattī, as well as in those (*vrītti*) to the Ovavāi and the Rāyapasenaījja. The notices to be found in the commentary of the Ovavāi are quoted in my note 304. The *ādīdeva* is not Mahāvīra, as there erroneously stated by me, but Rīṣabha, the first Jina.

§ 219, pp. 146—148.

A very similar argument to that mentioned here is quoted in Spence Hardy's *Manual of Buddhism*, p. 276. It is put in the mouth of Upāli, an adherent of Mahāvīra, who makes use of it with reference to Buddha: "I will hold him," said he, "as a man who seizes a sheep by its long hair, and it kicks and struggles, but cannot get away; or as a toddy-drawer who takes the reticulated substance he uses to strain his liquor, knocking it on the ground that it may be free from dirt, etc."

ad Appendix J, p. 7.

The story of the war between Kūniya and Cheḍaga is also referred to in the Bhagavatī (Benares ed), pp. 496ff. The expression 'fight with big stones as missiles' (*mahāsīlakaṇṭhāe sangāme*) is thus explained by the commentator Abhayadeva: "even a *kaṇṭhaka* or 'thorn' is the same as a *mahāshilū* or 'a big stone', if it is a means of destroying life (*nivita-bhedakatvāt*). Hence a war, in which wounds are inflicted on horses, elephants, etc. even by blades of grass, etc., is called a *mahāshilākaṇṭhaka*." He further says, that in that war, Kūniya being unable to prevail over Cheḍaga, Shakra and Chamara appeared to his assistance. The former prepared an impenetrable armour of adamantine strength, and the latter, two wonderful instruments of war, one being a *mahāshilākaṇṭhaka*, the other a *rathamusala*. The Prākṛit text of the Bhagavatī describes these two wonderful engines of war as follows: (p. 500 a) *mahāsīlākaṇṭhāe sangāme vaṭṭamaṇṇe je tattha āse vā hatthi vā joha vā sīrahī vā taṇṇa vā kaṭṭheṇa vā paṭṭeṇa vā saḷḷarīs vā abhihammā, sarve se jāyāi mahāsīlāe aham abhihāe; se teṇ'attheṇa mahāsīlākaṇṭhāe sangāme; i. e., 'when the battle with the mahāsīlākaṇṭhāga took place, then all the horses, elephants, warriors and charioteers who were struck by a bit of grass or a piece of wood or a leaf or a pebble, thought that they had been struck by the mahāsīlī; for this reason the fight is called the mahāsīlākaṇṭhāga fight'. Again, (p. 501a) *rathamusale sangāme vaṭṭamaṇṇe ege rahe aṇṇisāe asūrahie aṇṇrohaḥ samussale mahayā jaṇaḷḷhayam jaṇavaḥam jaṇupparamaḍḍam jaṇasaṇṇavattalappam ruhirakaddhamam karcmaṇṇe sarvato samantā parakkāvīṭṭhī; se teṇ'atthenam rathamusale sangāme, i. e., 'when the battle with the rathamusala took place, then a single chariot, without any horses yoked to it or charioteer or warrior mounted on it, effected such a bloody morass through the destruction, slaughter, carnage**

With regard to these Bhogas I should add, that according to Muni Ātmārām-jī's statement, they, no less than the Uggas, were a Kshatriya caste or clan (*jāti*). From the fact of their being described as *guru-vamsha-ja* or 'belonging to the guru race', one would not have thought so. The Muni's information about the two classes of people is as follows: "When Rīṣabha, the first king of India (*bhārata-varṣa*), established his rule, he appointed certain men to the office of *koṭ'wāl*, while he acknowledged others as persons deserving of honour (*pūjya kar'ke mānā*). The descendants of the former constitute the Ugra race (*ugra-kula*); those of the latter, the Bhoga race (*bhoga-kula*). Both are Kshatriya castes (*jāti*). In the present day they seem to be included among the Kshatriya castes, and probably may be found somewhere in India", though the Muni professes himself unable to identify them, or to say that they continue to be Jains.

Information on this subject may be found in the commentary (*tīkā*) to the Jambuddīva Paṇṇattī, as well as in those (*vr̥ttī*) to the Ovavāi and the Rāyapasepaijja. The notices to be found in the commentary of the Ovavāi are quoted in my note 304. The *ādideva* is not Mahāvīra, as there erroneously stated by me, but Rīṣabha, the first Jina.

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and massacre of men, that on every side everybody ran away; for this reason that fight is called the *rahamusala* fight'. The commentator explains the *rahamusala* to be a chariot to which a mace is attached and which, running about, effects a great execution of men. From these descriptions it appears to me more probable that the *mahāsīlākaṇṭaga* must have been some engine of war (*kaṇṭaka*) of the nature of a catapult which threw big stones (*mahāsīlā*). It created such a panic among the enemy that they all fled, even though they were merely struck by the grass, wood, leaf or pebble, scattered by the impact of those big missiles. The term should, therefore, probably be translated: 'a fight with a war-engine throwing big stones.' Again the *rahamusala* would seem to have been a sort of 'scythed chariot,' such as the ancient Persians used to employ in war, but apparently furnished with clubs instead of scythes. It would also seem to have been provided with some kind of self-acting machinery to propel it, as it is described to have moved without horses and driver; though, possibly, as in similar contrivances in the middle ages, it was moved by a person concealed inside who turned the wheels.

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ERRATA.

Page	12,	line	31,	for note 68	read note 67.
"	25,	"	14,	" note 78	" note 77.
"	26,	"	13, 14,	omit the words 'before § 23 and'	
"	48,	"	7,	for note 138	read note 140.
"	52,	"	20,	" p. 31	" p. 35.
"	56,	"	4, 5,	" within his own house	" in the midst of householders.
"	60,	"	22,	" § 86	" § 66.
"	69,	"	23,	" front part	" back part.
"	72,	"	9,	remove 191 down to 'furious'.	
"	77,	"	3,	for § 92	read § 96.
"	92	"	28,	" Calc. print	" Benares print (and so in other places).
"	98,	"	29,	" the eleventh standard	" eleven standards.
"	102,	"	27,	" note 263	" note 262.
"	157,	"	7,	" § 239	" § 240.
"	158,	"	9,	" § 63	" § 66.

Mispellings.

Page	11,	line	16,	for <i>pañch'ānuvvaṣyaṃ</i>	read <i>pañch'ānuvvaṣyaṃ</i>
"	14,	"	19,	" <i>Pishel</i>	" <i>Pischel.</i>
"	20,	"	16,	" <i>plāṅka</i>	" <i>pālanka.</i>
"	23,	"	13,	" <i>Avashyaka</i>	" <i>Āvashyaka.</i>
"	41,	"	7,	" <i>liveless</i>	" <i>lifeless.</i>
"	41,	"	24,	" <i>bhāvemāna</i>	" <i>bhāvemāna.</i>
"	44,	"	26,	" <i>puchchataṃ</i>	" <i>puchchhataṃ.</i>
"	48,	"	32,	" <i>nāṇa</i>	" <i>ṇāṇa.</i>
"	54,	"	1,	" <i>Vāṇiyagāma</i>	" <i>Vāṇiyagāma.</i>
"	57,	"	26,	" <i>thānussa</i>	" <i>thapassa.</i>
"	58,	"	10,	" <i>thikāṇe</i>	" <i>ṭhikāṇe.</i>
"	58,	"	17, 21,	" <i>paḍikk^o</i>	" <i>paḍikk^o.</i>
"	61,	"	26,	" <i>aṇāgara</i>	" <i>aṇagāra.</i>

Page	61, ,, 31,	for Arishtanemi	read Aristanemi.
"	62, ,, 9,	" <i>kālā-māse</i>	" <i>lāla-māse.</i>
"	81, ,, 19,	" <i>sāmāniya</i>	" <i>sāmāniya.</i>
"	82, ,, 4,	" dubbha	" dubbha.
"	84, ,, 16,	" animials	" animals.
"	87, line 18,	" <i>paḍigāṇ</i>	" <i>paḍigaṇ.</i>
"	92, ,, 25,	" <i>gataiṇa</i>	" <i>gātāṇ.</i>
"	109, ,, 7,	" principa	" principal.
"	109, ,, 21,	" Nalenda	" Nalendā.
"	112, ,, 27,	" <i>aniṣtam</i>	" <i>aniṣṭam.</i>
"	115, ,, 35,	" <i>gīhamajjhārasanta</i>	" <i>gīhamajjhāvasantā</i>
"	120, ,, 22,	" <i>ma</i>	" <i>mā</i>
"	132, ,, 31,	" Ajīviya	" Ājīviya.
"	136, ,, 28,	" 293	" 299
"	141, ,, 9,	" Ajīviyas	" Ājīviyas.
"	154, ,, 28, 32,	" land owner	" land-owner.

Appendices.

"	4	" 5	" Ajīviyas	" Ājīviyas.
"	23	" 31	" Aśoka's	" Ashoka's.

Additions.

Page	39, line 13,	add 55	after p. 50.
"	66, ,, 12,	" bracket	" masc.
"	68, ,, 31,	" comma	" <i>netta.</i>
"	86, ,, 1,	" comma	" Surely.
"	89, ,, 10,	" comma	" <i>gachchha.</i>
"	93, ,, 31,	" commas	" <i>tachchaṃ pi</i> and repetition.
"	111, ,, 9, 35,	" commas	" <i>vīra</i> and <i>kara.</i>
"	116, ,, 2,	" comma	" much more.

- uvāsaga*, a spiritual servant, a Jain layman, n. 1, 7, 21, 28; duties of, § 58, standards of, § 70, 71, 89, 114, 123, 124, 143, 178, 250, 266, 274, 277, n. 123, 127, App. III, p. 36, 40—43.
- UVĀSAGADASĀO*, the seventh *Anga*, p. vii, x, xii, xiii, § 2, 91, 276, 277, App. III, p. 37.
- uvāsagga*, persecutions or spiritual temptations, n. 222, App. III, p. 47, 49.
- VACHCHHA**, a people, App. I, p. 7.
- VADĪKSA*, see *Arjunavadīkṣa*.
- vāg-guṇa*, good qualities of speech, n. 276.
- vahe*, bruising, killing, n. 53.
- vahiya*, worshipped, n. 278.
- vajji-risaha-ndrāya-saṅgha-yane*, App. III, p. 45.
- VALLABHĪ**, council of, p. ix.
- vallī*, the olibanum tree, n. 42.
- vapaḥkhaṇḍa*, or *cheṇḍa*, n. 4.
- VĀYIVAGĪMA**, § 3, 7, 10, 58, 66, 69, 77, 78, 79, 277, n. 8, 9.
- vayyānāc*, detailed description, n. 167.
- various readings, see readings.
- vjeṭ*, the seven regions of *Jambuddha*, n. 135.
- Vṛādhara*, mountain, § 74, 253, n. 135.
- vullaya*, grey quail, n. 312.
- vutthā*, a kind of spinach, § 38, n. 41.
- vayana-vivara*, month, n. 184.
- vaya-paṇḍimā*, the standard of the vows, n. 127, App. III, p. 40.
- vegetables, § 38, 51, 277, n. 40, 69.
- VEHALLA**, son of king *Seniya*, App. I, p. 7, (footnote).
- verses, popular, erotic, n. 325.
- VESĀLĪ**, a town, n. 8, 9, App. I, p. 7, App. III, p. 52, 57.
- VESĀLĪE**, (*Mahāvīra*), n. 8.
- VESIVĀYANA**, an ascetic, App. I, p. 3.
- vessels, § 49, 77; enumeration of, § 184; drinking-, n. 316.
- VIBHĪLA**, a settlement, App. I, p. 13.
- victuals, § 33.
- VIDEHA** country, n. 9; great, § 90, 125, 144, 154, 162, 230, 266, 271, 274, 277, App. I, p. 14.
- VIDHI PRAKĀRANA**, name of a work, App. III, p. 40.
- vigils, religious, § 66, 73, 252.
- VĪJAYA**, a householder, App. I, p. 1.
- VĪJJKUMĀRA**, a kind of *devas*, App. I, p. 13.
- viluppamāya*, mutilated or castrated, n. 308.
- VIMALA**, an Arhat, App. I, p. 12.

- VIMALA-VĀHAṆA, (Gosāla), App. I, p. 11, 12.
- vimāna*, heavenly abode, n. 109.
- VINJHĀ mountains, App. I, p. 11, 13.
- VIPĀKA SŪTRA, the eleventh Anga, n. 4.
- VIPULĀ mountain, n. 251.
- virati-vrata*, negative vow, n. 65.
- viruddha-rajj'āikkame*, smuggling, n. 58.
- visit of Mahāvīra, § 9, 235, 258, 269, 274.
- VIVĀHA-PAṆṆATTĪ, the fifth Anga, n. 148.
- votive seals, § 164, 166, 170, 173, n. 252.
- vow, § 141, 277, n. 1, App. III, p. 34—36; five lesser, § 13, 13—13, 58, 204, 210, 211, n. 20, App. III, p. 33, 34, 40; four disciplinary, n. 20, 65, App. III, p. 34, great, n. 20, 46, negative and positive, n. 65; of continency, § 16, 48, n. 61, 127; of the quarters, § 50, n. 65, App. III, p. 35; religious, § 66, 89, 271, n. 114; seven disciplinary, § 12, 58, 204, 210, 211, n. 20, 65, standard of, n. 127, App. III, p. 40, 41; three salutary or meritorious, n. 20, App. III, p. 33, 34, 41
- WAR, wonderful instruments of, App. III, p. 59.
- washing-water, § 27, 277.
- water-bodies, n. 67.
- water for drinking, § 41, 277.
- water for washing, § 27, 277.
- ways of doing evil, three, n. 21,
- weekly sacred time of Jains, n. 87, App. III, p. 39, 40.
- weights, false, § 47.
- wind-dropsy, § 255, 257, n. 328.
- wiping of ground, etc., § 55, 77, n. 88, 89; see also examination.
- women, dealings with, § 16, 48, 51, n. 60—62, 76, 138, 325
- works, eight-fold, § 218, n. 274, 309.
- world of devas, § 90, n. 93, 279; this and the next, n. 93.
- worlds or heavens, classes of, App. I, p. 14.
- worthless vegetables, forbidden, § 51, n. 69.
- YOGA SHĀSTRA, n. 10, App. III, p. 37.
- yojana, § 74, 83, 253, n. 140, App. II, p. 27, App. III, p. 53.

ABBREVIATIONS.

- Ay. = Āyārauga Sutta or Āchārauga Sūtra (ed. Hermann Jacobi), with its Translation (Sacred Books of the East, Vol. XXII).
- Baden Powell = Handbook of the Economic Products of the Panjāb, Vol. I, Economic Raw Produce (*Roorkee* 1868).
- Bhag. = Fragment der Bhagavati (ed. A. Weber, Berlin, 1866).
- Calc. print = Calcutta print, *i. e.*, the editions of the Jain Āgamas published by Rāy Dhanpat Singh Bahādūr.
- Colebrooka = Miscellaneous Essays in two volumes (ed. E. B. Cowell).
- Comm. = Commentary.
- Grierson = Bihār Peasant Life (*Calcutta*, 1885).
- Hemachandra or HEM. } = Prākṛit Grammar (ed. R. Pischel).
- Ind. Ant. = Indian Antiquary.
- Ind. St. = Indische Studien (ed. A. Weber).
- Kap. = Kappa Sutta or Kalpa Sūtra (ed. Hermann Jacobi, in the collection of the German Oriental Society, Vol. VII, No. 1).
- Nāy. = Nāyābhammakahā's specimen of, ed. as an Inaugural Dissertation by P. Steinthal, Leipzig, 1881).
- Nir. = Nīrayāvaliyā Sutta (ed. Dr. S. Warren, Amsterdam, 1879).
- Ov. = Ovaṅāyā Sutta or Aupapātika Sūtra (ed. Ernst Leumann, in the Collection of the German Oriental Society, Vol. VIII, No. 2).
- Paraph. = Paraphrase.
- Stevenson. = The Kalpa Sūtra and Nava Tattva.
- Transl. = Translation.
- Watt. = Economic Products of India in the Calcutta International Exhibition, 1883-84, by George Watt. (*Calcutta* 1883).
- Wilson. = Essays and Lectures on the Religion of the Hindus (ed. H. Roast).
- Yog. = Hemachandra's Yogashastra (ed. E. Windisch, in *Journal, German Oriental Society*, Vol. XXVIII.)